

**3217**











THE  
**Symbolism of the Bible**  
AND OF ANCIENT LITERATURE  
GENERALLY.

*Being a Study in Comparative Mythology.*

BY

34  
**EXPECTANS**  
959 200

[The Natural Man (awaiting), 300, The Common Estate, 959, of the Sons  
of God controlling alienation.]

“ My work has been to restore a buried literature.”

—ERASMUS, Ep. dlxiii. Translated by J. A. FROUDE,

“ Life and Letters of Erasmus,” p. 285.

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1909.



DEDICATED  
TO MY MOTHER.



# ERRATA.

## VOL. I.

Prologue p. †21, last line. For 'to' subs. 'of.'

„ p. †26, 13th line from bottom. For 'selfish' subs. 'selfish.'

„ p. †32, 6th line from bottom. After 'these' add 'are 6.'

„ p. †50, 7th line from bottom. For 'unregeneraet' read 'unregenerate.'

„ p. †87, 1st line of (V). For '1' read '11.'

„ p. †91, 14th line. For 'obeidence' read 'obedience.'

4th line from bottom. For 'Physicial' read 'Physical.'

„ p. †125, 4th line of note. For 'existance' read 'existence.'

„ p. †126, For 'differentiation' (2nd line) read 'composition.'

„ p. †265, 2nd line, 2nd para. For 'explanation' read 'explanations.'

Preface p. \*25, 6th line from bottom. For 'euternal' read 'eternal.'

Intro. Chapter, p. xcvi, 4th line, delete 'which.'

„ „ p. cxix, 5th line from bottom. For 'jungment' read 'judgment.'

Chapter I, p. 38, last line but one. Add comma after 'second tithe.'

„ „ p. 71, Heading. For 'TEXT' read 'TEST.'

„ VIII, p. 110, 6th line. For 'the natural alienated life' read 'the natural life of lawless alienation.'

„ XV, p. 179, last line of note. For 'adamantive' read 'adamantine.'

„ XVII, p. 223, 3rd line. For 'nutural' read 'natural.'

„ XXII, p. 303, Heading. For 'MANE, MENE' read 'MENE, MENE.'

„ „ p. 304, 5th line from bottom. For 'AHASJERUS' read 'AHASUERUS.'

„ XXIV, p. 336, 4th line from bottom. For 'an' subs. 'their.'

„ XXXII, p. 515, 7th line. For '610' read '619.'

„ XXXIII, p. 529, Heading. For 'The fine in one house divided,' read 'The five in one house divided.'





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*(End of Preface.)*

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## INTRODUCTORY CHAPTER.

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## CHAPTER I.

### THE PRIMARY NUMERICAL SYMBOLS.

Symbolic numbers do not represent quantities; the 13 radicals of the code; of these 5 numbers only have no necessary reference to *Time* conditions; the Creational *One* (P. 1); the numbers 2, 3, 4, and 7 (Pp. 1 and 2); the remaining radicals, the significance of 12; the 3'4 symbol (P. 4), the number 9; the relation between 11, 12, and 13 (P. 5); erroneous resolutions of 91 and 61 (P. 6); the numbers 8 and 13 (P. 6); alternative meaning of 7 (P. 7); the halving of 7, the number 6 (P. 7); 5 a dividing of 10 by 2 (P. 8); agreement of the equivalence for 3 of '*the impact of the work of God*' with remarkable instances of the number 3 in the Bible (Pp. 8 and 9); some instances of the symbolic 4 (P. 9); instances of the implied appearance of the 34 symbol (Pp. 9 to 12); significance of fractions (P. 12);  $\frac{1}{2}$  and  $\frac{1}{3}$ , a  $\frac{1}{3}$  part (P. 13); the symbolic fraction  $\frac{1}{3}$  (Pp. 14 to 17); significance of the units of *Time* (P. 17); the parts of a symbolic analysis non-continuous (P. 18); return to a consideration of the fraction  $\frac{1}{3}$  (Pp. 18 to 21); 'stars of Heaven' (P. 21); the fraction  $\frac{1}{3}$  (Pp. 21, 22); the fractions  $\frac{1}{3}$  and  $\frac{1}{3}$  (P. 22); symbolism of *even hundreds* (Pp. 23 to 25); symbolism of *even thousands* (P. 25); the symbol 1000 may be treated in two ways (P. 26); the functions of the Trinity (Pp. 26 to 28); the creative power of the Son of God (Pp. 28, 29).

## CHAPTER II.

## THE SYMBOL 10.

The characteristics of the reign of CHRIST on earth (the Millennium, or 1000 years) tested in the light of passages in the Psalms, and the 1st of Corinthians (Pp. 30 to 32); conclusion drawn that it is not to be an ideal time of peace, but of rule in the face of opposition from evil; the Saints will rule and judge mankind with Christ in opposing evil (Pp. 32, 33); the death of spiritual inactivity (P. 34); the 1000 years is a symbol for '*The Rule of Christ on earth*' (P. 35); regarded as a symbol 1000 is a compound of 10 with the double zero, the 10 prefix must therefore represent *the impact of the Will of the Son of God* (Pp. 35, 36); this conclusion is supported by the probable significance of 40, a compound having 10 as one factor (P. 36); the probable symbolic origin of 10 from  $4+3+2+1$  (Pp. 37, 38); tithing applied as an instrument for the reduction of compound numerical symbols (Pp. 38, 39); the fraction  $\frac{1}{10}$  explained as a symbol derived from 10 (P. 39); the tithes given by ABRAM to MELCHIZEDEK (Pp. 39, 40); the symbol 5 = '*Alienation from God*' derived from a halving of 10 (P. 40); statement of the verbal significances of the radical symbols 1 to 9 (Pp. 40, 41); tentative equivalents for the products of 10 with the other digits, 30, 50, and 70 (Pp. 41, 42); 20 resolves as 45 (P. 42); in this resolution it explains the meaning of the Outer Court of the Tabernacle (P. 42); the dimensions of the other Courts considered (Pp. 43 to 45); the two resolutions of 30 (Pp. 45, 46); the single significances of 40 and 50 (P. 46); resolutions of 60 as 6.10 and 3.4.5 (the latter erroneously) suggested (Pp. 46, 47); tentative resolutions suggested for 80 (both verbal equivalences are erroneous) (Pp. 48, 49); the resolutions of 90 [It has only one resolution of 9.10 which represents *the state of sonship with God*] 110, 120, and 130, resolutions suggested for these symbols [they do not belong to the group of products of 10, the 1 in each case being *creational*] (Pp. 48 to 50); the symbol 150 [correctly resolved as 1 and 30] (Pp. 50, 51); the 10 days of tribulation (P. 51); the correctness of the equivalence assigned to 10 considered proved (Pp. 51, 52); the symbolic meaning of '*to eat*' (P. 52).

[*Note.*—The results obtained in this Chapter, although many of them are correct, are now superseded by the revised statement of the Numerical Code of Symbolism as given in the Prologue Pp. 183 to 196 and in Appendix N. Pp. 1310 to 1339, to which the reader should refer.]

## CHAPTER III.

## RULES FOR THE RESOLUTION OF NUMERICAL SYMBOLS.

[The note just made will apply also to the IIIrd, IVth and Vth Chapters which contain not a few erroneous conclusions, and tentative steps towards the final formulation of the rules given in the Prologue and in Appendix N. See also '*Notes and Corrections*,' Pp. 804 to 819.]

The symbols 11, 12, and 13. (Pp. 53, 54); statement of the different groups of symbols in the code (Pp. 54, 54 Cf. with Pp. 188, 189 of the Prologue); the 600,000 of the Exodus (Pp. 55, 56) [The 600 index is erroneously resolved as 345 and 10. It is actually a double zero with a 6 prefix=23]; the + 1 Terminal (P. 57); the Creational 1 (Pp. 57, 58); the + 1 Terminal in the Psalm-numbers (P. 58); Rules for the formation (or resolution) of compound numerical symbols, Rules 1, 2 and 3 [Rule 1 is correct; Rule 2 is true only as regards products of 10 and 11 with the digits 2 to 9, and 6 irregular forms; Rule III is incorrect as regards (ii) and (iii)], Rules 4 and 5 [Rule 4 is correct in principle; Rule 5 is correct, save that the + 1 terminal may always occur, as in 5017 between the initial and terminal figures]; the figures 14, 15, 16, and 18, (P. 60).

[These are not independent forms as here supposed. 817 resolves as 81 and 7; 318 resolves as 31 and 8]; antithetical juxtaposition [Pp. 61 to 64 forms like 95 and 59 do not resolve by antithesis, since in 95 the 9 is qualified by the 5, and in 59 the 5 is qualified by the 9. The forms 595 and 969 belong to the control, or pictorial group. See Prologue P. 188, Group 6, and 2nd Para. to 9th group on P. 1331]; rule 8, the Creational 1, P. 64 [The section is correct as regards the creational 1, incorrect as regards the terminal 1, which may appear at any point, save in the highest decimal place]; rule 9 regarding *halving*, P. 64 (correct); rule 10, Inversion, P. 64 (correct); rule 11, the even hundreds and thousands (P. 64) [correct, but the double zero *always* expresses an abode, or condition, of life]; rule 12, study of the context; compounding symbols by juxtaposition of values taken from the different groups (Pp. 65, 66) [correct in principle, although the interpretation of 30 as 'by' the work of God in Christ is incorrect. See Prologue Pp. 141, 142].

*Note.*—The remarks in the Prologue Pp. 135 to 143 should be considered in conjunction with the perusal of Chapters I to III.

## CHAPTER IV.

### NUMERALS IN THE FORM OF DAYS, MONTHS, AND YEARS.

The symbolism of a numerical system not affected by the direction in which words or numbers are written (P. 67); years, months, and days, employed to give a decimal succession to symbols (P. 68); the example 101012 yields a form 101 and so proves (i) that the + 1 terminal may have a sense of '*inclusion within*,' and (ii) that the terminal 1 may occur between the initial and terminal figures of a compound symbol (pp. 68, 69, 70); the terminal 1 cannot stand by itself (P. 70); a test between historic and symbolic writings (P. 71); the numbers of the years, months, and days need not always be regarded as belonging to one compound symbol (P. 72); instanced by Gen. viii, 4 (Pp. 72, 73).

[Reference should be made to P. 811, and to Pp. 143 and 144 of the Prologue.]



## CHAPTER V.

OTHER INSTANCES OF THE DECIMAL SUCCESSION OF THE  
NUMBER OF YEARS, MONTHS, AND DAYS.

Instances in Ezekiel, giving the compounds 3045 (P. 74); 665 (Pp. 74, 75); 7510 (P. 75); 91010 (P. 75. See Prologue P. †44); 1101 (P. 76).<sup>\*</sup> The symbol 101, it is now known, may be read as 1, *The creation, 101, of life that has attained to the recreated state* [100+1]; 1117 (P. 77.) [This symbol may be read as 1, *the creation, 11, of the approach to obedience, 7, of all*]; 1131 (P. 77). [This symbol may be read as 11, *the approach to obedience, 31, of life that has emerged from lawless alienation* 31=56 + 1]; 12121 (P. 77. This symbol is irresolvable because of its repetition of 21=37. The special sense of month and year has therefore to be introduced); 1215 (P. 77. This symbol may be read as 121, *the Creator's (1) restorative work (21=37) in its impact upon, 5, the alienated*); 251014 (P. 78. There can be little doubt from the greater breadth of the independent symbols 25, 10, and 14, and the beginning of a new spiritual phase to which they refer, that they are to be read singly and not in conjunction, although 251014 as a single symbol can be read in its parts of 2, 5, 101, and 4]; the mythical temple of Ezekiel (Pp. 78, 79); symbols 1000, 2000, 3000, 4000, 25,000, 10,000, 4,500 and 18,000 [Pp. 80 and 81; 10,000=*'the race that is subject to the work of the Son of God*; 18,000=*the race of (000), the creation (1), of the re-created (8)*]; the 24th day of the 1st month (p. 81); the symbol 21=37 in Daniel X. 13 (Pp. 81, 82); 2 years = *many years* (P. 82); the 6th month the 1st day of the month (P. 82); the symbolic use of names of kings (P. 83); the symbol 924 (P. 84, 924 should be read as, 9, *the Sonship with God, 2, of the multitudes 4, in the natural life*); the symbol 28 (P. 84. 28 should be read as 2, *the multitudes, 8, of the re-created*); the symbol 494 (P. 84. This should be read as either *'the activity of sonship with God, 9, in the midst of the natural life 4-4,* or as, 4-4, *the natural life controlling, 9, the activity of sonship with God.*)

Reference should be made to Pp. 811 to 814 and to Pp. †44 and †45 of the Prologue.

## CHAPTER VI.

## THE SPIRITUAL SIGNIFICANCE OF NUMBERING AND MEASURING.

The symbols 6,00,000 and 6,03,350 [P. 85. The 6,00,000 is now known to be a symbol signifying, *'the race (000), (that is in a condition, oo subject to the many works of God' (6=23)*]; only figures actually stated should be treated as symbols (P. 86); the  $\frac{1}{2}$  shekels (P. 87); the boards of the Holy Place and the Holiest (P. 87. For reasons given on P. 1380 we now reject the idea that these boards were symbolic in their number. But the symbolism of their breadth,  $\frac{2}{3}$ , remains good); the numbering of the Israelites (Pp. 87, 88); significance of the fact that all these numbers are resolvable (P. 88) [The ways in which a number may be irresolvable on a symbol are as here

stated, although the instances given on Pp. 88 and 89 are not good. The conjunction 5080 is irresolvable because '*the alienated state* (50) *of the re-created state*' (80) is a contradiction in terms. Again 10102 and 333 are irresolvable because of their redundancy. But, except in forms such as 10102 where the 10's are redundant, there are no arrangements of 1 and 0 which cause symbols to be meaningless. A form like 101005 is quite intelligible.

It will be observed that at this point the author still held the erroneous belief that the forms 14, 15, 16 and 18 were independent. The error arose from trying to restrict the use of the terminal 1 to the units place of a compound symbol. Thus, it was argued that in 1817, the second 1 could not belong to 81, because 81 instead of being at the end of the whole value was followed by a 7. We should now resolve 1817 immediately as 1, 81, and 7].

All the numbers of the Tribes define the unregenerate state if treated as symbols (P. 90); the significant absence of the number 9 in the numberings (P. 90); significant frequency of the double zero (P. 90); conclusion drawn that the First Numbering symbolically represents all mankind in the pre-regenerate state (P. 91); the verbal paraphrases obtained for each of the 12 numbers (Pp. 91, 92) [This first interpretation of the significances of the symbolic numbers is to some extent vitiated by errors which are afterwards eliminated when the code symbols are more perfectly understood. For the final verbal equivalence assigned to these numbers see P. 815 "Notes and Corrections" against the names of each tribe; and the Prologue Pp. †45 and †46].

## CHAPTER VII.

### THE SECOND NUMBERING OF THE TRIBES.

The significant absence of the number 9 (P. 93); verbal paraphrases assigned to the numbers of the 12 tribes (P. 94) [For the reason noted above a revised statement is afterwards found necessary, and is given in the italic print of the Table against the name of each tribe between P. 916 and P. 926].

Resolution of 22 and 66 (P. 95) [So far the existence of the great group of symbols of *movement*, the products of 11 with the digits 2 to 9, 22, 33, 44, &c., to 99, has not been detected, and symbols of this group are being regarded merely as examples of the products of any pair of the radicals 1 to 11. It is only by degrees that the author discovers that the legitimate fusion of radicals in pairs is confined to the products containing 10 or 11 as factors, and to the 6 irregular fusions, 6=23; 8=24; 20=45; 21=37; 30=56; and 60=2310] difference between the numberings in their totals (P. 95) [The surplus of 1730, Numbers XXVI. 51 would now be resolved either as '(1) *The Creation*, (7) *that is subject to the restoration* (3) *of the work of God in Christ* or as (17), *The Creation of all* (30) *as subject to the work of God in Christ*']; the age of 20 years, the ages of 30 and 50 years (P. 96); the division of the Levites into

3 (Pp. 96, 97); the numbering of the Levites (Pp. 97, 98. See also P. 815. We should now translate 7500 as=(500) *The alienated condition, 7, as subject to the impact of restorative process*); the symbol 6 as a 23 compound (Pp. 97 to 99. We here for the first time detect the existence of this irregular form); the 22,300 and 22,000 Levites (Pp. 99, 100); the grouping of the tribes round the Tabernacle (Pp. 100 to 102. See also Pp. 815, 816 \*); the general design of the Tabernacle (P. 102); was the early Israelitish history in any way historical? (P. 103); the ordinary standards of space and time have no meaning in a spiritual analysis (Pp. 103, 104); history made the servant of symbolism (Pp. 104, 105); seemingly historical descriptions have a typical meaning (P. 105); Christ introduced the code symbols into all His miracles (P. 106); the conditions necessary for a true Revelation (Pp. 106, 107); the Bible alone satisfies them (Pp. 107, 108); the distinction that Revelation will draw between Time and the eternal mode of life (P. 108).

## CHAPTER VIII.

### THE LIFE OF ABRAHAM.

A Divine command to number signifies that an assessment of spiritual condition is to be made (P. 109); the years of a man's life may be employed as symbols defining his spiritual state at different moments (P. 109. See also Prologue Pp. 146, 147); the years of Abram's life at different periods tested as symbols (Pp. 109 to 111. See also Prologue Pp. 147, 148); Sodom and Gomorrah (P. 111); the symbolism of domestic relationship (P. 111); marriage represents *being* under the domination of a momentary tendency (Pp. 111, 112); Lot in Sodom (P. 112) Lot's wife and his intoxication (P. 113); Abraham and Sarah (Pp. 113, 114); Sarah's death and burial (Pp. 114, 115) [Note.—The 175 of Abraham's age at death most probably signifies '*The Creation (1), of all (7), of the alienated (5)*' Read in this sense it would merely imply that the alienated life is to die within the physical universe. But the alternative reading noted on Pp. 147, 148 of the Prologue is also possible].

## CHAPTER IX.

### THE PROOF OF THE LAW OF NUMBERING AND MEASURING.

[See Prologue Pp. 148 to 150].

David's sin in numbering Israel (Pp. 116, 117. Also see Pp. 403, 817, 818); the symbolic meaning of six zeros (P. 117, and P. 1112); the meaning of the numbers by which Israel is described (Pp. 117, 118);

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\* Regarding our resolution of 108100 on P. 816, the index of the double zero should be taken as being 81 not 1, for the creational 1 should not occur except in the highest decimal place. The verbal significance then becomes '*Life in a condition (00) of attainment to the re-created state (81) as subject to the work of the Son of God (10)*'. But the question then arises whether there can logically be a composition in one of the ideas of spiritual state and condition. This may be conceded if state is a definition of individual life which becomes integrated for many under a symbol of condition. In the symbolism of localities this composition frequently occurs in evaluations; for the idea of the double zero is then always present.

the symbol 70,000 (Pp. 118, 119); the 3 days of pestilence (P. 119); the measurement of the Temple of God in Rev. XI, vv. 1 and 2 (Pp. 119, 120); the command quite intelligible as a figurative way of expressing the possibility or impossibility of determining man's immortality (P. 140); the employment of notating symbols now considered proved (P. 140); the numbering of the Levites in Numbers III, vv. 40 to 50, and Numbers IV, vv. 34 to 48 (Pp. 120, 121); the redemption of those under 20 years of age (Pp. 121, 122); the excess of 273 (P. 122); 22300 and 22000 (P. 122); the Levites are taken between 30 years and 50 years (Pp. 122, 123); the adult census, the numbers 2750, 2630, 3200 (P. 123. See also Pp. 148 to 150 of the Prologue where a later interpretation is given).

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## CHAPTER X.

### SYMBOLS FOR THE ALIENATED LIFE AND THE NUMBER 2.

Symbols for the alienated life (Pp. 121, 125. See Prologue Pp. 150, 151. It should be noted that symbols of the 11 group containing 2, 4, 5, 6, and 9 can be used either of the unregenerate or re-created classifications of life. The numbers 4 and 9 may also be used in a general sense); the 153 fishes of John XXI, 11 (P. 125); the meaning of numerical symbols is deeper than any paraphrase (Pp. 125, 126); the number 2 in pair-groups (P. 126); by itself 2 is unqualified spiritually (P. 127); the past tense used of actions yet to be completed (P. 127); the Biblical system of symbolic analysis (P. 128); first the broadest afterwards the more detailed analyses, instances (Pp. 128, 129); the emergence of ABRAHAM from a symbolic genealogy (P. 129); TERAH (Pp. 129, 130); before the Deluge and after the Deluge (P. 130); "after the Flood" in Gen. XI 10 (Pp. 130, 131); the same typical name indexed by different notating numbers, ABRAHAM and NOAH (Pp. 131, 132); marriage and ADAM and EVE (P. 132); "If any man . . . hate not his father, &c." (P. 132).

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## CHAPTER XI.

### SYMBOLS FOR THE RE-CREATED LIFE.

Symbols formed by the use of the numbers 2 to 13 (Pp. 133 to 136. See Prologue Pp. 151 to 155 and Pp. 818, 819); the genealogy of ADAM, its first term (P. 137); its general arrangement and significance (Pp. 137, 138. See also Pp. 665 to 687. It should be noted that at the time Chapter XI was written the discovery of the *re-creative* 8 had not been made, neither had the 11 group of symbols, 22, 33, 44 to 99 been detected as one of the most important groups of the code); Nimrod (P. 138).

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## CHAPTER XII.

### THE PLAGUES AND THE 10 COMMANDMENTS.

Pharaoh's massacre of the male Hebrews (P. 139); the midwives of Exodus I (P. 139. See also P. 859); drowning (Pp. 139, 140); the

marriage of the father and mother of MOSES (P. 140); MOSES as the 34 man (Pp. 140, 141); the signature of 10 (P. 141); the Plagues and Commandments collaterally stated (Pp. 141, 142); correspondences the symbols of *blood, fish, vessels, frogs, lice, flies, father and mother, boils, hail and fire, stealing, locusts, light and darkness* (Pp. 142 to 146); signs of intentional correspondence (P. 146); death of the first-born (P. 147); EGYPT as spiritual corruption (Pp. 147, 148).

## CHAPTER XIII.

### THE WANDERING IN THE WILDERNESS.

The Red Sea and the Deluge (P. 149); 40 years co-terminous with Time (Pp. 149, 150); the Passover (Pp. 150, 151. Note that 14 can only resolve as 1 and 4 = 'The Creation of the Natural Life', 14 equally with 72 or 27 applies to all men. The resolution of 21 as 37 is correct. See Pp. 1156, 1157); the pillar of cloud and fire (P. 151); the Omer (P. 152); the third month and SINAI (P. 152); the ascent of a mountain (P. 153); MOSES and 70 elders see God (P. 153); MOSES 40 days and nights in the cloud (Pp. 153, 154); the golden calf (P. 154); breaking the tables of the Law (Pp. 154, 155. The 3,000 is here correctly resolved as (00), [Life in] the condition of, 30=56, alienated lawlessness. 30=56 is one of the 6 irregular fusions of two radicals not containing 10 or 11 in the pair); the vail on the face of MOSES (P. 155); the death of NADAB and ABIHU (P. 155. See P. 871, 872, 881); quails as food and the 30 days to eat them (Pp. 155 to 157); AARON and MIRIAM attack MOSES (Pp. 157, 158. See also Pp. 860, 864,\* 896); general principles deduced from this episode (Pp. 158, 159); the attack of KORAH, DATHAN, and ABIRAM on Moses (Pp. 159 to 161. See also Pp. 894, 895); war is a necessary element in the spiritual life of man (Pp. 161, 162); death on the plain and on the mountain (P. 162); the death of MOSES (P. 162. See also P. 935. The resolution of 120 (the years of MOSES) as 12.10 is inadmissible. This symbol is identical with the 120 years of Gen. VI. 6 and signifies 'The Creation (1) of Natural Alienation (20=45 one of the 6 irregular fusions). Its appearance here signifies that as long as the Creation of Natural Alienation endures for so long shall God appoint servants of His to teach His people. Individually they must die, but as a class they shall endure as long as Time); consideration of the most prominent co-incidences with symbolic requirements elicited by our analysis (Pp. 163 to 165); typification of the Patriarchs elicited from textual analysis (Pp. 165 to 167. The values here given miss many important points. The exact typifications are determinable only through an interpretation of the evaluation of the names. These are given in the Table of Evaluations (Pp. 775 to 786).

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The evaluation of AARON, 26a, may also be interpreted as signifying, 'The multitudes who are controlling (a-a. lawlessness (6). The two a's here occupy the position of control if they have an active sense. If their sense is passive the rendering on P. 864 must be adopted.

## CHAPTER XIV.

## PAIR-GROUPING AND THE SYMBOLISM OF DOMESTIC RELATIONSHIP.

How many of the patriarchs are purely typical? Daniel and Job are certainly so (P. 168); Abraham typical, the question as regards Moses, (Pp. 168, 169); Moses and Elijah at the Transfiguration (Pp. 169, 170); the value of the typification of the patriarchs depends upon Christ's allegorical employment of their names (Pp. 170, 171); He was under compulsion to speak parabolically (P. 171); God's natural education of the mind of man (P. 171); the Pentateuch was probably derived from Babylonian sources (Pp. 171, 172); the strange fact that 2,000 years before Christ broad cosmical analysis were in existence (P. 172); marriage symbolism, the psychical unit life is a compound of being + tendency (Pp. 172, 173); the male represents the spiritual classification, the female the impact of a particular tendency upon that classification (Pp. 172, 173); the sons of God + the daughters of men (P. 173); the symbolism of a lawful marriage (P. 173); the off-spring (P. 174); the old tendency and the new (P. 174); the symbolism of begetting (Pp. 174, 175); spiritual states can be represented by geographical names or groups of names (P. 175); brothers and sisters define environment (P. 175); "If any man . . . hate not his father, &c." (P. 176).

## CHAPTER XV.

## COLOUR SYMBOLISM.

Precious stones in symbolism (P. 177); the Firmament represents Law and its blue colour obedience (P. 177); the symbolism of the Sun, Moon, and Stars (Pp. 177, 178); the Foundation of the Holy City (P. 178); the significance of the colours *red* and *purple* and of *white*, and *silver* (P. 179); the symbolism of metallic substances (Note P. 179); analysis of the primary symbolic indications present in the 12 Foundations of the Holy City (Pp. 180 to 182. Here only the correspondences between the symbolic significances of the serial numbers and those of the characteristics of the stones are traced out. The final analysis exhibits a three-fold correspondence, the third series being the evaluations of the Greek words for the precious stones. See Pp. 995 to 1009); the division of the radical scale 1 to 12 into two series of 1 to 6 and 7 to 12 (Pp. 183, 184); the Book of Revelation employs the symbols of Genesis (P. 185); points of correspondence between serial numbers and characteristics of the precious stones examined (Pp. 186, 187); the Breast-plate of the High Priest, primary investigation (Pp. 188 to 192. The final analysis by evaluation is given on Pp. 970 to 972); the Bible maintains the theory of pre-existence (P. 192); its philosophy as to the fulfilment of all life by the Son of God (Pp. 192, 193).

## CHAPTER XVI.

## SOME KEYS TO INTERPRETATION.

Life must be studied both from the cosmical and individual points of view (P. 194); Shem, Ham, and Japheth, their typification assessed from elementary considerations (P. 195. See also Pp. 771, 825 under DODANIM [but it is incorrect to identify JAPHETH with HERMES. The latter as 353 represents *God's control of Alienation* while JAPHETH is the orderly natural life, 14], 826 (i) and 827 (iii) and last Para. ; and 844, 845. SHEM represents mankind advancing towards redemption and perfection under the impact of the many works of God. (6=23); NOAH's intoxication (P. 196. See also Pp. 731 to 734); the 10th Chapter of Genesis and its grouping of names (Pp. 196, 197. See also Pp. 736 to 773 and 822 to 846) the day of Atonement (Pp. 197 to 201); the one sacrifice for ever (Pp. 198, 199); the suffering of Christ (Pp. 199, 200); His suffering not an arbitrary punishment (P. 201); the Feast of Tabernacles (Pp. 201, 202. Note that the symbol 715 would read as '*All life included within the restorative work of the Son of God (71) that is alienated (5)*' and not as stated on P. 201 or if the day and month are taken separately the significance is '*the period of restoration*' (7th month) *of the processes operative upon the creation (1) of Alienation (5)*—15th day).

The Ark and its furniture (Pp. 202, 203. See the evaluation of BEZALEEL on P. 882); the Golden Altar and its dimensions (Pp. 203, 204); the Holy Oil and its measures (P. 204); the cleansing of the leper (P. 204); the Brazen Altar and its significance (P. 205.)

## CHAPTER XVII.

## THE LIFE OF ELIJAH.

Elijah and the promise of rain (P. 207); the evaluation of TISHBITE (P. 207. Note that an equivalence of 'restoration to obedience' for 712 is wholly improbable. The proper rendering is '*Life that is included within the restorative work of the Son of God (71) in multitudes (2)*.' As thus interpreted ELIJAH typifies multitudes of human beings); the principle of Gematria or evaluation (Pp. 207, 208); three miraculous events (P. 208); the son of the widow (Pp. 208, 209); Elijah a witness in the midst of apostasy (P. 209); the numbers 450 and 400 of the prophets (P. 209); the 4 barrels of water (P. 209); rain and spiritual refreshment (P. 210); Elijah on the mount of God (P. 210); the 32 kings, the 232 princes, and 7000 others (Pp. 210, 211); the hills and the plains (P. 211); the wall that falls on 27000 (Pp. 211, 212); Ahaziah and Elijah (Pp. 212, 213); the attempts to capture Elijah and the captains of 50 (Pp. 213, 214); Elijah's translation (Pp. 214 to 216); Evaluations of proper names in the biography of Elijah (Pp. 217 to 227. The 46 of ELIJAH is a common numerical symbol in the evaluations of ancient names and signifies *the natural life as it is subject to the impact of the many works of God*. It represents a spiritual condition not exhibiting any prominent charac-

teristics of alienation and standing at the dawn of recreation. See *Four, Six, and VISHNU*.

**KISHON.** If we read the 66 as = 611 the more exact rendering of 466 is '*The natural life of the lawless approaching to obedience.*' But since this contains no process-symbol, and rivers always suggest spiritual purification by Divine process, there can now be little doubt that the 66 is a 2311 compound so that KISHON = '*The impact of the many works of God that lead to obedience (2311 process) in the natural life (a 4 spatial qualification).*' We here apply the rule of the transposition of process-symbols. V. Law (Prologue Pp. 190 and 191).

**ARAM = 241.** The evil power is ruling over the multitudes who have emerged from the unregenerate state (241). So far as they yield to evil they are being ruled over by evil. Hence, regarded in this light, there is no real discrepancy when evil powers have a rule over places the evaluations of which yield formulæ for the re-created state.

**APHEK.** The same argument may be applied to APHEK. As 186 we should interpret it as '*the environment of the creation (1) of the multitudes in the natural life (8 = 24) as they are subject to the many works of God;* and as 181 the significance becomes '*the environment of the creation (1) of life that has attained to the recreated state (81).*'

Even at this point of the text the discovery of the re-creative 8 in forms like, 28, 48, 80 and 81 had not yet been made. This discovery, in fact, was not established until a trial analysis had been made of many other Greek and Hebrew names. Thus the reader will observe that (P. 222) we translate the 389 of SHAPHAT as '*a summing up of (8) the work of God (3) upon His Sons (9),* whereas now we should read the 38 at once as equivalent to '*the re-creative work of God*' and SHAPHAT 389 as = '*The sons of God as subject to His re-creative work*'. So also in NABOTH (P. 224) the 458 should be rendered '*Natural Alienation (45) which has become re-created*' (8 as 7+1), and in IMIAH the 85 = '*that which has become re-created (8) of the alienated (5)*'.

**ZIDEKIAH.** There can be no doubt now that 215 = '*Alienation (5) as subject to the restorative work of God (21 = 37)*' while 209 = 459 = '*The natural alienation of the sons of God.*'

The 31 in JOASH and AHAZIAH. The + 1 sign is only read as '*the climax of*' where the attendant indices imply profound spiritual corruption. Otherwise the normal rendering is '*an emergence from*' so that 31 as 56 + 1 = '*Life that has emerged from its alienated lawlessness*'. On the subject of the varying significance of the + 1 terminal the reader should study (Pp. 1326 to 1328.)

Ezion-Geber and King Solomon's navy (Pp. 227, 228); the historical actuality of DAVID and SOLOMAN (P. 228); Elijah's Translation. GILGAL, BATHEL and JERICHO (Pp. 229, 230); the allegory of the capture of



JERICHO (P. 230); the 7 perambulations and the 7 days of Creation in the 1st of Genesis (Pp. 230, 231); the passage of the JORDAN (P. 231, V. P. 905).

## CHAPTER XVIII.

### NATURALISTIC, PERSONAL, AND GEOGRAPHICAL SYMBOLS.

The concern of the Prophets (P. 232); the symbolism of proper nouns (P. 232); symbols for the spiritual life of man, *grass, fruit trees, fish, fowl, beast, and cattle, man* (P. 233); symbols for evil men or intelligences, *thorns, dead trees, leviathan, creeping things, birds of prey, wild beasts and dragons, man* (P. 234); B, symbols drawn from Nature and civilized life (Pp. 234 to 236); C, symbols drawn from localities and personal names (Pp. 236 to 239. But this Table was drawn up before the exact typification of proper nouns had been determined by means of evaluation); D, symbols of Family Relationship (P. 239); E, symbols of Points of the Compass (Pp. 239, 240); symbols of the units of Time (P. 240); metallic symbolism (Pp. 240, 241); symbols of Divine Punishment (Pp. 241, 242).

## CHAPTER XIX.

### EZEKIEL, THE HADE'S LIFE, THE 5 UNIVERSES.

Satan addressed as 'man' in Isaiah XIV. 16 (P. 243); Ezekiel the most deeply figurative of the prophetic writers (P. 243); the alienated as dry bones (P. 243); the profound symbolic significance of his 39th Chapter which describes the Hade's life (P. 244); physical death does not determine the eternal position of the soul (P. 244); mistaken construction put on Hebrews IX. 27 (P. 244); the physically dead brought back to life by Christ could not have passed into eternal judgment (Pp. 244, 245); insuperable difficulties in the interpretation of the use of the physical life if the Hades' state and a return therefrom is not admitted (P. 245); Hades a condition of the cessation of spiritual growth or decay (Pp. 245, 246); it is a Time solidification of the activities that once proceeded in the fallen universe of the Deep (P. 246); re-incarnation is erroneously confused with the idea of another opportunity for repentance (P. 247); Genesis affirms the pre-existence of man (P. 247, V. Pp. 644, 647); the theory of re-incarnation is in agreement with cosmical law (P. 247); it applies only to the alienated (P. 248); statement of the five universes composing the Cosmos of Time (P. 248); Hades is intermediate between Hell and the physical universe (P. 248); the distinctive note of the Hades' life is imprisonment (P. 249); this idea is corroborated by the proper interpretation of 1 Peter III. vv. 17 to 20 (Pp. 249, 250); Christ preached to the alienated with regard to whom the judgment of God was suspended (P. 251); the 8 souls saved by water (P. 251. In view of our more recent knowledge of the *re-creative* 8, we should now be inclined to render the 8 in this passage as equivalent to 'those who have become re-created'.

'Saved by water' is a symbolic paraphrase for 'saved through subjection to the experience of evil in the Time Creation').

## CHAPTER XX.

### THE HADES LIFE AND THE RE-INCARNATION OF THE ALIENATED.

The 39th Chapter of Ezekiel may now be examined (P. 252); Gog and Magog (Pp. 252, 253); the verses 11 to 16 of this Chapter that symbolically describe the existence of HADES (Pp. 253, 254); possible general meaning of the word 'month' (P. 254); the analysis depicts conditions co-extensive with Time (P. 254); 'that day' as a whole process-period (P. 254); Gog is given a place of graves (P. 255); the extended meaning of Israel (P. 255); 'the valley on the east of the sea' a symbolic definition of life nearer to God than the Hell Universe (P. 256); the symbolic meaning of 'valley' (P. 257); stopping the noses of the passengers signifies a suspense of spiritual activity (P. 258); a literalization of verses 11 to 13 (Pp. 258, 259); the continuance of the process of re-generation on earth necessitates the temporary burial of the alienated (Pp. 259 to 261); 'after 7 months' = 'when the re-created state has been attained to' (Pp. 261, 262); a man's bone = the unregenerated unit of life (P. 262); the relegation of the spirit to HADES a powerful instrument in the hands of God (P. 263); Supplementary Analysis introducing evaluations, HAMONAH as 106 (P. 264. See also Pp. 1061 to 1063, 836); an identical philosophy with regard to Hades is found in the Grecian mythology [P. 265. The 1730 of Plouton is here incorrectly literalized. The final o has a significance of 'which is abolished or has ceased to operate.' The symbol 1730 is thus to be translated as '*The Creation (1) upon which the restorative work of God (73) is no longer operative (0)*']; HADES as once a sphere containing spiritual life of all categories (P. 265. See also Pp. 1104, 1105); the souls of the righteous could not escape from Hades until Christ rose from the dead (Pp. 265 to 267); Paradise was then opened to them (P. 267); the interpretation of the dimensions of the Holy Place which represents Paradise (P. 267); the vitiation of will continues in a minor degree in Paradise (Pp. 268, 269).

## CHAPTER XXI.

### THE UNIVERSALITY OF THE WORK OF CHRIST.

Man's entity is not only his physical body (P. 270); the conservation of spiritual state (Pp. 270, 271); a possible connection between racial numbers and the created scope of different human natures (P. 271); a partial appreciation of spiritual law may suffice for the education of many (P. 272); Christ the summation of good works through all philosophies (P. 272); the gift of eternal life is not dependent upon any definable degree of knowledge (P. 273); yet the highest statement of law must be maintained if the race as a whole is to move forward (P. 273); souls of a

lower receptive power may be re-created first (Pp. 273, 274); the power of the Christian philosophy is its agreement with cosmical law (p. 274); the exercise of faith leads up to worthiness (Pp. 274, 275); what is Worthiness (Pp. 275, 276); faith is an abiding state not a momentary assent (Pp. 276, 277); eternal life cannot be won without overcoming (Pp. 277, 278); Christ not faith gives eternal life (Pp. 278, 279); the question of faith and works not a real issue (Pp. 279, 280); faith is built up on an acknowledgment of law, and law may be obeyed in all religions (Pp. 280, 281); the Christian faith points the way to God (P. 281); the joy of life is in correspondence with Christ (Pp. 281, 282); Christian effort is not restricted because the heathen may become regenerate even while heathens (Pp. 282, 283); all men not spiritually dead have faith (P. 283); faith is therefore existent among the heathen (pp. 283, 284); all life must eventually be sanctified, and this work may be done at any time (Pp. 284); faith in exalting man to sonship with God may be compared with the electric current that causes an incandescent lamp to glow (Pp. 284 to 286); application of this simile to re-incarnation (Pp. 286, 287); Environments and spiritual states equated (P. 287); under the law and under grace (Pp. 288, 289).

## CHAPTER XXII.

### DANIEL, JONAH, AND THE APPARENTLY MIRACULOUS.

The book of Daniel, 7th and 8th Chapters, 'kings' and 'horns' (P. 290); the 4 beasts (Pp. 290, 291); the bear as a symbol (P. 291); the placing of the thrones and opening of the books (Pp. 292, 293); time and times and half a time (P. 293); the 2,300 evenings and mornings (Pp. 293, 294); the 11th Chapter (Pp. 294, 295); the meaning of North and South (P. 295); Supplementary Analysis by evaluation, the evaluation of Daniel 85 or 95 [P. 296. A more accurate rendering of these symbols is 85 = 'That which has become re-created from  $(8=7+1)$  alienation (5)'; and 95, 'The sonship with God (9) of the alienated' (5)]; the typical theme of the book of Daniel (P. 296); NEBUCHADNEZZAR as 423 (P. 297); the evaluations of the names of the Holy Children in Hebrew and Chaldaic (Pp. 297, 298); the image in 5 substances (Pp. 299, 300); the image of gold (P. 300. Note that the 6 units of the breadth may be = 'the lawless' so that the combined units as 606 would signify, 'The lawless state (60) of the lawless (6)'. It is doubtful if a 23 process symbol would be attached to a primal definition of disobedience such as 60); the fall of NEBUCHADNEZZAR (P. 301); analysis of the writing on the wall by evaluation (Pp. 300 to 302); MEDES and PERSIANS, DARIUS, SHUSHAN, AHAUERUS, GABRIEL and MICHAEL (P. 304. Note that the 520 of DARIUS is more probably = 'The alienation (5) of natural alienation'  $(20=45)$ . This interpretation may appear to be tautological, but we must remember that alienation exists even in the re-created state, and the object here is accordingly to represent DARIUS as being by contrast typical of the pre-regenerate state); the 1290 and 1335 days (P. 305); AMOS (P. 305); the book of JONAH an allegory (P. 305); the flight to TARSHISH (Pp. 305, 306);

the symbolism of the storm (P. 306); 3 days in the belly of the whale (P. 306); the message to NINEVEH [P. 307. The significance of 'at the end of 40 days' is more probably that the power of worldliness over the soul of man is overcome when he emerges from the un-regenerate state (40+1 or 41)]; the allegory of the Gourd (P. 308); the 120,000 of NINEVEH (Pp. 308, 309); the symbolism of right hand and left hand (P. 309); the 3 days and 3 nights in the belly of the whale represents man's oppression by evil while in the un-regenerate state (Pp. 309, 310); CHRIST's application of the symbol (P. 310); constitutes a proof of His employment of the symbolic code (Pp. 310, 311); symbolic imagery gives rise to an appearance of the miraculous and miracle may therefore be eliminated to the extent that it is employed (Pp. 311 to 313); the gain resulting from a perception of the employment of symbolic imagery is nevertheless immense (P. 313); for from this source we obtain a statement of the cosmic laws of life (P. 314); and we learn what has been the actual work of the Son of God in Time (Pp. 314, 315); which becomes a power to raise life everywhere in the physical universe to the condition of eternal life (P. 315); evaluations of names occurring in the story of JONAH (Pp. 316, 317).

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## CHAPTER XXIII.

### ST. PAUL ON FAITH AND WORKS.

St. Paul normally uses the literal meaning of Scripture in speaking to the Gentiles (P. 318); his work was to combat the mechanical Jewish interpretation of the MOSAIC law (P. 318); summary of his philosophy in 3 terms (Pp. 318, 319); the real meaning of *faith* emerges in the difference between these two philosophies (P. 319); faith must endure before man can become re-created (Pp. 319 to 321); the circumstances of the conflict must be borne in mind before we apply St. Paul's definitions of faith (P. 321); mercy and love not works of the law (P. 321); ceremonial observance and works of the law identical (P. 322); summary of St. Paul's attitude as regards faith (P. 322); the faith in all religions is basically one (P. 323); the Christian differs only in the degree of his enlightenment (Pp. 323, 324).

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## CHAPTER XXIV.

### SYMBOLISM IN THE EPISTLES.

St. Paul understood the symbolic code in spite of his normal application of scripture according to the letter (P. 325); CAIN and ABEL (P. 325. It is now certain that the form 345 of 60 is non-existent. The symbol must be rendered as in the foot-note); the Saints' judgment of the world (P. 326); discrepancy between the 23000 and 24000 proof of St. Paul's knowledge of the numerical code (Pp. 326, 327); the hair on the head of the woman (P. 327); the Sun, Moon, and Stars (P. 327); the natural and spiritual bodies (P. 327); the last trump (P. 327); to have known Christ after the flesh (P. 329); SATAN as an angel of light (P. 329); 40 stripes

save one (P. 330); St. Paul's exaltation to the Third Heaven (P. 330); the marks of the Lord Jesus (P. 331); the extended meaning of Israel (P. 331); the symbolism of marriage (Pp. 331, 332); the first-born of every creature (P. 332); alienated and enemies (P. 332); the Man of Sin a full declaration of evil (Pp. 332 to 334); after the Millennium (Pp. 334 to 336); the last attack of evil and the fate of evil men (Pp. 336, 337); JANNES and JAMBRES (P. 338); how Christ tastes death for every man (Pp. 338, 339); MELCHIZE'EK and ABRAHAM (Pp. 339 to 341. See Pp. 847 to 855); to sit on the right hand of God (P. 341); symbols of the XIth of Hebrews (P. 342); JAMES to the 12 tribes (P. 342); ELIAS and the 3½ years of drought (P. 343); PETER to the 5 regions (P. 343. The reader should evaluate these names in Greek, according to the values of the alphabetical letters given on P. 995. For the evaluation of ASIA see P. 1245 last para.); the lively stones of the House of God (P. 343); the preaching of the gospel to the dead (P. 344); NOAH the 8th person (Pp. 344, 345. There can be no doubt now that the 8 here signifies '*He who has become re-created*'); the day of the Lord (P. 345); St. John and the bread of life (Pp. 345, 346); CAIN and ABEL (P. 346); the angels in everlasting chains (Pp. 346, 347); raging waves of the sea (P. 347); MICHAEL and the body of MOSES (P. 347); we must suffer if we attack evil (P. 348); the dead bodies not suffered to be put in graves (P. 349).

## CHAPTER XXV.

### ◆ SOME FORMS IN THE BOOK OF REVELATION.

The sudden references of the Revelation to other Scriptures (P. 349); the 7 churches and the 7 stars (P. 349); the NICOLAITANS Pp. 349, 350; False Christians are the Synagogue of SATAN (P. 350); the addresses to the 7 churches (Pp. 349 to 355); the 7 golden candle-sticks (P. 355); the geophysical symbolism of the 7 churches [P. 355. We shall learn later that the selection of these 7 names has been made solely with a view to obtaining appropriate numerical definitions by evaluation, see P. 787. We may now improve the verbal renderings there given in the following particulars:—

The 798 of Smyrna written in Ionic Greek. A rendering of '*All (7) of the sons of God (9) who have become re-created*' (8) is the most probable.

The 520 of SARDIS. The form of 20=210 is improbable. Applying the argument we have employed with regard to the 520 of DARIUS in this Table of Contents under the XXIIInd Chapter we should now interpret 520 as= '*The alienation of natural alienation*'.

The 1096 of PHILADELPHIA. A separation of the process symbols 10 and 6 cannot be allowed. The symbol should be read as signifying '*The sonship with God (9) of the lawless (6) as it is subject to the work of the Son of God*' (10); '*The sonship with God of the lawless*' is a term covering all degrees of former alienation from the furthest limit of 6 as lawlessness.)

The emerald rainbow and the symbolism of the Deluge (Pp. 355 356); an interpretation of Rev. XVII, vv. 3 to 18; the 7 heads, 7 mountains, 7 kings, 5 fallen kings, the 8th king, the beast, the waters, the whore, the 10 horns, (Pp. 358 to 362); BABYLON the GREAT (P. 358); the scarlet-coloured beast (359); numbered as 666 (P. 359); 8 used as a symbol for 'summation' [P. 360. This interpretation is valid in view of the occurrence of the integral 8 in the evaluations of ATLANTIS and OLYMPUS (P. 1043). At the same time since the agency is wholly evil the principle of inversion may be applied and the symbol may be read as if it were written  $=\frac{1}{8}$  = 'The spirit that opposes that which has become re created']; the 4 grouping of peoples, multitudes, nations, and tongues (P. 361); the 10 horns (P. 361); the Revelation must be cosmical in meaning (P. 362); the easy error of referring the symbols of Revelation to the time of NERO (P. 362); supplementary Analysis by evaluation (Pp. 363 to 369); Luther's want of insight (P. 361); a general summary of cosmic law is required at the end of the bible (P. 363); immateriality of the authorship (P. 364); the 7 churches image Life throughout Time P. 304; the principle of serial arrangement (Pp. 364, 365); evaluations of ANAPAS, BALAAM, NICOLAITANS, JEZEBEL, and BABYLON (Pp. 365, 366. The evaluations of the 1st, 3rd, and 5th words are taken in Greek. BALAAM and JEZEBEL are Hebrew words); the persecution of the sons of God (Pp. 366 367); symbolic analyses effected serially over-ap one another (P. 367); each analysis is written to one theme; in serial analyses the theme is given by the serial number when regarded as a symbol P. 367); points of view from which the different analyses are taken [Pp. 367 to 369. Note that under (ix) the 60 of the 1,260 symbol may be legitimately read as 'the lawless state' so that 1,260 days means 'the period of subjection of the created multitudes (1, 2) of the lawless state (60) to process (days)'; obedience to God opens the doors of eternal life (P. 369).

## CHAPTER XXVI.

### THE STRUCTURE AND ACROSTICISM OF THE PSALMS, Pp. 370 to 400.

See the Prologue Pp. 161 to 167. Here it is only necessary to add that the investigation proceeds on the following lines:—

- (i) The broader features of the construction of the book, and of the authorship of the different books are considered.
- (ii) Different explanations of an intentional arrangement of the Psalms in serial order are discussed.
- (iii) The conclusion is drawn that the only satisfactory explanation of such an arrangement necessitates belief in the purely typical character of the Old Testament history up to the assumed date of the return from Captivity.
- (iv) And that the final editor of the Psalms was probably a Shemitic Babylonian who was also a skilled symbolist.

- (v) The symbolism of the acrostic psalms is analysed. [The formulation of the numerical symbols of state on p. 393 should be noted.]
- (vi) The indications given by the group-totals of the number of Psalms in each of the 5 books is considered.

## CHAPTER XXVII.

### THE PSALMS IN SERIAL ANALYSIS.

Pp. 401 to 456. See Prologue Pp. †64 to †67.

(vii). An interpretation of the serial number over the head of each Psalm is then made from the standpoint that these numbers are symbols intended to epitomise the subject-matter of the psalms themselves. The series runs through from 1 to 150. A very high degree of correspondence with the requirements of this theory is discovered. There are minor discrepancies, but they are more than counterbalanced by the exact agreement discoverable in instances such as in 19, 22, 36, 40, 41, 48, 50, 54, 80, 81, 82, 84, 85, 89, 90, 91, 101, 102, 104, 109, 110 [which should be read as '*Creation (1) as subject to the work of Christ (10)*'], 114, 115, [Note that the 45+1 resolution of 21 is more than doubtful] 119, 122, 123, 124, 125, 128, 132 [we cannot now admit 13 as = '*completed obedience*' except in a 2 term contrast], 133, 140, 141, 142, 143, 144, 145, 148, 149 [we have no right to interpret the 14 as equivalent to '*the re-created nature*' : is sometimes *re-creational* but when so used very clear re-inforcing indices must be added], 150. In all these cases not only are alternative resolutions inadmissible but the exact significance of each symbol may be said to be established beyond any possibility of refutation through numberless instances in all ancient literature. The majority of them, moreover, are absolutely specific of either the unregenerate or the regenerate state. These states are irreconcilable, and the characteristics of either state are always found reflected in the subject-matter beneath the serial number.

The general analysis is deferred to this point in the work in order that we may be able to interpret the numbers 1 to 150 with greater precision after determining the proper verbal equivalents for similar forms in preceding analyses. It will be observed that even at this point as regards 80 and 81 the author's recognition of their meaning was still hesitating.

## CHAPTER XXVIII.

### THE COSMOLOGY OF THE FALL AND REDEMPTION.

Man's natural powers in his pre-existent innocent state (P. 457); the unit life is part of the analysis of the order (P. 458); Being and Tendency; why the woman was chosen for the figurative expression of Tendency (P. 458); ADAM and his wife (not yet EVE) (P. 459); the first dust of the

earth (P. 459); plants that existed without growing (Pp. 459, 460); EDEN was a pre-temporal and super-physical state (P. 460); the origination of evil, the lust to become self-eternal (P. 461); man's order differed in scope from the wholly evil angels (P. 461); his temptation lay in the possibility of experiencing a higher knowledge of life (P. 461); he became corrupt in tendency (P. 462); God's judgments on evil are His processes for the elimination of evil (P. 462); absolute evil is deprived of the essential knowledge of God, and its Time policy is to be continually thwarted (P. 463); the judgment on 'the woman', or man's tendency towards, or lust for, self-satisfaction (Pp. 463, 464); the judgment on the being of man; the Time life is to be one of sorrow and of spiritual growth against the opposition of evil in himself and others (P. 464); fallen man as 'dust' (Pp. 464, 465); dust the inactivity of HADES (P. 465); God's judgments are not uttered in any definite place but by means of the appearance of new processes (Pp. 465, 466); the incarnation of man symbolised by his being clothed in skins (Pp. 466, 467); the Cherubim (P. 467). It is doubtful if they should be described as 'redeemed' souls, their nature, however, is identical with the redeemed who are perfected; they await the return of man to the eternal mode of life (P. 467); Genesis does not take events in chronological order (P. 468); why the processes of re-creation are stated in Genesis I (Pp. 468, 469); the powers of hate and evil after the Fall are entered under the 6th series of the major divisions of Genesis (P. 469); the fallen universe of the Deep (P. 469); effect of the imposition of the Divine Will upon life contained within it (Pp. 469, 470); the appearance of Time and its restraining influence (Pp. 470, 471); the sacrifice to God involved (P. 471); the Time mode has the effect of segregating absolute from partial evil (P. 471); HADES is a solidification of the fluent modes of activity in the Deep (Pp. 471, 472); in the meanwhile Divine action had to be aken for the creation of the Ark, or the 3 higher universes of life (P. 472); when prepared for man he enters within the physical universe and becomes exposed to the indirect attack of evil (Pp. 472, 473); but spiritual growth begins in the Time-mode, hence it is a Time of Restoration, and its analysis is made under a 7th series (P. 473); this new mode of activity is co-extensive with the stellar universe (Pp. 473, 474); the story of the Flood takes notice of 4 universes (P. 474); the 3 tiers of the Ark are 3 universes denoting progressive states of spiritual purification (P. 474); why HADES is not mentioned (Pp. 474, 475); the 3 upper universes of life are deducible from the genealogy of SHEM, and the dimensional symbolism of the Tabernacle in the Wilderness (P. 475); the circumstances of life in each universe are deducible from an interpretation of these dimensions and are stated for the Stellar Universe, Paradise, and the Third Heaven (Pp. 475 to 478); the constitution of the Cosmos of Time explained (P. 478); PARADISE, however, was not framed until Christ rose from the dead (Pp. 479, 480); the Jewish conception of the descent of the soul into HADES was correct for the ages before Christ (P. 480); after the Genealogy of SHEM the typical representation of cosmical law is effected by means of the lives of ABRAHAM and the patriarchs (P. 481).



## CHAPTER XXIX.

## THE THREE SPIRITUAL STATES ON EARTH.

The subject of this Chapter is the formulation of the spiritual movements of man in the body. This formulation is based wholly upon the cosmological truths summarised in the preceding Chapter. Physical man may exist in 3 states *vis* :—

- (i) As un-regenerate.
- (ii) As re-created.
- (iii) As spiritually dead.

The laws of the movement from (i) to (ii) or (iii) and from (ii) to the highest perfection of being are here stated (Pp. 482 to 489).

## CHAPTER XXX.

## THE TRUE BASES OF CHRISTIANITY.

Statement of the 7 bases on which the Divinity of Christ is upheld (Pp. 490 to 493. Under the 3rd basis a subsidiary statement is made of the philosophy of life to which Christ can be shown to have given His assent); the historical evidence of the actuality of the life of Christ has less intrinsic weight than any of the other 6 bases (P. 493); His breadth of view, His refusal to explain mechanical problems (P. 493); He is differentiated from all other holy men in the fact that a process-activity upon Life is hypothesised of Him (P. 494); and only in this light do His miracles become intelligible (P. 494); His being was on the plane of origin of cosmical power (P. 495); His will could therefore influence these reserves of Power, so that miracle was necessarily at His command (P. 495); to a minor degree all life of the re-created order partakes of His power (P. 495); the fallacy underlying HUME'S argument (P. 496); the history of Christ will now be investigated in order to determine whether He was acquainted with the Old Testament scheme of expressing cosmic laws by the means of the employment of a definite code of symbolism.

## CHAPTER XXXI.

## FROM THE NATIVITY TO THE CHOOSING OF THE TWELVE.

The incidents chosen are, the Nativity (Pp. 498, 499); the Circumcision (Pp. 499, 500); the Passover at 12 years of age (P. 500); the preaching of John the Baptist (Pp. 500, 501); the Baptism of Christ (P. 501); the Temptation in the Wilderness (Pp. 501 to 503); the first reference to Elias (P. 505); the man with the unclean devil (P. 506); the first draught of fishes (Pp. 506, 507); the Bridegroom (P. 507); the Old Wine and the New (P. 507); the Withered Hand (P. 507); the choosing of the 12 (P. 508).

## CHAPTER XXXII.

FROM THE SERMON ON THE MOUNT TO THE RESTORATION OF THE  
GADARENE DEMONIAE.

The Sermon on the Mount (Pp. 509, 510); the son of the widow of Nain (Pp. 510, 511); the embassy from John the Baptist (P. 511; The 6 group of services for God is remarkable); the Two Debtors and the symbols 500 and 50 (P. 512); Mary Magda'ene (P. 512); the Sower and the Seed (Pp. 512 to 516. Three symbols of great significance, *viz.*—30, 60, and 100 are here employed. They are those for the *discharge of spiritual work* and are so associated that the verbal significances can be secured without difficulty. Taken in conjunction with the employment of numbers in the account of the feeding of the 4,000 and 5,000 complete proof is obtained that Christ handled all the forms of the numerical code); the Net and the Kingdom of Heaven (P. 516); My Mother and My Brethren (P. 516); the Calming of the Tempest (P. 516); the Walking on the Sea (P. 517); the Miracle of the Gadarene Demoniac (Pp. 518 to 521. See also Pp. 1354 to 1356).

## CHAPTER XXXIII.

THE FEEDING OF THE MULTITUDES, LAZARUS AND DIVES,  
THE PRODIGAL SON.

Jairus' Daughter (P. 522); the Feeding of the 5000 (Pp. 522, 523. The only question with regard to this miracle and that of the 4000 is whether the numbers are *even thousands* headed by indices of 5 and 4, or *even hundreds* headed by indices of 50 and 40. In the latter case we get significances of 'the abode of (00) the alienated state (50)', and 'the abode of (00) the unregenerate state', respectively. But since the symbols 50 and 100 are already made to appear in the groups into which the multitude of the former miracle is divided, we may conclude that the indices 5 and 4 which are broader and more primal than the developed 50 and 40 are being made use of. Hence the author's interpretation will stand as in the text); the Feeding of the 4000 (Pp. 523 to 525. '7 baskets full' may signify *complete abundance*); the symbolic numbers that appear in these 2 miracles contain symbols drawn from 4 groups of the code (Pp. 524, 525); the Jews, recognition of re-incarnation (P. 525); taking up the Cross (P. 525); the Transfiguration (P. 526); He that is not against us (P. 526); Foxes have holes (P. 526); the Mission of the Seventy and the reason for the selection of 70 (P. 527); the Good Samaritan (P. 527); Bread in the Lord's Prayer (P. 528); 'Friend, lend me 3 loaves' (P. 528); the 2 other wicked spirits (P. 528. The 8 total is to be read as a symbol of *Summation*); the sign of JONAS the Prophet (Pp. 528, 529); Three-fold Denunciation (P. 529); There shall be 5 in one house divided (P. 529); the Tower in Silgim (P. 530. The 18 should be particularly noted as it affords strong presumptive evidence of the 24 hours of the 3 days (P. 530); the 18 years of infirmity (P. 530. Signate with the 18 form of 8); the Grain of Mustard Seed (P. 531); the Leaven in 3 Measures of Meal (P. 531); Christ walks for 8 days (P. 531).

the King's Great Supper (P. 532. Note the 5 yoke of oxen); the King going to War (P. 537. The symbols 10000 and 20000=45,000 occur); the Salt that has lost its Savour (P. 532); the one lost sheep (P. 532. The symbols 99 and 100 occur); the Woman with 10 Pieces of Silver (P. 533); the Prodigal Son (Pp. 533 to 535); the Unjust Steward (Pp. 535, 536. The symbols 100, 50, and 80 occur); one Tittle of the Law (Pp. 536, 537); Lazarus and Dives (Pp. 537, 538. The symbol 5 occurs); the Mill-store (P. 538); 7 Times a Day (P. 538); 'Be Thou planted in the Sea' (Pp. 538, 539); the Ten Lepers (P. 539).

## CHAPTER XXXIV.

### THE COMING OF CHRIST, ST. JOHN'S MESSAGE, THE CRUCIFIXION, THE RESURRECTION, SUMMARY.

An interpretation of Luke XVII, vv. 20 to 37 and XXI, vv. 8 to 38 (Pp. 540 to 561); one of the days of the Son of Man (P. 540); the Son of Man as the lightning in His day (P. 540); this generation (P. 541); the days of NOE (P. 541); rain and the sea (P. 541); the days of LOT and SODOM (Pp. 542, 543); the revelation of the Son of Man (P. 542); on the house-top and in the field (P. 542); LOT's wife (P. 544); a three-fold pronouncement (P. 544); the Parable of the 10 pounds (P. 545); the entry into Jerusalem (P. 545); Parable of the Vineyard (P. 546); Marriage and the Resurrection (Pp. 546, 547); ABRAHAM, ISAAC, and JACOB (P. 547); the Scribes defined by a 6 grouping (P. 547); Christ's coming, Luke XXI 8 to 38, the calamity that is to come apparent only; it is here (P. 548); the 5 grouping of earth-quakes, famines, pestilences, fearful sights and great signs (P. 548); comparison made with groups of allied terms in Colossians III, vv. 5 to 8 (Pp. 548 to 550); the 4 grouping of the persecution of the sons of God (P. 551); the symbols of *earth-quakes, famines, pestilences, fearful sights*; betrayal by a 4 group of associates (P. 552); the 'head' (P. 552); Jerusalem encompassed by armies (Pp. 552, 553); the flight from JUDÆA to the mountains (P. 553); the days of vengeance (P. 554); 'Woe to them that are with child' (P. 554); JERUSALEM and the Gentiles (P. 554); 'Signs in the sun and in the moon' (P. 555); 'the sea and waves roaring' (P. 555); the parable of the fig-tree (P. 556); the Son of Man coming in a cloud (Pp. 556, 557); this generation (P. 557); the 3 grouping of surfeiting, drunkenness, and cares of this life (P. 558); worthy to stand before the Son of Man (P. 559); eternal life is given by a Will-impulse of the Son of God (P. 560); Christ in the day and at night (P. 560); Christ's employment of verbal symbols drawn from the code fully proved (Pp. 560, 561); the kingdom appointed to Christ's followers (P. 561); the marriage in CANA of Galilee and the 6 water pots (Pp. 562, 563); the Living Bread (P. 563); symbols of the Crucifixion (Pp. 563, 564); the Darkness over the Land and the 6th and 9th hours (P. 565); the 3 days in the Grave (P. 565); the interval between the Resurrection and the Ascension (P. 566); the harmony of Christ's philosophy of life with the broadest conception of cosmic processes (P. 567); His broadest

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of view a proof of His Divinity (P. 567); the alienated soul of man can only live through attachment to a Life not itself alienated (P. 567); work yet to be done; analysis of other scriptures (P. 568); the help given by evaluation (P. 568); scheme of the Appendices Pp. 569 to 571. The actual scheme as now printed is very much fuller than the fore-cast here made); the investigation into other sacred books (P. 571. It should be noted that the method of obtaining Sanskrit evaluations has now been discovered. See the 2nd Set of Sanskrit evaluations, Pp. 1214 to 1230); the common employment of the same code by all mythologies (P. 573); why it is necessary to put analyses of cosmic law into symbolic form (Pp. 573, 574); it is necessary if the analyses are Divinely communicated (P. 574).

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## ADDENDUM.

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### COMPLETION OF THE THEORY OF PHENOMENAL UNITS.

*At the last moment before going to Press it became necessary to insert the following Addendum, in order to include the Author's final elaboration of his theory of the Time-life, as first stated in pp. †106 to †237 of the Prologue. But, except for the revisions now made, all the explanations and arguments advanced in the Prologue are to be held to stand.*

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*At the same time it has become necessary to introduce certain modifications into the Author's primary conceptions of Re-creation, the Personality and Work of Jesus Christ, the Atonement, the termination of Natural Evolution in differentiation, and the origination and character of Phenomenal Units. Only the original references to these subjects will be found listed in the Index.*

*The reader is recommended to take this Addendum after he has begun the Prologue and read to the end of p. †237.*

A few further remarks on the Theory of Phenomenal Units, as put forward in the Prologue, Pp. †115 to †237, Appendix R, Pp. 1370, 1371, and in the Epilogue, may be desirable.

*Cosmic Indices.* In the first place the reader must understand that all the indices notated by the letters a to d, and z to  $\frac{1}{d}$  on Pp. †140 and †145, and described on Pp. †125 to †128, and †206 and †207 of the Prologue, are to be regarded as being of an absolutely universal cosmic control, of the same order as the ideas of Space and Time. Their universality is not, of course, bound by the capacity of the units of the different kingdoms of life to apprehend them, and this rule we may instance by citing the case of the atom of matter which though it is Timeless and insensible to Time does not

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\*It is only humanly possible to arrive at final conclusions by means of tentative efforts. The reader is therefore asked to have patience as he sees the Author continually rejecting many originally vague and inchoate ideas in order to replace them by closer approximations to the ultimate truths.

yet negative the universality of Time. A Cosmic Index, in fact, may be universal although requiring a high degree of complexity in the grouping of lower indices before Life can become sensible of its influence.†

*The Formation of new Kingdom of Life.*—With regard to these universal Cosmic Indices the reader must bear in mind, in the second place, that each new Kingdom of Life arises through the manifestation of a new pair of such indices. They are mutually related and implicated, not necessarily as direct mental opposites, but as each of the pair being a measure of the influence of the other. Thus we may say that Force in its control of the vibratory motions of the ether is always measurable in terms of its effect at a given distance, while in no case can we eliminate the idea of action at a distance from the idea of Force. Hence we have a very strong argument for concluding that

$$\left\{ \begin{array}{l} \text{Force} \\ \text{Space} \end{array} \right.$$

is a grouped cosmic couple, or an implicated pair of Cosmic Indices\*.

*The Directive Power of New Indices.*—In the third place we have to conceive of such continuity of method in the whole process of what is commonly called Evolution (but what is really an effect produced by over-lapping analyses of partial constituents of two opposed Cosmic Wills) that each new implicated pair of indices obtains complete control over the activities of all lower pairs and so in reality informs them throughout with images of the idea which the new pair alone expresses completely.

For example, we hold that the atom of matter does not originate even as a mechanical timeless form until the new cosmic indices of Force and Space have as a couple begun to assert their influence upon the paired cosmic indices, a

†Nevertheless, all forms contain all Indices, but they contain them to very different degrees.

\*The argument is plausible, but, in this particular case, incorrect. Force and Space are both Cosmic Indices, and are both also measures in all problems of physics. But they are not co-related or implicated Indices.

and  $z_1$ , of the ether, at which level alone the implication between the two opposed Cosmic Wills appears to be expressed in absolute terms. But even then, as the result of an interaction between the two couples

$$(a_1, z_1) \text{ and } (\text{Force, Space})$$

the atom of matter is not as we behold it now, or as experimental science reveals it, because that science is investing it with qualities which do not properly belong to it *as a Phenomenal Unit of its own Kingdom*, but which are injected into it through the subsequent manifestation (in order of priority if not of Time) of the two new pairs of Cosmic Indices of :—

#### Growth, Time, and Aggregation, Inertia.

Both of these couples affect all lower paired indices, while the former couple also affects the couple of (Aggregation Inertia).\*

*The expression of lower Indices affected by higher ones.*— It will be understood, therefore, that there is *ab initio* a difficulty of great magnitude in conceiving of Phenomenal Units of kingdoms of life lower than our own, since as units proper they do not any of them possess the complete expression of the pair of Cosmic Indices which, appearing integrally in a higher kingdom, give to that kingdom its real significance and vitality. It is also clear that the same difficulty becomes doubled, quadrupled, and so on, as we move down the scale of life, continuously eliminating other successive pairs of Cosmic Indices. None of the lower kingdoms possess in complete expression the higher pairs of Cosmic Indices manifesting themselves as integrals in their own proper kingdoms. Yet all of them are indicating or reflecting simulacra of those indices as we view the lower Phenomenal Units from the standpoint of our own kingdom.

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\*The method is correct, but the Statement incorrect. Of these, 4 assumed Cosmic Indices. TIME is the only one included in our final list. The 3 others are subsidiary effects of Index-implication. We do not here wish to imply that the scientific assessment of the nature of the Atom is incorrect; we are merely saying that it has not yet referred the bases of its Formation to their proper Index-levels.



This particular difficulty is seen most clearly when we attempt to eliminate the paired couple of Growth and Time. For if Time is really eliminated we have left remaining only static mechanical relations, and the successive order of the appearance of lower paired indices is then merely an order of priority as exhibited in the effects of mechanical reduction. If, however, we view these lower Kingdoms from the standpoint of Time, we can perceive that it exhibits its influence upon them at levels nearest itself in the image of Growth denoted by mechanical change, and at still lower levels in the image of Growth denoted by motion. Hence we may conclude that the ideas neither of Change nor of Motion are in reality Cosmic Indices, for they are simply ideas resulting from the impact of the (Time, Growth) couple upon other lower indices which are really cosmic, because they are primary, and cannot be evolved mentally through any interaction between other pairs of Cosmic Indices.

*Activity in Matter a result of the Time Index.*—Along this line of reasoning, then, we may hold that all activity, even the vibratory motions of the ether, the impacts of atoms in the molecule, and the orbital movements of the electrons in the atom, is in reality produced through the directive impulses of the (Time, Growth) couple\* and that before Time<sup>†</sup> was, although there may have been an existence of substance, it was an existence of which no traces are now left throughout the whole stellar universe.† Hence, as we have said, the ether atom, the atom of matter, the molecule, and substance as a composite of molecules, if they are to be regarded as independent entities, i.e., as *Phenomenal Units*, differ largely in their attributes from the forms which natural philosophers have to study when they observe them through the object-glass of Time.

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\*The (Time, Growth) couple afterwards becomes the (Time, Force) couple.

†Time is a differential effect which, differentially, has always existed, but of which a uniform mode has no cognizance.

*The Form of the Equations for Phenomenal Units.*— Obviously, then, it is on these grounds that we are justified in the Prologue in putting forward equations of the form:—

$$\text{The Ideal Atom} = \propto \left[ \overline{\text{Force, Space}}, \psi_n \left\{ a_1, z_1 \right\} \right]$$

even although Force is not now known to us except as manifested or generated under the aggregative or disruptive phenomena of the molecular world. All that we affirm in this equation, in fact, is that impulse towards motion and activity of whatever kind, although it proceeds primarily from the directive influence of the (Time, Growth) couple, and secondarily through the mechanically directive influence of the (Aggregation, Inertia) couple, does not become effective as a fact or actual phenomenon until the latter couple acts directly upon the ideas of Force and Space; and that this couple could not itself become effective (or manifest its existence) unless there were an even more primal basis against which its influence could be exerted, *vis.*, the radical foundation of all Life in an implication (here absolutely expressed) between the indices  $a_1$  and  $z_1$  which (deleting all higher indices) gives rise to the theoretical ether; that is to the ether of which the constituent uniform particles can be regarded as Phenomenal Units.†

• *The Index of Aggregation.* The significance which the writer has throughout attached to the Cosmic Index of *Aggregation* demands some explanation. He intends the word to denote a movement of the units of the next lower kingdom towards definite local centres of mass, the process being repeated from these local centres towards a more universal centre or centres. As so employed the term really expresses the first movement of the mechanical kingdoms of life into groupings reflecting the higher unities of differentiations in the upper kingdoms. Below the point at which the couple of (Aggregation, Inertia)\* first appears, whatever

†These equations are equations for Objectivity resulting from a collision between EXPANSION and RETRACTION. See Note Alpha at the end of this Addendum; and also Note Gamma.

\*This couple is afterwards replaced by a couple (Expansive Pressure, Contractive Pressure). The (Force, Space) couple becomes the (Linear Appropriation, Space) couple.

activities may exist are not in any way activities concerned with the distribution of Matter, although they may be activities concerned with the formation of Matter. But here, of course, we are using the word Matter not in the sense of the Molecule as a Phenomenal Unit but in the sense of the Molecule as subject to the directive influence of the (Time, Growth) couple.

*The Origination of Heterogeneity.*—Having completed this necessary introduction we may now pass on to consider the origin of heterogeneity in the visible stellar universe.

To do so let us first formulate our list of paired cosmic indices in their proper order of priority from the top to the bottom of the ladder of life.

Kingdom.	Cosmic Indices integrally expressed.	Notated by	Phenomenal Idea.
The world of Man ...	Obedience ... Disobedience...	$d$ $\frac{1}{d}$	Cosmic Perceptivity.
The Animal and Vegetable Kingdom.	Growth† $r$ ... Time ...	$c$ $x$	Independent activity.
The Molecular world..	Aggregation.† $r$ ... Inertia † $r$ ...	$b$ $y$	Substance and Form. <sup>6</sup>
The world of the atom of matter.	Force† $r$ ... ... Space ...	$a$ $z$	Independent existence.
The basis of all life; the theoretical ether.		$a_1$ $z_1$	Possibly, existence in the abstract.

In this table the indices  $d$ ,  $c$ ,  $b$ ,  $a$ , and  $a_1$  are held to be primary irresolvable partial analyses of the Cosmic Benevolent Will, while the resisting coupled indices, which are also irresolvable and primary, are held to be corresponding partial analyses of the Will of the Spirit of Evil.

†The letter ' $r$ ' signifies 'later replaced by another description of the Index.'

We are not yet able to assess in words the all-pervasive ideas represented by the indices  $a_1$  and  $z_1$  which in their implication constitute the foundation of the whole life of the Stellar Universe.

It will also be observed that Matter, although the most prominent of all the appearances of life, does not occupy the position of a Cosmic Index. The reason for its elimination is obvious however, if we remember that the atom, the molecule, the living organism, and Man are all Phenomenal Units of their own kingdoms, and that it is by means of an integration of such units in each kingdom that the Phenomenal Idea is expressed. Hence the Phenomenal Unit itself is merely a resultant of the implication of the paired cosmic indices proper to any kingdom in the activity of this implication upon all lower coupled indices.

It is from this point of view that we obtain the following general equation for *Man* as an *inactive* unit or form, viz:—

$$\text{Man} = \delta_1 \left[ d, \frac{1}{d}, \theta_n \left\{ c, x, \psi_n \left[ \overline{b, y}, x_n \left( \overline{a, z}, \lambda_n \left\{ a_1, z_1 \right\} \right) \right] \right\} \right] \right]$$

But as an active unit, answering by *obedience or disobedience* (i.e., by  $d$  or  $\frac{1}{d}$ ) to the promotings or impacts of the spirit of psychical unification and of the spirit of psychical disintegration, a multiplying factor of  $\int d(e, \frac{1}{e})^*$  has to be placed in front of the whole expression on the right-hand side, to denote the extent to which the particular man is capable of complying with the whole law of psychical unification, or of defying it. Here  $e$  represents the Index to Psychical Unification and  $\frac{1}{e}$  that to Psychical Disintegration, and the whole force of the impact at any stage of the spiritual growth of man is necessarily represented by an integration of the constituents of Psychical Unification or Disintegration between the limits of zero and  $x$ , where  $x$  is the standing of the unit within the Kingdom of Obedience and Disobedience to the Cosmic Benevolent Will.† This standing has both an

\*This  $d$  is the symbol for 'differential co-efficient.'

†In the case of man  $x$  signifies the relative magnifying power of his Cosmic Perceptivity. In the case of animal life it means the relative range of Perceptivity within the grasp of the genus in which the unit is included.

absolute and a relative value. The relative value depends on the pre-existent scope of the individual life, that is, upon the range of the subsidiary indices of which the unit life is possessed. The absolute value depends upon an elimination of the hostile index  $\frac{1}{d}$  through the response given to the impacts which are represented by  $\int d(e, \frac{1}{e})$ .

*Impacts.*—Now when  $x$  sinks to zero the Phenomenal Unit passes out of the world of Man and a unit of the Animal and Vegetable Kingdom becomes substituted for it. But the form of the equation still remains good, for it now has to be written:—

$$\int d(d, \frac{1}{d})^{\theta''} \left\{ \overline{c, x}, \psi'' \left[ b, y, \uparrow'' (a, z \text{ \& } c) \right] \right\}$$

if we desire to express the life-activity of the unit in the Animal and Vegetable Kingdom.

This, of course, amounts to saying that the force producing activity in any animal or plant is in reality a partial integration of the will-constituents which when fully integrated, as in man, give rise to the sense of Cosmic Perceptivity (the Phenomenal Idea of the world of Man) through the necessity imposed upon man to analyse all experiences ultimately into the two categories of subserving or not subserving the purposes of the Cosmic Benevolent Will.

Hence while animals and plants are not capable of integrating the Phenomena of the stellar universe into a definite philosophy they are yet being excited to activity through the employment of senses which when properly co-ordinated are capable of giving rise to the faculty of Cosmic Perceptivity.

It will be admitted that this is a far more accurate statement of actual conditions than our former suggestion on P. †250 of the Prologue that the Darwinian Theory was defective in its failure to recognise that WILL in the animal kingdom of life is a composite of:—

$$\text{Animal Will} + \frac{\text{Psychical Will}}{k}$$

For it may now be clearly seen that it is the partial constituents of the Psychological Will which are in reality forming the impacts upon the units of the Animal and Vegetable world exciting them to Growth and Activity. To whatever partial integration of these constituents the animal or vegetable Will may be perceptive the instruments it employs in responding to their impact are those of Growth\* and Time. They are not consciously those of Obedience and Disobedience. In the case of man, however, all natural senses are, in their highest and most real employment, conscious instruments of the Will to be Obedient or Disobedient.

*Impacts and WILL.*—Arguing on these lines we may therefore lay down the following definitions:—

- (a) The impacts that are exciting the Phenomenal Units in any Kingdom of Life to their proper activity are partial constituents, falling short of the full integral, of the Phenomenal Idea which first appears in its complete significance in the kingdom next above that under discussion.
- (b) The WILL of any Phenomenal Unit is the appropriation by that unit of both Cosmic Indices which first manifest their real and full significance in the Kingdom of that Unit.
- (c) The instruments employed by the WILL of any Phenomenal Unit are all the forms of life containing indices which are lower in the scale, that is, more basic, than the pair of indices which first reveal their significance in the Kingdom of the Unit.

We may take the case of Man to give concrete illustrations of our definitions.

- (a) The impacts which excite man to his real activity as a Phenomenal Unit are partial constituents of the laws that keep Psychological Life in perfect unity or that disrupt it.

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\*Actually, Physical Energy and Time.

- (b) His WILL is measured by his power of obeying or disobeying the Cosmic Benevolent Will.
- (c) The instruments made use of by his WILL are all the forms of Physical Energy, Time, and Animal Will.

We may next give a parallel illustration in the case of an animal or plant :—

- (a) The impacts which excite it to activity are partial constituents of the ability to attain to Cosmic Perceptivity. These partial constituents are sense-perceptions.
- (b) Its WILL is the recognition of its active independence. The Phenomenal Idea of this kingdom is that of active independence, and it arises through an implication between the indices of Growth and Time. This is the Phenomenal Idea that is appropriated.
- (c) The instruments made use of by the unit are all the forms of matter (And also, we may add, of all living forms incapable through the small degree of their sensibility to the impacts proper to their own kingdom to oppose WILLS of the same ultimate classification but having a higher degree of sensibility to these impacts. The same qualification applies with a greater degree of force to the case of man and man).

*Structural Modification.*—As a corollary to these propositions we may add :—

- (d) The impacts exerting their influence upon Phenomenal Units have the power of enlarging the degree of receptivity by those units of the Phenomenal Idea of their own kingdom. This modification in the range of exercise of the Phenomenal Idea of the unit is equivalent to a change in the structure of the unit.

We cannot but admit this corollary, for the only moulding power available is the influence of the impacts proceeding from the next higher Phenomenal Idea, and it is therefore to the existence of these impacts that any modification in structure (which is the registration of the increased power of internal response) must be attributed.

*Definitions of Phenomenal Ideas, Phenomenal Units, and Cosmic Indices.*—Let us next consider the difference between the Phenomenal Idea, the Phenomenal Indices, and the Phenomenal Unit.

We have seen that the Phenomenal or paired Cosmic Indices are in reality mutually controlling attributes of two opposed Cosmic Wills. They are not necessarily opposites in an ultimate sense, but in every implicated pair each measures the scope of action of the other. Thus all our ideas of Growth have to be assessed for comparative purposes in units of Time, while Time itself is meaningless to us unless we measure it in terms of change and growth. So all our registrations of energy have to include the factor of space or distance, while space or distance is always defined by us in reality by a diminution in or consumption of the energies of light, heat, motion, or gravity.\* In addition, these indices have always three great attributes, viz :—

- (a) They are differentiating in their mode of impact.
- (b) They are directive in the effects they produce on lower paired indices.
- (c) They are each the representation of an idea of a new category, and so are primary and irresolvable.

Let us take the Cosmic Index of Time for an example. First (a) it is clearly differentiating in its character. For in a universe in which there was no growth and no change Time would have no meaning. Nor would it have any meaning if all things in the universe changed at the same rate, for there would then be no standard by which to assess the change. Therefore Time is differential in its impact.

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\*This paragraph was based on the original mistaken co-relation between Space and Time.



Next, (b) Time is clearly directive in its effects on the world of substance, since it governs the order in which all natural transformations take place whether in mechanical or organic bodies.

Lastly, (c) it is wholly distinct in idea from the indices of Force, Space, Aggregation, Inertia, Growth, Obedience, and Disobedience,\* while anyone of these indices is wholly distinct in idea from any other.

*Change and Growth.* While here discussing the attributes of Time as a Cosmic Index we may remark that since Growth is the new quality of the kingdom of organic life, and Growth though change, is something more than change, while change is the common property of the molecular kingdom, change may be inferred to be a reflection of growth, and a sub-Phenomenon produced by the directive power of growth in a kingdom where growth itself is unattainable. Similarly, at still lower levels, since change is a motion of translation yet something more than that motion, we may infer that a motion of translation is really a double reflection of the directive power of growth at levels where molecular change is unattainable. And yet again, at the lowest level, where there is no variation in the number of impacts of the atoms composing a molecule,† and no possible variation in the velocities of those atoms, we may see in the fixed and unchanging rates of orbital motion in the electrons of the atom a third reflection of Growth at a level where even a variation in the rates of motion of the constituent particles of a Phenomenal Unit are unattainable. By such a mode of inference we may therefore conclude that Movement is not in reality a Cosmic Index, since as an idea it is directly traceable to the directive power of the higher Cosmic Index of Growth producing more and more restricted images of its own activity through a primary, secondary, and tertiary impact on lower coupled indices.

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\*These should read, Linear Appropriation, Space, Pressure, Physical Energy, etc.

†Except through external forces.

But in the aggregation of atoms into molecules, and of molecules into substance, we have to all appearance the manifestation of a new directive power which has no parallel in the essential qualities of lower or higher indices, so that we may regard the law of Gravity, its most noticeable aspect, as being beyond ascription to mechanical forces, a phenomenon proceeding directly from the declaration of a particular quality of the Cosmic Benevolent Will.\*

On the whole, then, it will be apparent that we do possess a few sure indications as to how to determine the particular Cosmic Indices which first appear as sensible integrals in any kingdom of life, for it must always be remembered that, in addition to the rules for guidance we have already formulated, there can only be a pair of such new indices manifesting themselves in each new kingdom. This law is demanded by the Controlling Principle of our whole philosophy, which is to the effect that the opposition between two Cosmic Wills has to be declared at each stage of life through a new implication between two, and only two, new indices, since there are only two Cosmic Wills behind them.

*Phenomenal Ideas.*—Having now discussed the problem of Cosmic Indices we may next turn our attention to the question of Phenomenal Ideas. These ideas, as we have said, are to be regarded as being the new *General Phenomenon* exhibited by all the Phenomenal Units of any kingdom, which are called Phenomenal Units of that kingdom because they have succeeded in informing themselves with the two cosmic indices properly belonging to it.† The implication between the two new indices results in the appearance of a simultaneously existing number of units, each of which embodies both indices. But, inasmuch as the implication is a real implication, and not a mere mechanical mixture, the new activity of each unit has to be expressed by a term which

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\*Gravity, however, is not a Cosmic Index as is here suggested. It is perhaps definable as a registration in terms of energy of quantitative consolidation.

†Lower Unities are only informed with *reductions* of this pair of Indices.

will itself embody the characteristics of both indices, regarded in their absolute sense, by a momentary neglect of all other disturbing indices, higher or lower. Hence it will be seen that in our table Page 5, the Phenomenal Idea is expressed by a word or phrase which is not a mere description of the two indices that are implicated and under discussion.

*The Phenomenal Unit.*—In brief, then, we may say that every Phenomenal Unit is a partial analysis of the Phenomenal Idea, while the Phenomenal Idea is an integration of all the range of characteristics newly displayed by all the Phenomenal Units of the kingdom.

Taking the world of man as an example, the Phenomenal Unit is man, or a cosmically perceptive unit of life. The Phenomenal Idea is Cosmic Perceptivity, and its real significance can only be gauged through a careful study of the activities of men throughout all ages. Further, Cosmic Perceptivity is itself an idea resulting from the implication in man of two essentially antagonistic theories of the right conduct of life as derived from a study of the phenomena of the universe. Hence, as these two theories could not both stand unless the unit of life were in itself responsive to both of them, we infer that it is the impulse in the unit both towards obedience or disobedience to the Cosmic Benevolent Will that is the real cause of the existence of the two theories, and of the complete survey of life which they give when taken in combination.

Taking another example, the Phenomenal Unit in the Animal and Vegetable world is any animal, living organism, or plant. The Phenomenal Idea is Independent Activity, although, of course, this independence in the case of every organism is to some extent obscured by the impacts which are moulding its activity as they proceed from the category of partial constituents of the Cosmic Indices of Man. Lastly, the Phenomenal Idea of Independent Activity is itself the result of the implication between the Cosmic Indices of Time

and Growth, which first appear as integrals in the world of the animal and vegetable kingdom.\*

Now that we have prepared the way by defining our employment of the terms, Phenomenal Unit, Phenomenal Idea, and Cosmic Indices, we may pass on to a direct investigation into one of the most difficult problems presented to us of Life :—The origin of Heterogeneity in Creation.

*The Three Factors governing Heterogeneity.*—The author holds that all heterogeneity, that is differentiated conditions in the manifestation of Matter and in its interformation by the different Phenomenal Ideas of the various kingdoms of life, really depends upon 3 factors, viz. :—

- 1st. Upon the fact that the influence to move, function, appear, or live in every kingdom is exerted upon the Phenomenal Units of that kingdom by the impact upon them of partial constituents of the Phenomenal Idea that is first recognisable as an integral in the kingdom next above.
- 2nd. Upon the fact that, below the kingdom of the animal and vegetable world, all Phenomenal Units and Phenomenal Ideas are mechanical, or less than mechanical.
- 3rd. Upon the necessity imposed on us to regard all units of life above the animal and vegetable kingdom as being possessed of an individual existence that is co-terminous with the duration of the whole Time Cosmos.

*Structure moulded by Impacts.*—Considering these three governing factors in their order of priority as here stated, we have already seen with regard to the first of them that change of structure in a living organism, or indeed in any Phenomenal Unit, can only be attributed to its reception of moulding impacts which fall upon it from the power of directive energy

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\*They, or rather Physical Energy and Time, are here integral, because the whole Stellar Universe is the Unity of Control formed at this level. We shall see later that the introduction of the principle of life infinitesimally above this level gives rise to a new basis for Formation.

inherently possessed by higher Phenomenal Ideas, and therefore also by partial constituents of those Ideas which, when integrated, give to the Phenomenal Idea itself its full significance. The whole process of Evolution, Natural and Psychical, in fact has to be regarded as being directed not from below but from above. It is true that, because in the animal and vegetable world the lower structures are revealed first, an appearance results as if Nature were building itself up from below. But it is an appearance only. For it is obvious that the impacts emanating from the higher Phenomenal Ideas will accomplish the easiest work first,\* since they can only prepare a reception for themselves in the organisms of the lower kingdom by gradually extending the sensibility of those organisms by means of their consent to adapt themselves to their influence. This adaptation proceeds through the discovery by the organism of a possible extension in the use of the instruments which the WILL of the organism, represented by its appropriation of its two highest paired cosmic indices as integrals, contains, or is possessed of, in its embodiment of all lower coupled cosmic indices. Thus the WILL of the animal is represented by the directive power supplied by its possession of the Phenomenal Idea of Independent Activity, and this Phenomenal Idea is obtained by it through its participation in the implication between the two Cosmic Indices of Growth and Time, which we have notated by the letters *c* and *x*. Hence the WILL of the animal to maintain its active independence (that is, to live with its own proper activity by any or all means available to it) employs all the mechanical instruments which lie within the range of its power over inanimate nature, and in its dealings with other organisms it regards all those as inanimate which are not so sensible as itself to impacts proceeding from the higher kingdom of MAN. Yet its immediate power to function is at all times being unconsciously guided towards a higher range

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\*Impacts are always energies in relation to the areas on which they fall, and matter can only be moved by means of external agencies if form is retained.

## KINGDOMS BELOW THE TIME-INDEX.

of power, i.e., towards a higher range of employment of all forms subsidiary to itself, through the prompting of impacts which are in reality partial constituents of the Cosmic Perceptivity of MAN. Since also these impacts act on its will, and discover their results to be agreeable if they are complied with, the unit-organism is at all times and at all levels in a partially plastic state of adaptation beneath their influence.

*Evolution regarded in two ways.*—We cannot therefore escape from the conclusion that Evolution as a process is as truly a spectacle of the impulsion of all Nature towards a participation in the ultimate antagonism between two opposed Cosmic Wills, as it is a phenomenon of the self-adaptation of Phenomenal Units towards an entry within kingdoms of life that are governed by higher directive ideas.

*How the Kingdoms below TIME originated*—The bearing that the second of the factors stated on p. 14 has upon the problem of the origin of heterogeneity may be explained as follows. We have seen that all Cosmic Indices are differentiating in their action and that Time is one of them. We have also seen that the activity of movement, whether in stars or the electrons of the atom, is in all probability a reflection of the existence of the upper and higher index of Time† Hence we may infer that the mechanical orders of life, since they could not by themselves have exhibited the differential qualities of activity or motion or aggregation (which cannot be accomplished without the essential activities of atoms and molecules), were not even in the passive existence of uniformity before Time was. In other words, *all the worlds and stellar system of inanimate Nature originated instantaneously with the first appearance in Creation of the implication between the (Time, Growth) couple.\**

The question now is, In what form did these stellar systems, from glowing star to incandescent nebula, originate? The answer to this question is to be discovered in the law

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†Or, rather, of the (Time, Force) couple.

\*The conclusion of this page and the next two pages have afterwards to be largely modified. The truth is that differential effects do not become ultimately real until a Phenomenal Unit having a persistent habit of analysis of all things into two categories enters into them.

which we have already discussed, that higher Phenomenal Ideas have essentially the power of moulding all lower forms, which are composites of lower paired Cosmic Indices, into a reflection of themselves. Clearly we are here justified in applying the metaphor of reflection, because a directive force which has to act through the medium of Time must in the end procure in the base on which it is acting the nearest possible image of itself. Hence if such a Directive Force is not compelled to act through the medium of Time it procures such an image instantaneously. It therefore follows that at the very moment of the origination of the (Time, Growth) couple the mechanical or inanimate basis of life, which is the whole content of the Stellar System without living organisms, sprang instantaneously into existence fully equipped with the solar systems which must appear before organic life can come into being. Such a conclusion may be profoundly at variance with all our habits of thought in regarding any solar system as the witness to an age-long development from a nebula. But in this habit of thought we wholly neglect the fact that processes do not become fixed as regards Time until Time itself enters into them, and that in any case such processes have no absolute meaning until we compare them with the (Time, Growth) standard.\*

In reality it is due to the fact that all the Cosmic Indices below Time, *viz.*:—Aggregation, Inertia, Force, Space, and the  $a_1$  and  $z_1$  of the ether, are purely mechanical, that we are enabled to regard the creation of a heterogeneous inanimate universe, reflecting accurately higher conditions at the first moment of the origination of organic growth, as having been purely mechanical. We may therefore employ the terminology of mechanics in comparing the apparently full-fledged creation of a universe possessing solar systems to the action that takes place when a long train of wheels gearing into one another is operated from one end. They all move instantaneously, but in a small interval of Time they all exhibit different peripheral rotations. We may therefore call the

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\*These paragraphs were written before the author had determined the law under which higher Indices become projected under Reduction through the screens of lower Indices.

ether the largest wheel of the train, the atom the next largest, the molecule the next largest, and the sphere, whether star or planet, the smallest. That is, if we eliminate Time, or, which is the same thing, if we begin our investigation from the first moment of the institution of Time as an index, results can be accomplished in inanimate Nature as if Time had always been a directive index.\*

*The Pre-existence of Higher Phenomenal Units and their Persistence.*—Here, then, we arrive at a point at which we conclude that the whole Stellar Universe appeared *ab initio* equipped with solar systems, and with such a distribution of matter in its lower forms that the whole heterogeneity of substance was the most accurate possible reflection that could be imposed on inanimate nature through the conditions prevailing in the world of Growth and Time when those indices were first instituted. Now, it is at this point that we are obliged to make use of the further principle, that the conditions in that latter world, newly inaugurated as it was, were themselves subject to the impact of higher indices impinging from a kingdom in which life had always been hitherto eternal, since it was above the (Time, Growth) implication. It is here, accordingly, that we introduce the third of our factors, stated on p. 14 as governing the whole problem of heterogeneity, *viz.*, that all Phenomenal Units above the (Time, Growth) Kingdom of the animal and vegetable world must have an existence coterminous with the duration of the Time Cosmos itself. This proposition, indeed, may be said to be self-evident from the very arrangement of the terms of our philosophy, which necessitates the conclusion that higher indices are not subject to the sway of lower indices, so that a Phenomenal Unit which stands above the (Time, Growth) couple is not so far as its identity is concerned, in any way subject to the control of that couple.

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\*The truth in this idea lies in the fact that TIME is an INDEX which becomes integral at a comparatively low level, and any lower pair of INDICES is really infinitely remote from the next higher pair. Hence when Life is itself polar in its highest qualities the actual effect of these lower INDICES is *nil*.



*What the law of Dissolution teaches.*—The proposition is, however, capable of being established by means of another argument as follows.

The dissolution, or death, of any Phenomenal Unit is clearly equivalent to the suppression of the two highest indices which are implicated in the equation for its being.\* If then a unit stands above the (Time, Growth) implication it still retains the animal appropriation of the (Time, Growth) couple when its dissolution takes place. But the retention of this couple is equivalent to the persistence of its independent identity. Hence Man, when as a psychical unit he dies, must still retain his own identity and individuality.

*The Power of Conceiving of Unity.*—Again, from another point of view we may argue that the power of conceiving of Unity through the inherent habit of analysing all things into two ultimate categories argues that, if the Time Cosmos itself is erected upon a foundation of the opposition between two universal Wills, a true analysis in character is being made, however inaccurate it may be in proportion and scope. There are but two ultimate Wills in the Cosmos, and both are entering into, and being accorded response by, the Phenomenal Unit. Hence the Phenomenal Unit has become a part of the self-expression of the Universe on its highest plane, and therefore its identity cannot be made to disappear until the whole conception of life in that universe has become submerged beneath the tide of a new and higher conception. The identity of the Phenomenal Unit, man, is therefore co-extensive with Time.

Having drawn this conclusion that man, the Phenomenal Unit of the Kingdom next above the (Time, Growth) world proper, must persist until Time becomes unreal, we can pass at once to the next step of inferring that, since in him alone

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\*This argument is based on a supposition that what takes place in purely material unities of control is paralleled even in the case of organic life. But at this point we have not ascertained the law of the *permanent retraction of all matter*. Hence as regards organic life, the real argument becomes exactly reversed. Organic objects would persist even after death, because *Death can only attack up to the level next below the level of the highest indices*. In the end we show that Man can be the only permanently persistent living object.

of all visible units, the Will-couple of indices must be indices in opposition, or he could not conceive of an integral Cosmos, the opposition here revealed must be attributed to some former Will-consent *above and before Time* to an action which brought about the disruption of Unity. It was his own Will-consent, because no external impact could have injected into him its own characteristic without some footing having been afforded for its entry. Hence we infer that not only is man's identity co-extensive with Time, but that he also pre-existed in a mode of life that wholly transcended Time.

*Heterogeneity a reflection of differentiations in higher kingdoms.*—From this point we are in a position to complete our explanation of the cause of heterogeneity. We have seen that inanimate Nature must have been heterogeneous even to the extent of possessing solar systems and planets when the (Time, Growth) couple was first instituted.\* We have seen also that the heterogeneity displayed by the Stellar Universe at this instant must have been the most accurate possible reflection it could give to the impacts conveyed to it through the (Time, Growth) indices. But these latter indices were themselves subject to a higher set of impacts proceeding from a world of psychical life which we have shown must have always pre-existed. Hence it follows immediately and conclusively that all heterogeneity is ultimately an effect of differentiations existing in the highest or psychical sphere of life. These variations, moreover, were in the nature of an absolute antagonism of policy, an antagonism such that either policy can be expressed as the inversion of the other. Therefore the whole heterogeneity of life is primarily attributable to same kind of rebellion in the primal creation to the Cosmic Benevolent Will, and subsequently new fluxes and variations represent, through all the kingdoms of life, the degree to which life yet plastic or partly possessed by either opposed highest psychical index, is being separated off into absolute agreement with one or the other Cosmic Policy.

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\*We should say now, when the (Time, Force) couple first became integral:

*Removal of the difficulty regarding Mechanical Indices.*—Through the explanation here advanced of the sudden manifestation of the Stellar Universe in all degrees of heterogeneity up to the development of an inorganic environment suitable for the nourishment of organic life, we escape from the difficulty of having to account for the application of Force upon forms not possessing the properties of matter as now known to us. For, to facilitate thought, let us imagine that the primary implication of the  $a_i$  and  $z_i$  of the ether has taken place before the institution of Time—a conception which is quite realisable inasmuch as Time always implies the presence of active differentiations.

*Indices are reflected both upwards and downwards.*—Then, with the institution of Time, from the etheric basis up to the Kingdom of Time and Growth, all forms are instantaneously evolved, and at the same moment the Growth Index attests its immanence in all forms by the orbital movements of the electrons, the impacts of the atoms, the aggregations of the molecules, the revolutions of the planets, and the movement through space of the stellar groups. Hence Force in reality comes into play upon forms already invested with the properties of matter through the instantaneous assertion of the directive influence of the (Time, Growth) couple down to the very lowest foundation of all Phenomena.\*

This law, of the universal assertion of the influence of any higher index on all Phenomenal Units erected on the implication of lower indices, holds good, of course, throughout the whole of the chain of the Kingdoms of Life. The index of obedience, for instance, is manifested in all kingdoms below the world of man in the shape of Law, and each Phenomenal Unit in its interior economy and activity is obedient to the law of that unit.

*The assessment of the Nature of a Cosmic Index.*—Thus the atom continuously obeys the law of the fixed unchanging orbital movements of its electrons and so maintains itself as

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\*There is a partial truth in this conception. *Electrons* were all instantaneously evolved at the first moment of TIME.

an apparent unit, and at the same time displays in those movements partial analyses of the integral properties of Aggregation and Inertia, and a complete analysis of the indices of Force and Space in their absolute sense.† To arrive at the integral idea of any Cosmic Index we must therefore sum its partial constituents as exhibited in the once, twice, three, etc., times reflected qualities it produces lower down the scale in kingdoms separated from it by one, two, or three pairs of intervening Cosmic Indices. This investigation will help us the better to understand the real nature of the Phenomenal Idea of the implication of any Index with its own paired controlling Index, even although, because of our position above the Index, we are fully conscious of its impact, and see its *range* analysed first in a countless number of Phenomenal Units of the Kingdom to which that Index belongs, and afterwards in other Phenomenal Units of Kingdoms above that Kingdom. Thus, while position above any Cosmic Index makes us conscious of its action, and reveals to us its *range*, for a scientific assessment of its nature and character we must also study its partial and reduced entries into the forms of lower kingdoms.

But the same efficiency of any Index may also be studied in its reflection in an opposite direction in the kingdom above it. Thus although the Cosmic Index, Force, is really an infra-mechanical index, it is apparent that such ideas as intellectual force or energy, and psychical or spiritual energy, are not mere mental abstractions. They represent, in fact, the *power* of the impact of higher Phenomenal Ideas, or of partial constituents of them. Spiritual Growth in units or among bodies of men is also a very real phenomenon, even although the Cosmic Index of Growth first appears in its most absolute expression a whole kingdom below the psychical sphere.\*

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\*The truth is, of course, that the higher the Impact the more polar it is becoming, and therefore the more it must contain all lower Indices, since a really Polar Impact contains all Indices.

†This clause is erroneous, being based on the assumption that the lowest couple of Indices is a (Force, Space) couple. The only complete analysis at the level of the Atom is that of Direction and Space.

It will be seen that in this way the chain of the inter-connection of all Cosmic Indices becomes in reality a circle without break or division, and that each Index makes its influence felt through all the links of the endless chain.

*Plasticity.*—We must conclude this part of the theory of Phenomenal Units with a brief consideration of the quality of plasticity in Life. Primarily, Plasticity is an idea signifying that equilibrium is not yet attained by the Unit. Now the ultimate equilibrium within a Cosmos that is being moulded through impacts proceeding from two Cosmic Wills which are in complete antagonism must clearly be an absolute identification with one or the other of them. Hence man as a Phenomenal Unit must remain plastic, *i.e.*, subject to variation in his reception of the two Wills, until he is either wholly good or wholly evil.

The plasticity of man is the highest form of plasticity, because in him the two controlling indices of the Will are in absolute opposition, and any movement of the psychical will must therefore result in an absolute movement backwards or forwards, for his movements are in agreement with the final natures of the Cosmic Wills. Below man, therefore, plasticity, although it may be apparent, is only relative. Yet, as in the case of the subsidiary activities of a higher Index on the forms erected on an implication of lower paired indices, the phenomena of plasticity deserve study in kingdoms lower than the kingdom of man, because these first, second, etc., reductions when examined together give us a final picture of the nature of the whole idea of plasticity.

*The Plasticity of Life involves an upward movement.*—Regarded from this point of view, the plasticity of life in the animal and vegetable kingdom amounts to a struggle for the advancement of the Phenomenal Units towards a maximum utilisation of inferior forms in the interests of the independent life, and simultaneously towards a maximum apprehension of the ideas of Time and Growth. But, as the maximum apprehension is being directed by a higher series of impacts in their own interest, the final apprehension arrived at by the

highest form becomes concurrently an adaptation of structure capable of absorbing the integral constituents of the indices of Obedience and Disobedience. When this point is arrived at, then an external psychical individuality, having already the perception of obedience and disobedience, but possessing as yet no mechanism for acting upon that perception, is clearly capable of informing the structure that has already been prepared for it by the work of Nature in the Kingdom of Growth and Time.

*The Preparation of the body of MAN.*—Hence we conclude that the work of Evolution below the world of man was simply to prepare a vehicle, properly equipped with properly co-ordinated sense-perceptions, into which the external spirit of pre-existing man could enter and become incarnate, in order that his own plasticity, or want of equilibrium, might, through higher impacts, become solidified into an unchanging identity with the spirit of one or the other of the two opposed Cosmic Wills.

If, then, we are asked, has Man ascended from the Ancestor of the ape, our reply can be given in no uncertain terms. The body of man is merely a vehicle slowly prepared by Nature for information by the pre-existing individuality of MAN. What Nature had to do was to evolve a mechanism that would provide apparatus for a proper co-ordination of the sense-perceptions which, when thus co-ordinated and acted upon by a pre-existent spirit, would between them give rise to the Phenomenal Idea of Cosmic Perceptivity. What we have to remember is that an impassable chasm exists between a self-perceptive unit of life and all other units that are not self-perceptive. The difference implies that, in a mode of life that transcends Time altogether, the Creator had already surrendered to the higher unit such functions of the integral life that the identity of that unit had been made eternally persistent. Below the kingdom of higher unit the life that informs Phenomenal Units is merely a temporary influx of certain qualities of the Wills of the two opposed Cosmic Spirits. Hence these qualities can ebb and flow

within the kingdoms of the lower form without occasioning any loss or increase of the qualities of the Cosmic Will. They merely attest the immanence of that Will in creation in a way similar to the presence of the experience of Time within it, and it is clear that we cannot regard Time as being augmented merely because at one moment there are a greater number of forms in existence than at another. In short the idea of Number does not become real until we pass within the psychical sphere of MAN. Here the idea of Number is real, because the whole kingdom of the world of man is an integration of a definite fixed number of persistent individualities.

Hence MAN as an entity has not ascended from the Ancestor of the ape.\* His body is merely a vehicle prepared by the whole evolutionary process of Nature for the purpose of supplying a mechanism in Time for the functioning of a higher Will-Activity of a pre-existing spirit and this Will-Activity is based upon a pre-existing implication in that spirit of the conceptions of Obedience and Disobedience to the Will of the Cosmic Benevolent Power.

We may now summarise our conclusions as to the real meaning of the life of Time by extending our Table on p. 5, so as to include columns exhibiting the WILL or directive energy, and the Impacts which are proper to each kingdom of life.

The form which the equations, based on the employment of these coupled indices, take has already been shown on p. 7, and may be seen on p. †145 of the Prologue, where, however, intermediate function signs, and the impact-factors have been omitted.

*The Irresolvability of Cosmic Indices.*—One or two concluding notes may now be made. It may seem to be paradoxical that we have called the Cosmic Indices irresolvable and primary, and yet have described the factors of IMPACT as

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\*The real law is that all animal forms are being energised by the lower WILL-rays of the Soul of MAN; this Soul being an area of ultimate force in HADES.

TABLE EXHIBITING THE ACTIVITIES OF ALL THE KINGDOMS OF LIFE.\*

KINGDOM.	IMPACT.	WILL.	COSMIC INDICES INTEGRALLY EXPRESSED.	NOTATION FOR THESE INDICES.	PHENOMENAL IDEA.
The world of MAN.	A partial integral of the characteristics of the Spirits of Unification and Disintegration.	$\phi x$ (Obedience, Disobedience)	Obedience Disobedience.	d, i, ā,	COSMIC PERCEPTIVITY.
The ANIMAL and VEGETABLE KINGDOM.	A partial integral of the sense-perceptions of obedience and disobedience.	$\phi x$ , (TimeGrowth) (r)	TIME, GROWTH, (r)	c, x.	INDEPENDENT ACTIVITY.
THE MOLECULAR WORLD.	A partial integral of the constituents of TIME & GROWTH.(r)	$\phi x$ (Aggregation, Inertia) (r)	AGGREGATION INERTIA. (r)	b, y.	SUBSTANCE (r) AND FORM. (r)
THE WORLD OF THE ATOM OF MATTER.	A partial integral of the constituents of AGGREGATION AND INERTIA.(r)	$\phi x$ (Force, Space)	(r) FORCE, SPACE.	a, z.	INDEPENDENT EXISTENCE. (r)
THE ETHER.	A partial integral of the constituents of FORCE AND SPACE.(r)	$\phi x$ (a <sub>1</sub> , z <sub>11</sub> ).	Not known.	a, z.	Not known.

\* This Table is very incorrect in many particulars. (See foot-notes to pp. 1, 2, 3, 4 & 5). It has the value, however, of representing the correct *method* of analysis. The letter 'r' marks terms which are finally replaced by others. All higher Indices are really acting as Impacts on implications of lower Indices.



having constituents in lower kingdoms. The apparent error, here, however, is due to the fact that the real play of a Cosmic Index is not ascertainable until all its constituents or reflections in lower kingdoms have been integrated. These constituents are not in themselves absolute, but the Index latently contains them all. Thus *motion* is a simulacrum or image of GROWTH, yet we could never conceive of the idea of GROWTH merely through a contemplation of the different aspects of motion, whether in the atom, molecule, or stellar system.

*The Directive and Differentiating Power of Cosmic Indices.*—Another very important point to remember is that all Cosmic Indices are essentially both directive and differentiating. The former quality can be seen in the power of the (Time, Growth) couple first to construct, and then to mould, all the kingdoms of inanimate Nature beneath it. The latter quality may best be understood through an example. Let us imagine an infinitely extended form composed of uniform quiescent particles. Then this form would exhibit the presence neither of the SPACE nor of the TIME index. The idea of SPACE would be missing because we cannot measure distance in the midst of absolute uniformity. The idea of TIME would be absent, because not even the reduced reflection of GROWTH given by motion would be available. Lastly, the idea of FORCE would be unattainable in the presence of absolute quiescence—which would also negative the essential properties of MATTER which depend upon the orbital movements and impacts of infinitely small particles.

*The Attributes of the HOLY SPIRIT.*—The author will conclude this section with a note on the attributes assigned on p. † 110 of the Prologue to the Holy Spirit. We have ascribed to the activity of this Second Person of the Trinity the restraint which is exercised upon all creatures of the Time Creation, including even the Personality of the Son of God, in subjecting them to the experience of TIME. Yet TIME is elsewhere shown as being one of the Cosmic Indices attributable to the resistance of the Cosmic Will that seeks to disintegrate.

The paradox, however, is again only apparent, since GROWTH, or a movement of all Phenomenal Units to a final equilibrium of being, would not be possible were it not implicated with the relative unreality of TIME. If, therefore, we remember the object with which the Almighty permits of the continuance of TIME we may without error ascribe the existence of TIME to the permission of His WILL, even although this permission is in effect one of the conditions that is being imposed upon HIM.

There is one other attribute of the HOLY SPIRIT which it is essential for us to bear in mind. It is that of His *Continuity* through all creation. He is, as it were, the unifying principle which is strictly comparable to the consolidating influence of the law of gravity in maintaining, in one complete whole, the many possible bodies of a solar system. Here GRAVITY represents the information of the unit body with the WILL of the whole system. So, in a really united universe, every unit of life is informed with some degree of the WILL of the whole, and since the whole, if united, must be good, the information is that of the Spirit of God. But if by any means a violent disruption occurs and part of one of the bodies of the system is cast out beyond the power of the whole body to reclaim even into the sweep of an infinitely remote orbit, that body has eternally lost the information that once it possessed when it revolved in its own allotted path. Its created qualities remain, but it has passed into space beyond the ken or influence of the whole system. Now it is precisely this ejection that the Bible implicitly asserts has occurred in the case of all spirits that have become wholly self-centred. They retain their created qualities (which are indestructible), but they are for ever lost to the knowledge of the unifying Presence and Love of God. And it is only because the Creation of TIME contains Phenomenal Units which are not yet completely identified with either Cosmic Policy that Good is now sensible of Evil and Evil of Good. In the eternal mode of life, which is inevitably to be disclosed when all Time-activities are brought to an end through a universal identification of life-units with one or

the other policy, Evil must unquestionably become an unimaginable conception to the life and intellect of all units that are secured through the presence within them of the Holy Spirit to the new bright universe of God. 3217

### IMPACTS.

The life-giving activity denoted by the term 'IMPACT' is so essential a factor in the building up of life, that the time has now come to explain more exactly the precise significance we intend should be attached to that word. We have often employed it in the preceding pages, as when explaining the first factor determining the heterogeneity of life (p. §14) we spoke of 'The impact (upon Phenomenal Units) of the Phenomenal Idea first recognizable as an integral in the kingdom next above.' But this was merely a first statement of the whole law of Impact. *Every created object is in reality subject to impacts from all Phenomenal Ideas.* As we move down to the lower limit of expansion in Time, the effect of the higher Phenomenal Ideas as impacts is enormously reduced, but nevertheless on a smaller scale, it is always influencing lower objects, however minute they may be. On the other hand, since *Polar Impacts* contain all lower impacts, even higher indices are influenced by the activity of the impacts which are really referable to lower Phenomenal Ideas.

If therefore it be asked, Where, then, are these impacts? our reply would be, They are to be seen and felt in the general trend of movement of the whole kingdom. The condition of the units of each order is necessarily one of unstable equilibrium, since equilibrium can only be attained *ex hypothesi* at the highest level, where the identification of units with one or the other Cosmic Will is complete. It is this want of equilibrium, or tendency towards a higher appropriation of the full qualities of both Cosmic Wills, that sets up the motion in each kingdom, so that, clearly, in any kingdom the highest impacts are partial and reduced constituents of both of the two Cosmic Indices which first appear as integrals in the next higher kingdom. We must always remember that both Cosmic Wills are themselves alive; that they are possessed of all

Cosmic Indices, one group of Indices belonging to the one Will and one group to the other; and that, therefore, *from the first moment that the mechanism of Time came into being, a point d'appui* had been established for the assertion of the influence of all Cosmic Indices. For man, bi-polar though he had become, had always pre-existed: therefore the whole race of bi-polar mankind became the first surface of contact. Again, the Will-pressure here felt must have resulted in an activity of a second order upon the lower worlds of Growth and Time and the mechanical bases of life. For man already latently contained both Time and Growth. Being in nature psychically unstable, he had to proceed to a psychical equilibrium, a process which requires the mechanism of a lower want of balance in the forms of Time and Growth as a leverage for action. Hence it is almost an inescapable conclusion that, before any movement towards psychical equilibrium began in the cosmically perceptive sphere of mankind, there were some units of life that first established the connection of the bi-polar race of man with the whole scheme of Time Kingdoms still awaiting the impulse to move in all their spheres. These units, when they were placed in contact with the whole circuit, galvanized it into life, and, looking downwards from their own position, beheld a perfect initial analysis given by the lower orders of all the higher impacts and differentiations of the psychical sphere which were passing through themselves as a focus. The view of life obtained by physical man at that first moment of his appearance in the stellar universe was clearly a perfect outward reflection of all psychical qualities or indices superimposed below him. At that moment, moreover, the picture had not been in any way modified through the exercise of his own will-activity, so that it may be said to have been mechanical as regards his own proper indices of obedience and disobedience to the controlling laws of the Cosmic Benevolent Will. In other words, we may say that, since those Indices had not yet begun to assert their activity, all orders of life, subsidiary to the world of man, even the kingdom of Time and Growth, were as yet mechanical, while the mind of man was at that moment also mechanical, and was therefore capable of being

employed as a mirror to reflect the exactly true outward aspect of internal and transcendental truth. That is, assuming, as we must assume, that higher pairs of coupled Cosmic Indices have all lower paired Cosmic Indices completely within their influence, then the whole Stellar Universe, *including also all animal and organic forms existing at the time of the first appearance of physical man* was generated immediately and instantaneously as a reflex through his mind of all pre-existing super-physical differentiations.\* Hence it will be seen that by this method of conceiving of the ascending pre-eminence of paired Cosmic Indices, we can eliminate not only the idea of an age-long preparation of barren stellar systems, but equally the idea of an age-long period of the fructification of organic forms within them, and we can advance the whole genesis of the time Cosmos to the moment at which the pre-existing spirit of the first physical man created for itself mentally and actually, through the influence of higher impacts, a bodily form only infinitesimally different in structure from that of the next highest animal form, which also, as itself a more reduced reflection than his of higher psychical differentiations, came into being simultaneously with man.† And again below this animal form all Nature fulfilled itself with organisms down to the mechanical level, and, below the mechanical level, ideas and conceptions became implicitly disclosed to the mind of man which we are only now on the verge of understanding.

### *THE PRESSURE OF COSMICAL WILLS STATICALLY EXPRESSED.*

This whole theory of the immediate origination of all life below man through the focus of the cosmically perceptive mind

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\* At a later part of this Addendum the reader will find a final solution of this problem of the origination of Time before Perception. We do not say, finally, that there was no Time before Perception, but that Time belongs to one of the lower orders of Expansion, the effect of which on Being, though not on life, is almost negligible, until Being itself passes into the differential mode.

† The problem of TIME in its construction of lower orders really depends upon our point of view. If we are standing in the Third Category of reality, infinitely long ages were required; if in the Second, the whole process of Nature-building up to the level of man was instantaneous. We refer to this point later.

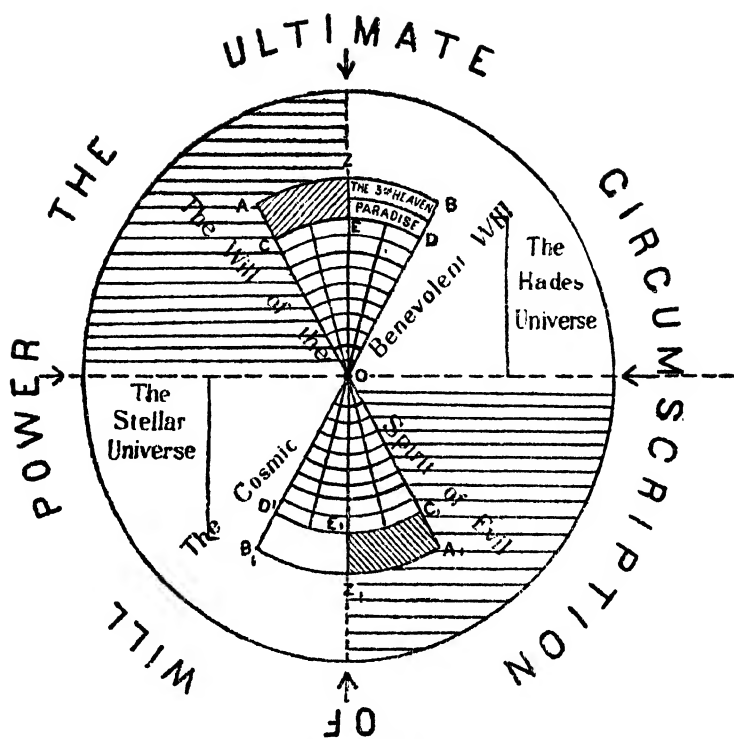


DIAGRAM 1

Cosmic Expansion and Retraction Expressed Staticly.

of physical man may be illustrated for primary purposes diagrammatically as follows by the figure of an hour-glass.

But to complete it we must understand that differentiations by gaps or otherwise should be shown along the arc C D which is to represent the position of the Super-physical race of pre-existent bi-polar man; that from that level downwards through the focus O the rays proceeding from A C E Z, B D E Z are no longer absolutely divided but mixed; and that the range of the picture should really be extended to a division on a horizontal diameter through O instead of to a division on arcs A Z B<sub>1</sub>; A<sub>1</sub> Z<sub>1</sub> B<sub>1</sub>.

The two Cosmic Wills are themselves external to the whole picture, but act inter-mediate through spaces A C E Z, B D E Z where units of life wholly identified with them in spirit are located. These in turn form contact along C E D with the bi-polar pre-existent race of man, and from that level downwards both kinds of light are intimately mingled yet are issuing from a number of orifices or gaps in each of which the proportionate presence of either kind of light is different.

This diagram will serve to bring out the extraordinary condensation of truth in Gen. XXXIII, 23, where the Lord says to Moses, 'And I will take away Mine hand, and thou shalt see My back parts; but My face shall not be seen.' For what man sees visible and consciously is the sector A<sub>1</sub> B<sub>1</sub> O; what he cannot see is the semi-sector Z O B. This, in the image given in our diagram, is the Face of God, for it represents all the higher good; while His backward parts are expressed by the semi-sector OZ<sub>1</sub> B<sub>1</sub> for this is the equivalence in all lower forms of life of those Cosmic Indices which are partial analyses or reflections of the Nature of the universal spirit of Good, the Cosmic Benevolent Will.

#### *THE DIFFERENT UNIVERSES.*

The same diagram will help us to understand the real significance of the universes of Time. For it is clear that we may equate them with the following representative areas:—

Heaven in Unity both (Para-	Area	...	...	ZEDB.
disse and the Third Heaven.)				

Hell	...	...	...	...	..	...	...	ZECA.
Hades	...	...	...	...	Area	...	...	DOC.

(for man only enters within  
spiritual impacts at O).

The Physical or Stellar Uni-  
verse ... ..

OA B<sub>1</sub>

In this latter universe there must be heterogeneity as far as D<sub>1</sub> E<sub>1</sub> C<sub>1</sub>. Below that level there must be uniformity as far as B<sub>1</sub> Z<sub>1</sub> A<sub>1</sub>.

Having thus shown how Time as a governing factor in Creation can be eliminated as far as all facts were represented at the first moment of the physical education of man, we must next emphasize the truth of its enormous influence ever since that moment. For to the (Time, Growth)\* couple we have to attribute all activities observable below us, as well as the property of co-ordinating all activities throughout that Cosmos, whether above or below us, until equilibrium has been everywhere attained.

### *PLASTICITY AND EQUILIBRIUM.*

From the point of our argument now reached we conclude, therefore, that all differentiations now observable are the result of a gradual loss of plasticity by the whole Cosmos from a maximum state of plasticity which the same Cosmos displayed when, at the moment of the first appearance of physical man, it revealed below him an infinite number of forms in all orders, including even highly complex forms of the animal kingdom. From this basis, not from a purely mechanical basis, all development has since proceeded, and we may view that development still as a reflex in lower orders of a movement in all higher orders towards a more absolute state of equilibrium.

### *THE ORIGIN OF HETEROGENEITY.*

It will now be seen that, by this later extension of our argument, we have moved the point of origination of the Time Cosmos from the first moment of the appearance of mechanical

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\*This becomes later the (Time, Force) couple.



forms to the first moment of the appearance of cosmically perceptive life. But here it may be objected that in so doing we have in reality displaced the declaration of the (Time-Growth) couple from the animal kingdom to the kingdom of man.

At first sight such an objection may seem to be unanswerable. Further reflection, however, will show that the displacement is apparent only, and is conceived to be real only when we forget that all the kingdoms of life are bound together, and must act together. It is true that, while it is easy to see that all the mechanical bases of life could be instantaneously manifested to a full degree of development below the level of Time as an integral, it is far more difficult to understand how Time-forms proper can reveal a graduated analysis from the protoplasmic cell up to the order of mammalia without an assumption that the whole graduation is a measure of Time. But the answer is to all appearance irrefutable. All Time-forms in their graduation are merely subsidiary analyses of sense-perceptions which, when properly co-ordinated in a Phenomenal Unit, give rise to the higher function of Cosmic Perceptivity. Hence they are merely the furniture required for that Perceptivity, and if it can be made a real fact through the disposition of a unit of life beneath the combined influences of two Cosmic Wills which between them latently contain all Cosmic Indices without exception, the unit, in its possession of a higher Phenomenal Idea, has become possessed of the power of creating all external phenomena beneath their influence. And this in effect amounts to saying that man became sensible of the whole fully-equipped and developed Stellar Universe at the same moment that the two Cosmic Wills found themselves in antagonism and declared that antagonism through an implication between their characteristic Cosmic Indices. But since, from that first moment of contact, mankind, through primal physical man, began to alter the existing equilibrium on its highest level through his response to Cosmic Law, we must finally date the whole origination of the Time Cosmos to the first moment of the appearance of physical man. From that moment all activities, spiritual, intellectual, organic,

and mechanical have continued to discharge themselves, and the integration of all of them at any moment is a definite measurement of the want of equilibrium in the whole Time Cosmos.

Accordingly, our final survey of the problem of heterogeneity in creation compels us to conclude that man, for his entry into the Stellar Universe, did not have to wait† for a Time-development from proteid cell to ape, but stepped into his own proper place, though as a lowly type of man, because the whole Time life at its moment of origination was necessarily itself a graduated analysis of the highest psychical antagonisms. Yet from this moment onwards, activity and development have proceeded in all kingdoms under the law of moulding towards higher and less plastic forms beneath the predominant influence of the cosmic forces of disruption and unification, which are in reality the Spirits of two opposed Cosmic Wills.

We may infer that the first physical men must have been of a lowly type, because it is only by a gradual increase in the number of the units of his kingdom that man's higher obligations can be made known to him. Hence, since the number of the race has always apparently been increasing, its education must have begun at the lowest numerical level, where also the pressure of obligation and the response to that pressure must have both been at a minimum. Therefore the first units of the race in Time must apparently have been but little removed in their nature and mode of life from the highest units of the animal kingdom.

### *THE DECREASE IN EXTENT OF FORMS.*

Another truth that our diagram serves to make clear is the decrease in the extent of form in the stellar universe as they approach the level of man from Z. For the appropriation of

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†Man did not have to wait, for he had not as yet existed. The pre-existing Being of man had to wait, yet, as Time is a differential conception, and Being exists in uniformity, Being was never sensible of Time until the highest of all its differential Indices passed into Expansion. What Being, however, was throughout sensible of was some higher kind of conditioning in an integral form of imprisonment which included Time as a minor foundation.

indices, or the physical height of the form, is measurable by the distance of the point above Z, and the content of any species containing the Indices at that level and all lower Indices must, if there is a focal dispersion through O, be represented by a small element of height multiplied by the length of a line parallel to the horizontal through O and intersected or limited by the radii O A<sub>1</sub>, O B<sub>1</sub>. We may, of course, speak without error of a dispersion of indices through one focal point O, because the re-duplication of the physical order of man there begins, and this re-duplication, though in time it affects the cosmic equilibrium, does not in any way affect our conception as to what was the mechanical and organic distribution of life at its first moment of activity.

### *THE LATENCY OF INDICES IN HADES.*

From an inspection of the diagram, we can also derive the idea of the latency of all cosmic indices in Hades; so that some conception of the mode of life there is attainable. We may also see how the latent psychical qualities in Being when expressed through a focus of cosmic perceptivity become transformed into a perfectly graduated range of physical activities.

### *LIFE AND BEING.*

It must be borne in mind throughout in interpreting this diagram that there is supposed to be no physical activity of any kind above the level O, and that consequently physical activity would appear to be the result of the passage of essential or absolute ideas (represented by the area O C D) through a particular kind of life-filter—the cosmically perceptive mind of man at O.\*

If this be indeed a fact, then it follows immediately that the human birth of a soul is merely the passage of a soul out of a mode of life in which cosmic ideas are latent and absolute into a mode in which they become reflected into physical forms. So also physical death is merely the passage of the same life

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\*Apart from the question of the mind of man, there is a real analysis effected below man of all implications between Indices which are lower than the highest in man. Reality is not governed by the perception of man, which is never a perfect instrument for analysis.

through a focus beyond the other side of which these ideas all become contained within the identity of the Being instead of being analysed into their exact relation with all other life by means of differentiation. Along this line of thought, moreover, we obtain an explanation of the fact that, though when physical death occurs an alienated soul still retains its individuality, it passes, as was explained in p. †213 of the Prologue, out of the sphere of Growth, Time, and Space. For it is clear that in withdrawing into itself in latency all Cosmic Indices, it ceases to be exposed to the moulding and differentiating impacts of the Time Cosmos or Stellar Universe. Life in Hades must therefore be a condition in which the structural form, here the relation between the Cosmic Indices of obedience and disobedience, passes out of the possibility of modification. The unit of being may accordingly be said to become subject to pressure, but not to impact. For its condition is that of moving as an unchangeable whole beneath the Will influences of the two Cosmic Powers, to both of which it affords a mediate point of action in the exercise of their activity that impels the units of life in the world of physical man towards a nearer approach to an identification with their own essential nature.

In this respect then, and it is a curious conclusion to which we have been led, our diagram on p. 33, conveys an accurate idea of the function of the Hades life. For, on referring to it, it will be observed that the area C O D E, which represents the Hades universe, intervenes between the spheres of absolute good and evil beings, Z E C A and Z E D B respectively, and the world of man or stellar universe OB, Z, A. Spiritual influences thus first emanating from the two opposed Cosmic Powers act directly on the units of being, the good and evil unit-beings, or angels and devils, and only secondarily on the Souls in Hades, and it is the association of the latter with the psychical consciousness of man that brings into the world of man those impacts which are determining the whole movement of Creation towards a final equilibrium. But the souls in Hades are, as it were, merely more or less untruly cut

reflectors which invariably pass the rays or impacts proceeding from above into the world of man with the same greater or less degree of distortion. Moreover, if we imagine that there is a downward will-pressure along  $A \ Z \ B$ , its effects must be to force these temporarily solidified individualities through the focus at  $O$  into an active self-expression below  $O$ . Under this method of representation, then, we have secured some measure of explanation of the incarnation of pre-existing bi-polar beings within the stellar universe. There is always in play a downward pressure on the consciousness of life in Hades forcing it into self-expression in the world of man, and this is to some extent balanced in its effects by the return into the solidified form of being in Hades of the physically dead who are also alienated. The movement towards the final equilibrium is measured partly by the effects in human beings in the world of man produced by means of their will-activity in the physical life, which alters the relation between their indices of  $d$  and  $\frac{1}{d}$ , and partly also by the final withdrawal of units from the Hades sphere, consequent upon their Recreation, or upon their spiritual death in absolute animal isolation. A Recreated unit, it is clear, cannot return to the solidified mode of being in Hades, inasmuch as, having become a constituent element of the highest synthesis of life in a Unity of control under the Son of God, its structural incompleteness, owing to the presence of residual alienation in the will, must quickly be transformed into completeness under the impulse on the organic unit to pass into a state of equilibrium with the new whole to which it now belongs.

So far, the conditions determining the self-expression in the physical universe of a unit of being in Hades have been insufficiently considered to enable us to say whether the whole being or only part of it is transmitted through the optical focus  $O$ . But we can see that conditions sufficient for the discharge of spiritual work, that is, for an advance towards psychical unity, will obtain as soon as any contact takes place with the earth-life at  $O$ , for the latent indices will at once become affected through their connection

with the differentiated indices on the other side of O, which are necessarily being moulded by impact. Another problem that must still be left for future investigation is to determine the principles governing the incarnation of a pre-existent soul within a particular body. Conceivably this incarnation may depend upon an elective association of the Hades beings on the other side of O, and there may even be such an association between a being wholly in Hades and another being which is already actively expressing itself through the medium of a human body.

### *DISPERSION THROUGH THE FOCUS OF COSMIC PERCEPTIVITY.*

Finally we cannot escape from asserting as the primary fact governing the whole activities of the stellar universe the law that there is a dispersion of all latent Cosmic Indices at O through the cosmically perceptive mind of physical man.\* For such a dispersion is equivalent to a graduated analysis of all indices, and the one outstanding fact in the world of physical man is that he sees analysed below him, and has to a greater or less degree the power of integrating all the subsidiary kingdoms of life, which, as we have shown, appear in reality through a successive elimination of pairs of implicated Cosmic Indices. The problem of normality or abnormality of mind can be studied in this light from root principles. Absolute normality infers first that there is a proper co-ordination in man of sense-perceptions, and, second, that in the circuit of lower indices, through which these sense-perceptions have to act in his own body, there is no gap or failure to pass from higher to lower impact. Hence, for an absolute normality of perception, it follows both that the intellectual and physical agencies of the body must be in harmonious correspondence, and also that the differential expression of life conveyed by all the forms of the stellar universe must be a real and not a fanciful reflection of life in a more absolute mode on the upper side of O. What may apparently be a disturbing factor is the power of

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\*We shall see later that different pairs of Indices are dispersed through different foci. Man is differentiated from all other Phenomenal Units in standing directly beneath the incidence of Polar Impacts.

the highest indices possessed by Phenomenal Units to create a lower world of their own. This creation is real only when the light of absolute life above O is analysed without sensible breaks over the whole spectrum of the cosmic perceptivity of the unit. But when, owing to temperamental or physical causes, the higher impacts fail to make themselves felt, and sensible gaps occur in the spectrum, the unit of life, accustomed to their presence, may conceivably manufacture them for itself, and its conduct of life becomes to some extent based on unreality. As regards the different degrees of cosmic perceptivity possessed by men differently born or constituted, we may compare them to the brighter or dimmer spectra yielded by the same gas at different temperatures and distances. Where the intellectual energy is a maximum, there the fine divisions given by the different bands of the spectrum will be most clearly discernible, and since an increase in the number of these fine divisions corresponds with a more perfect analysis of life, intellect must always be a commanding power in the proper comprehension and utilization of all instruments of life. But the problem is complicated by the fact that as the index to obedience enlarges at the expense of the index to disobedience or *vice versa*, the unit perceptivity perceives the colour divisions more clearly on its own side, and less clearly on the other side. The effect is that a good man is apt to take too little count of evil in the exercise of his own influence on life, while an evil man certainly takes too little count of good, and will adjust all policy under a contempt and neglect of the interests of the good. Yet both of them, if of a high order of intellect, can perceive and will act more efficiently in the interests of their good or their evil than any in whom the combination of a relatively low power of intellect with a close balance between the indices of obedience and disobedience results in depicting an accurately balanced but dim perspective view of the forces of life.

#### DEFINITIONS.

Having now by our whole argument obtained some small degree of precision in the values we consider

should be attached to certain primary religious and philosophical conceptions, we may proceed to formulate them partly in the guise of definitions. By so doing we shall establish the inter-connection of the principles of our philosophy more firmly in the reader's mind :—

- (i) The origin of all heterogeneity in the stellar universe is to be attributed to pre-existing psychical differences which became manifest in a mode of life of which the Time-mode is the differential analysis.
- (ii) These differences can be stated as a tendency towards identification with one or the other of two opposed Cosmic Wills.
- (iii) These two Wills between them embody all the leading conceptions or indices, such as Time, Obedience, Space, Energy, by means of which life as a whole becomes known to the mind of man.
- (iv) Such indices appear in new implicated pairs as we move up the ladder of the kingdom of life from bottom to top.
- (v) Each higher pair of indices has an absolute control over all lower pairs of indices, which become its instruments, and are controlled by it through an associated body of units, each of which appropriates it over a smaller or greater range.
- (vi) This body of associated units, each of which we term a Phenomenal Unit, forms the kingdom of life, swayed directly by the implicated pair of Cosmic Indices which here first appear in full form, and here also act more explicitly than at any higher level.

#### THE IMPLICATION OF INDICES.

- (vii) The implication of these two new indices, as seen by the mind of man in each Phenomenal Unit, gives rise to a new intellectual conception of the general function of the kingdom. Thus, in the world of



man, where the indices are held to be Obedience and Disobedience to the Cosmic Benevolent Will, the new intellectual conception presented to the mind of man is the employment by the Phenomenal Units of the function of Cosmic Perceptivity. In the animal world, where the indices are held to be Time and Energy, the intellectual conception presented is the spectacle of an active independence.\*

- (vii) These intellectual conceptions, proper to each order, which are held to be conveyed through an implication between the two highest indices as seen in all the Phenomenal Units of the kingdom, are termed Phenomenal Ideas.

#### *ANALYSIS BY MEANS OF DIVISION INTO TWO.*

- (ix) In man the indices are stated in terms of opposition to each other, since, were it not so, he would be incapable of referring all phenomena to two ultimate categories. This is the basic principle in the whole employment of analysis, and man is ultimately distinguishable from the animal in his habit of referring all perceptions to one or the other side of a datum.
- (x) Man therefore stands near the apex of the differential mode of life.
- (xi) Above him, that is in the direction from which the impacts proceed from the two opposed cosmic policies, life is no longer differential, but contains in itself all indices in latency. Its measurements are made not from the circumference but from the centre.
- (xii) In the Stellar Universe the impacts producing the activities proper to each kingdom are partial uncoordinated constituents of the next higher Phenomenal Idea. When the kingdom is itself mechanical,

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\*In the inorganic world, between the level of the independent Molecule and the Unity of Control of the Stellar Universe, Independent Activity becomes reduced to *Motion*.

it is probable that the impact is a simple component of an integral mechanical impulse.

- (xiii) Since man stands near the apex of the differential mode of life, the moment of the origination of the Stellar Universe must be assigned a co-incidence with the moment of the origination of the first physical man,† if we bear in mind that higher paired Cosmic Indices have all lower paired Indices completely under their control.

#### *PLASTICITY AT ITS MAXIMUM.*

- (xiv) At that moment the plasticity of the Time Cosmos was a maximum. Since that moment, all activities, spiritual, intellectual, organic, and mechanical have proceeded *pari passu* with a loss of plasticity. All activities are therefore in reality the result of the unstable spiritual equilibrium of life in man and beyond man, and amount to a movement of the whole creation towards a final equilibrium.
- (xv) The WILL of any Phenomenal Unit is measured by the control which its highest pair of implicated indices have obtained over all lower paired indices. In any particular kingdom this control is always similar in character for all its units, but its range or extension varies very greatly for different units.

#### *ACTIVITY DUE TO IMPACTS UPON WILL.*

- (xvi) Activity in any kingdom is the result of Impacts exercised upon WILL. The impacts are unco-ordinated constituents of the next higher Phenomenal Idea. In the case of the highest forms in any kingdom the units of life stand on the verge of a proper co-ordination of these impacts. For the impact always secures for itself a response in the unit if it is felt at all; this response is effected through the growth of a particular mechanism, and when all the particular mechanisms are present.

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†As we have already noted, this summary is not absolutely exact.

only co-ordination is required to give birth to the integral Phenomenal Idea of the kingdom next above.

- (xvii) Ultimately, then, all activity must proceed from above, since Impact lies above WILL. Hence, in the final analysis, the energy of the Time life must have its origin at a level where the antagonism between the two Cosmic Policies is absolute, that is, it must proceed from a level where each Policy is dissociated from the other Policy. This level is therefore above man, since man must like other Phenomenal Units have two controlling indices, and these two indices, since he has the power of Cosmic Perceptivity, must be antagonistic. For the power of any final classification depends on this principle, that we must divide them into two categories which are opposed so far as they are essentially containing real opposition. As then, man has two indices in implication, even although they are opposed, his WILL is not of such a high order as WILLS which are governed by one Index only. And since this latter Index is an index of Unity it must be an Index integrating all other lower indices, controlling them, and summarizing them.

- (xviii) It is thus that we have to regard to WILL of God as it acts upon Time conditions, and the WILL of the Spirit of Evil as it opposes the WILL of God in Time conditions. In the physical universe this opposition is seen in the form of balancing indices.

#### *THE HIGHEST FORM OF WILL-ACTIVITY IN TIME.*

- (xix) There can obviously be no higher form of Time activity than that which proceeds in a Phenomenal Unit, the indices of which are in real opposition, for the structural variation under impact then amounts to an absolute movement of + or —, and a true identification of action with the policy of either ultimate Cosmic Will is continuously proceeding.

- xx) It follows, therefore, immediately, that above man there can be no structural modification in units of life and no activity such as we recognise in Time.

*MAN AN UNDYING PART OF THE SELF-EXPRESSION  
OF THE TIME COSMOS.*

- (xxi) Since Man stands at the apex of the differential mode of life in Time, has two indices in absolute opposition, and must be placed above the level where the Time-Growth activity is most evident and therefore first appears, he has become part of the self-expression of the Time Cosmos on its most exalted plane. Therefore whatever transformation his personal consciousness may undergo, his identity must endure co-extensively with the Time Cosmos itself, *provided always that he is in possession of two indices in opposition*, for without the possession of two indices, he would pass out of touch with the whole scheme of expression in the Time Cosmos. Standing above Time, his identity, provided the condition just referred to obtains, cannot be abolished through any failure in the connection in him of the lower instruments of the differential life. Yet it is clear that when his physical death takes place, he passes out of correspondence with the Phenomenal Units of his own order of life, and therefore also out of the sphere of influence of the Indices appropriated by that order. Here then we come to an apparent impasse, for he must pass out of Time while yet his identity remains above the power of Time to abolish.

The explanation, however, is simple. On the occurrence of physical death, he passes out of Space Growth, and Time, merely because there are all indices to a differential mode of life. Therefore, since his identity is preserved, clearly he must enter into a mode of life which is integral in the sense that white light is the integration of all the colours of

the spectrum. These colours are the Cosmic Indices of Time, and their integration in white light is the more absolute mode of life in Hades and above Hades.

- (xxii) Since, however, when he is in the earth-life, he is in his own body an exponent of the resisting indices of disobedience, time, inertia, and space, it is obvious that, when his self-expression passes back through the apex of the physical life into the Hades life, he there exhibits in integral form in one partition the Divine indices and in the other partition the indices ultimately emanating from evil, which when analysed appear as disobedience, time, inertia, and space.\*

*THE BEING OF MAN IN HADES TRANSMITS  
COSMIC WILL-IMPULSES.*

- (xxiii) It is because he is thus in Hades a compound of two sets of opposed integrated indices which, when integrated, become temporarily fixed in scope and irreducible, that he then becomes a mere medium for the transmission of impacts passing from above through himself into the earth-life. And since this fixity of relation between his two sets of integrated indices precludes the possibility of any change of structure (here character), his life is spiritually an inactive one, and on this account is compared in the Bible to imprisonment; the souls in Hades being the spirits in prison.
- (xxiv) The soul of man in Hades thus forms a surface of contact for psychical will-energies proceeding from beings whose integrated indices belong to one category only, in that they are either wholly good or wholly evil. Finally the energies that these beings transmit are received from the two universal

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\*These are elsewhere called 'Delimiting Indices', or the Evil Indices. The other set of Indices are called 'Expansive Indices' or the Indices of Love.

WILLS of the Son of God and the Spirit of Evil, or Satan. These two WILLS are only indirectly in contact through their joint intermediate impact upon the Souls in Hades. They are unrestricted in range, save by the number of unit-beings upon which their energies are directed.

- (xxv) Hitherto we have fixed no position for the plane or surface of resistance which must be placed somewhere in the whole scheme of Creation if all integrated impacts, both of good and evil as they proceed from above, are to be refracted into the differentiated indices of life in the stellar universe. It is obvious that before the dispersion of indices can take place, there must be a surface of resistance on which the integrated indices can impinge. But it is equally obvious that since man stands just below the apex of the differential life of time, and in his appropriation of the two highest opposed indices of obedience and disobedience is in the presence of unity, the actual plane upon which the dispersion of the integrated indices of the Hades life is effected must pass through the apex of the differential life of Time.

#### *THE POINT OF APPLICATION OF THE CREATOR'S WILL.*

- (xxvi) It is therefore at this point, and at this point only, that there has occurred a creational effort on the part of God, since after refraction takes place through the resistance here interposed, all the Phenomena of the Time-life are merely an analysis of integrated attributes on the other side of the Time life. We have to attribute to God the resistance here interposed, because evil has already succeeded without analysis in partitioning the nature of each Soul in Hades into a personality divided against itself. Hence on the side of evil there could have been no need for an analysis which results in mak-

ing all movements in Time part of the whole motion of the Cosmos towards a spiritual equilibrium.

- (xxvii) If we bear in mind that we are now analysing, not the qualities of light, but the properties of two controlling Cosmic Wills as they are refracted through the apex or focus of the differential life at O, we need not have the least hesitation in applying the analogies of optical physics, since in both cases the broad laws of analysis must hold good, and it is only the broadest of those laws that we need now apply. Basing our argument, then, on this analogy, it must follow at once that, since white light before it can be refracted must exist on the opposite side of the filter to that from which its coloured analysis emerges, *even physical man must be in unconscious existence in the integral mode of life in Hades.*

#### PHYSICAL MAN AS REFERRED TO HADES.

- (xxviii) Physical man is therefore simply a Soul in Hades which is being forced through the impact on it of two Cosmic Wills to discover the differential qualities of its own integral life within the active sphere of the stellar universe. His activity itself, whether it is that of obedience, or disobedience, or intellectual effort, or physical motion, is merely one of the differential aspects of an integral WILL. The only distinction that can be drawn between a soul having its consciousness in Hades and a Soul having its consciousness in the earth-life is that the latter is, while the former is not, being compelled to express the analytical qualities of its integral and composite nature.

#### VARIATIONS IN RANGE BETWEEN THE TWO HIGHEST IMPLICATED INDICES.

- (xxviii a) There is, however, a great secondary difference between these two states of life in that the

activities set in motion in the latter case have power to alter the structural form, or character, of the integral life itself, through the variation in range between the two higher indices, which are in absolute opposition, and of which one is always gaining at the expense of the other.

*INCOMPATIBILITY OF INTERNAL FORCES OF THE TIME UNIVERSE TO ELIMINATE INDICES.*

(xxix) This loss or gain in power of control of one index at the expense of the other would continue unendingly, however, without any absolute suppression of one index by the other, inasmuch as there is an essential difference in character between life having only one index of obedience or disobedience and life having both these indices, even if one is reduced to infinitesimal proportions. The presence of both indices, even if one is thus reduced, must continue unendingly in the Stellar Universe, since it could not by its own agencies produce a form which embodies an idea essentially foreign to all the ideas by which that universe is governed.

(xxx) Hence the entire elimination, or victory, of the index to disobedience in man, which result alone can bring about the spiritual equilibrium towards which the whole Creation is moving, can never be accomplished through the activities in the unit of the WILL to be obedient or disobedient.

*ELIMINATION IS NEVERTHELESS IN PROGRESS.*

(xxxi) This result, nevertheless, is obviously being accomplished, because Life certainly exhibits movement and energy; this energy proceeds ultimately from the two controlling Cosmic Wills; and since they are in themselves final and absolute, they could not be moved to energy were not the implicated areas on which they are commonly in contact subject to final and absolute loss or extension so that the im-



plication ends in complete response to one or the other Cosmic Will.

### RE-CREATION.

(xxxii) If, then, we call Re-creation such a new kind of connection set up in the unit with the Cosmic Benevolent Will that a movement is set in play in it by means of which the eventual elimination of the index to disobedience is assured, a force must have acted on the unit which is in no sense a mere transmission of energy through the chain of transmission---Cosmic Will-angel and Soul in Hades.

### THE MAN AT THE FOCAL CENTRE.

(xxxiii) What, then, is this new means and source of the rectification of will in the unit of physical life?

Let us first consider a minor difficulty occurring in the data of this great problem.

We have said that the stellar universe regarded as a manufactory of Phenomenal Units towards a higher degree of approach to an ultimate psychical equilibrium could not by its own agencies produce any form having but one cosmic index, that of obedience, on its highest plane of activity. Does this obstacle, then, preclude the *appearance* of any unit at all in the Stellar Universe possessing such a governing characteristic?

To this question the answer is that the obstacle applies only as regards the internal activities and content of that universe. But as regards Will-energies which are not contained by that universe, nor by the universe of Hades which is the integration of its activities or the source from which latent becomes analysed into active power, the obstacle does not apply. Conditions for the appearance of a man-unit having on its highest plane of activity only one Cosmic Index—that of obedience to the Cosmic Benevolent Will—will clearly be satisfied if a direct action from the centripetally acting Cosmic Benevolent Will is exerted upon the apex or focal point O; where latent activities are refracted into the activities of the

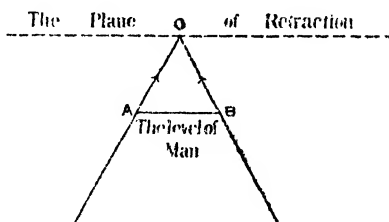
Stellar Universe. But no other conditions than those, *viz.*, (i) That the Will-impact must proceed direct from the unlimited Cosmic Will, and (ii) That the impact must act directly on the focal point O, can achieve the Phenomenon under consideration.

For let us take the case of the limited beings enjoying the integral mode of life of complete obedience to the Cosmic Benevolent Will on the higher side of O in our diagram. These beings reflect nothing but will-rays that proceed from the external Cosmic Will, it is true, but any one of them is merely a partial integration of the qualities of that Will, so that in respect of that Will, its own nature is differential. Hence even were it capable of acting directly at O (which it is not, because in possessing only one quality of integrated life it cannot refract into forms in the stellar universe which are all founded on implications between two qualities of will), the analysis of the Cosmic Will that it would give would not be centric, but differential, and would therefore be displaced from the centre of expression.

It is therefore precisely for this reason, that the Cosmic Will is centric in its integration of all the possible characteristics of life possessed by WILLS of a finite order, that, it inherently contains the property of itself being able to act directly and not intermediately upon the focal centre of dispersion O. Should it therefore exert its whole Will-activity directly upon this centre, an analysis of its integral being must occur at a point which is in theory infinitesimally on the lower side of the centre of dispersion, but which is in reality co-incident with the centre and apex of all life in the stellar universe. Here in fact *the perception of the analysis depends on the point of view from which the integral WILL is being regarded.* Life that is itself below the apex O, that is, the differential life of the Stellar Universe, will be capable of seeing it, but life that is above the focal centre O, or life that it itself in the integral mode, will be incapable of seeing it.

Now since below the focal point, the Cosmic Benevolent Will is already implicated in all forms with the Cosmic Will of

Evil, the shape that its own manifestation will take at the apex is clearly the highest form of *man*, since Man is as a race the highest Phenomenal expression of the whole implication between Cosmic Indices. And since the analysis that he himself gives of these indices is differential and subject to the same law of dispersion through a focal centre, it is clearly where the limiting rays meet in their inclination, that is, at the centre of refraction, that the types of man must be evolved which gives a final revelation of the highest qualities in man.



**DIAGRAM 2.**

**The Cosmic Focus and Plane of Refraction.**

The conclusion to which we have now been led is illustrated in the above diagram in which the position of bi-polar man is shown at its highest level measurably below O, the focal centre, so that at O, the point of junction of the limiting rays of dispersion OA and OB, must occur the differential expression of the Nature of God as viewed from below by man.

*CHRIST.*

(xxxiv) Now let us imagine that all the latest Cosmic Indices contained within the Divine Will have been exerted so as to secure an analysis of the Divine Life at O when viewed from below O. Then Time being one of the differential Indices of an integral mode of life, the revelation at O must occur at one particular time. The analysis of the Divine Life having occurred at that moment, from that moment onward the analysis on its lower activities must have proceeded in harmonious agreement with the effects always produced by the action of lower impli-

cated indices. That is, the unit of being, CHRIST, at O became subject to the same impacts of Time, Space, Growth, Inertia, etc., that are always appropriated by all other men.

(xxxv) In other words, CHRIST, as the analysis in the Stellar Universe of the integral mode of life of God, must have functioned in a human body that was in all respects like our bodies, and like them subject to the controlling limitations of Force, Space, and Time. But unlike them the Will that moved it to activity was always in complete obedience to the spiritual laws summarizing the nature of the internal life of God from which it proceeded.

*HIS NATURE REQUIRED NO STRUCTURAL  
MODIFICATION.*

(xxxvi). Again, His activity was fundamentally different on its highest plane from that of all other men, in that it was not concerned with the modification of His own structure or character through a variation in the sphere of control of one of two highest Cosmic Indices at the expense of the other. As we have seen, in the case of all bi-polar units their activity, or the work they perform, is ultimately an integration of different categories of activity, and this total integration is directly measured by the advance of one Cosmic Index, obedience or disobedience, at the expense of the other. For the work done is measurable not only externally, but also internally through the registration of all responses made to impacts.

*AND SO WAS FREE TO UNITE ITSELF WITH THE  
HIGHEST EXPANSIVE-INDEX IN MAN.*

(xxxvii) We have therefore to inquire, since life in the Stellar Universe everywhere means work, and in the case of CHRIST alone there was no work to be done in effecting an advance of the index to obedience

at the expense of that to disobedience, **what was the effect in work of His Presence in the Stellar Universe ?**

(xxxviii). The reply would seem to be, That **which** is acting at the centre must be allying **itself** with every activity throughout the area of the expanded analysis which is of its own nature. Moreover, since this life had on its highest plane in the differential mode only one Cosmic Index, that of obedience, it was also, as a means of transmission of force, directly in touch with the power of **Unity** in Cosmic Control, for the appearance in life of single indices instead of pairs of indices, as we **analyse** it, bespeaks an identification with a higher unity.

We conclude, therefore, that the work of **Christ** during His earth-life was the continuous strengthening of the connection between Unity in the integral mode of life and the will in the whole human race to be obedient. This strengthening was an amplification of the entry of His integral qualities within the more effective sub-instruments afforded **Man** by His growth in mental and physical vigour.

Let it be granted then, that having once stood at the focus of the differential life of Time, He had succeeded in uniting the Cosmic Unity of the integral mode of life in good with the differential quality of obedience in the whole human race, and that this connection once made, had been made for ever, and had become indisseverable, *for the focal centre stands above Time as a controlling index.*

#### THE MEANING OF PHYSICAL DEATH.

(xxxix). Let us next consider once more the **real** meaning of physical death. In the case of an **ordinary** human being it is merely the re-absorption of its expanded and differentiated cosmic indices into the integral mode of Being. To a certain extent, since the unit that has died was not in absolute isolation but was in close correspondence with other human

units, this re-absorption is accomplished by a tractive power into the unseen world of Hades, and the force of traction is felt by those left behind in the grief they experience when the correspondence is broken. Even if this were not visibly the case, inasmuch as a projective power is required behind the soul in Hades to compel it to proceed to self-manifestation in the earth-life, it is clear that there will be a balancing re-tractive power set up when any break occurs in the circuit of differential indices compelling it to return again to the Hades life.

*IN DEATH, THE LOWEST INDICES RETRACT FIRST.*

- (xl). Owing, however, to its content of two separate indices on its highest plane of life, the re-absorption of all indices by any alienated soul is not in most cases protracted to any length of Time. *It is nevertheless noticeable that the lowest indices die out first*, as may be seen when the approach of old age attacks first the physical vigour, then the intellectual vigour, and lastly the vigour of the affections in all men and women not animally isolated.

*IN CHRIST, THE HIGHEST INDEX OF EXPANSION IS STILL RETRACTING.*

- (xli). Apply this reasoning to the analytical life of the Son of God as seen in Jesus Christ and it will at once be evident :

First.—That His physical death set in motion the re-tractive force of the re-absorption of all His differential indices ;

Secondly.— That, since He was at the apex of the differential life, this retractive force must have affected every unit of the race of mankind whether in Hades or in the Stellar Universe ;

Thirdly.—That though the reabsorption of His purely physical indices was quickly effected, the re-absorp-

tion of His highest cosmolical index of obedience,\* now indis severably connected with all obedience in man, cannot be accomplished until the whole of the will to be obedient in man has died out :

Fourthly. —That this retractive force, being now united to the principle of the highest Unity in the Cosmic Benevolent Will, of which the life of Jesus Christ was the analytical expression, the line of retraction in the case of a soul that has come within this new re-tractive influence does not pass into the Hades sphere, but is directed immediately towards the centre of the Will of the Son of God. Hence a result has been accomplished through the death of Christ *which amounts to the opening of a new focus of re-absorption in the stellar universe.*

**The New  
focus of  
re-Absorp-  
tion.**

(xlii) It will thus be understood that, as might have been expected, the process of re-absorption of the infected souls of men into the integral life and being of the Son of God has ceased to be a direct function of Time, and has become instead a direct function of the obedience in man. Being a universal process it will continue as long as Time continues, and will cease eventually, not because Time asserts its influence, but because all of the infected life that can be drawn through the new focus of WILL has at length been drawn through it. Then spiritual equilibrium will be attained throughout the whole creation, and Time and all subsidiary indices will fail, because in the rest at higher levels there is no longer any source of energy from which their activities can be replenished.

(xliii) Again, since the whole Divine Will is thus in process of re-absorption into the integral mode of life through its re-traction at the perimeter of infected units of the order of man, it is clear that the physical analysis of the life of God in man can

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\* We shall see later that there is a higher Index than that of obedience.

never again be repeated. It was only from the moment of the death of Christ that the movement of the wheel of life towards an absolute state of equilibrium actually began, and nothing can now arrest or modify the nature of its movement. Obviously, the Divine Will is now itself further conditioned, and is not in a position to re-assert that influence by means of which the initial physical analysis of God-in-man was established.

- (xlv) During the ages before the coming of Christ, all energies were being liberated through the variation in collective man of the range of control in him between the will-indices of obedience and disobedience. But although in all units large variations had taken place, no absolute state of identification of any particular unit with either Cosmic Will could have been established, since as we have pointed out in sec. xxix the agencies of the stellar universe, which is the active sphere of change, cannot manufacture any form so absolutely distinct in nature from the normal forms of that universe that they exhibit only one will-index, which may be either that of obedience or complete final disobedience, in the highest plane of any Phenomenal Unit. Hence any final removal of a unit from the spheres of Hades and the Stellar Universe into spheres in which units of life abide in a state of complete identification with either Cosmic Will, was through all those long ages, impossible.

#### *BEGINNING OF THE ABSOLUTE MOVEMENT TOWARDS EQUILIBRIUM.*

- (xlv) The moment of the death of Christ was therefore also the moment at which spiritual equilibrium began to be declared in absolute terms through the removal from Hades and the Stellar Universe of the infected units of man's order either by Re-creation or the withdrawal from them of the Holy Spirit.



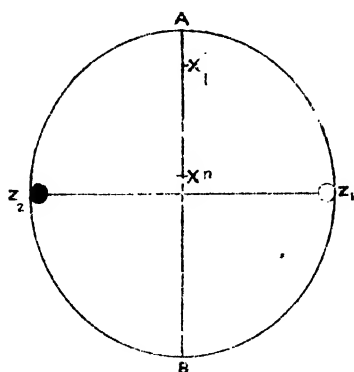
*RE-CREATION EXPRESSED STATICALLY.*

- (xlv) Re-creation is thus the attainment by man or woman through obedience of such a position that the soul comes within the re-tractive force operating through the new focus of re-absorption that was opened by Jesus Christ. This position must always be attained to in the earth-life, for it is only in that life that impacts can affect the structure, or character, of the soul.

*THE TWO POLES OF RE-ABSORPTION.*

- (xlvii) But we shall now proceed to show that the real significance of Re-creation is far from being exhausted by the preceding definition.

We have seen that the effect of the analysis of the integral being of the Son of God as revealed in the active life of Jesus Christ on earth has been to open a new focal centre of re-absorption in the Stellar Universe. But since, even with the appearance of this new focal centre, the Cosmic Indices both of obedience and disobedience still continue in man, the new focal centre becomes in reality a pole which is balanced by the simultaneous appearance in the Stellar Universe of another *negative pole* of re-absorption into complete disobedience to the Cosmic Benevolent Will. That is, as soon as an absolute



**DIAGRAM 3.**  
**The Two Poles of Re-absorption.**

movement towards spiritual equilibrium became set up in the active differential mode of life, the existing conditions of instability became attested through the simultaneous appearance of two poles of re-absorption, one positive and the other negative. This new aspect of the whole differential life of Time since the moment of the death of Christ is represented diagrammatically as shown in Diagram 3.

Let  $A Z_1 B Z_2$  be a circle with diameters,  $A B$  and  $Z_1 Z_2$ , at right-angles. Let  $Z_1$  be the positive, and  $Z_2$  the negative pole. Then  $A B$  will represent a line of local dispersion along which an analysis takes place of the unit-lives expanding their differential qualities out of HADES into the activities of the Stellar Universe. The relative power of the cosmic perceptivity of the unit of life undergoing expansion is represented by the degree of its proximity to the polar axis  $Z_1 Z_2$ . Thus  $x_n$  in the diagram expresses a higher degree of perceptivity in the soul there expanding than does  $x_1$ .

#### *WHY A NEGATIVE POLE APPEARS.*

(xlviii) At this point it is desirable to add a note that the negative pole of re-absorption is established simply as a result of a balance of force, or will-energies. It is not in any way due to the analysis, given in physical form at our former apex or focal centre  $O$ , of the integral qualities of the Will of Disruption, and being effected through the direct exertion of the unlimited Will to disrupt acting from its centre. This indeed would be an impossible phenomenon, since a human body, wholly animated by the will to disintegrate, would itself disintegrate. As regards this part of the problem we must always remember that the Will-filter which passes through the focal centre  $O$  must necessarily have been erected by the power of God, since, as we have said, Evil had already partially accomplished its purpose before life became differential. Another important point to bear in mind is that the Spirit of Disruption, although of a high order of being in the primal

mode of life before rebellion occurred, must have been infinitely inferior in power to the Father in the Eternal Mode of life. Otherwise the original Will-powers being balanced, there could have occurred no movement towards equilibrium. It is doubtless due to this inferiority in scope of power of the Spirit of Evil, that God, the Eternal Father, found means to pass through the focal centre of analysis the screen (or firmament) impinging on which the integral properties of WILL become differentiated into the activities of life in the Stellar Universe.\*

*RE-TRACTION INTO SELF AND RE-TRACTION  
INTO UNITY.*

(xlix.) We may now return to the problem we were discussing by means of the diagram in Sec. xlvii. It will probably be noticed that there are certain vital factors omitted in the data there given. These factors are concerned with the question, Under what conditions does the re-tractive power leading to the return of the soul into HADES through the now neutral focus O (Diagram on p. 33) become overcome by the more absolute re-tractive power exerted through the poles  $Z_1$  and  $Z_2$ ? Or, putting this question into simpler language, Under what conditions does the soul, instead of returning to the Hades life when its physical death occurs, become drawn with an irresistible impulse into a finality of identification with good, (*i.e.*, through the pole  $Z_1$ ) or into a final identification with evil (*i.e.*, through the pole  $Z_2$ ?)

(I) This problem, like all other problems connected with the impact of Will-energies, depends on two factors, *viz* :—

- (a) The point from which the Will-impact issues.
- (b) The basis upon which the Will-energy, as directed from that point, acts.

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\*In all probability this screen below which all retracted Indices pass out into Expansion is the pressure of the Ultimate Will being exercised centripetally on infected or bi-polar, life.

Now, in the case of man, we have seen that in his highest plane of activity his nature is a composite analysis of the two Cosmic Indices of Obedience and Disobedience.

Through the implication in him of these two final indices, he is standing in the presence of the final unities of control exercised from two poles.

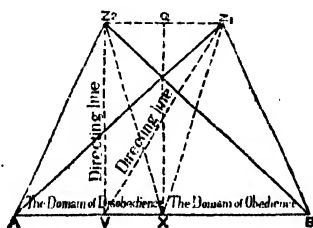
His character, or structure, therefore, regarded as being formed through an implication of control between Obedience and Disobedience, is the basis upon which the higher impacts exert their influence, for, in the presence of the highest implicated indices, we may always neglect the implication of the lower subsidiary indices when we are considering the primary implication in the unit.

#### THE POLAR IMPACTS ON MAN.

- (ii) It follows, therefore, immediately that, since the basis of action is the character of man as he stands controlled partly by obedience and partly by disobedience, and since he is also in the presence of the two poles of Unity of Control beneath two Cosmic Spirits, the impacts upon his structure are proceeding from the poles themselves, and that these are points from which the Will-impacts issue.

#### GRAPHICAL REPRESENTATION OF THE IMPACTS ON MAN.

We may therefore draw a diagram as under to represent the conditions in the problem of final equilibrium, so far as they affect any individual unit of life in man's order :—



**DIAGRAM 4**  
**Man Beneath Love and Hate.**

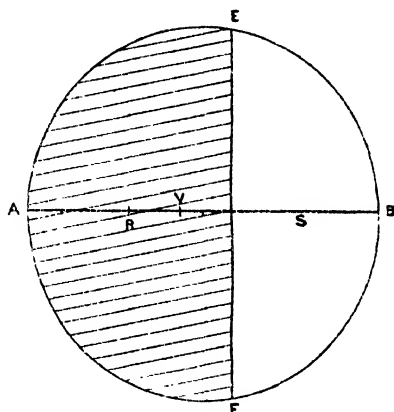
In this diagram let  $A V X B$  be a linear measure of the degree of cosmic perceptivity of the unit; let the half  $X B$  represent the *domain of obedience*, and the half  $X A$ , the *domain of disobedience*, that can be occupied by the unit, as its Will-centre  $V$  ranges from one to the other extreme of its perceptivity of life. Take also an unfavourable case and imagine that the Will-centre, or balance of life resulting from the responses given to former impacts, is found lying at  $V$ , in the domain of disobedience  $A X$ . Let  $Z_1, Z_2$  be the two poles of the unity of control exercised by the two unlimited Cosmic Spirits. Join both poles  $Z_1, Z_2$  with the extremes  $A$  and  $B$  of the line of cosmic perceptivity.

Then the arrangement of the diagram is justified on the following grounds :

- (a) So long as the poles  $Z_1, Z_2$  are apart, it is a matter of indifference by what distance we separate them, because the difference in Nature between a power seeking to unify from  $Z_1$  and another power seeking to disintegrate at  $Z_2$  is absolute, and therefore the only condition that has to be represented is the appearance of a duality of control out of a former unity.
- (b) In order, however, to indicate that the Will-energies of the two Spirits have, primarily, equal facilities for action, both in the intensity of their impact, and in the area upon which their Will-energy operates, we must place both  $Z_1$  and  $Z_2$  at the same height  $Q X$  above  $A V X B$ , and at the same distances  $Q Z_1$  and  $Q Z_2$  from  $Q$ .
- (c) The length  $A V X B$  is the measure of perceptivity of one particular unit only. For any other unit it would be a different length. It will thus be seen that it really represents the appropriation that the unit has made of all subsidiary indices through a particular co-ordination of sense-perceptions. It does not necessarily have the same value

for the different earth-lives of the same unit, for the only condition necessary for the activity of the unit (Time being unlimited) is that it shall possess some indefinite degree of cosmic perceptivity.

- (d) The point V is the projection of the resultant centre of two areas which are sectors of a circle having A V X B as its diameter.



**DIAGRAM 5.**  
**Man's Divided Will-Area.**

- (iii) To represent the idea of domain, we have to employ the figure of area, so that in the above diagram the whole range of life of the unit being represented by the circle A E B F, the area over which it commonly repels the Divine impacts proceeding from the pole Z<sub>1</sub> is the shaded portion A E F; that in which it is normally obedient is the clear area E B F; and the suggestion is that though exchanges of small extent take place between these two areas, the general statical effect resulting from the response given to previous impacts is represented by a division along E F. The area A E F has a centre of figure at R; that of B E F has a centre of figure at S; and V represents the common resultant centre of gravity of the two areas A E F and B E F. The centre of will-control may therefore be held to be located at V.

It will be seen that the general purport of the diagram just given is to indicate that the habit of disobedience results in enlarging the area of disobedient activity at the expense of the area of obedient activity, and that the net result is a displacement of the centre of control, or the centre of will, towards the pole of disobedience.

- (lii) Returning now to our diagram in (li), we shall observe that the effect of this displacement of the centre of will in man deeper into the domain of disobedience is to shorten the radius of action  $Z_2 V$  and to lengthen the similar radius  $Z_1 V$ . The result is therefore to bring the unit more beneath the effective control of the centralised Will of disruption acting from  $Z_2$ .

#### *CONDITIONS IN THE CASE OF MAN.*

Next regarding the statement of conditions represented by the diagram in (li) as a normal statement of the general problem of Impact exercised upon WILL, we shall see:—

- A. That the impacts proceed from the poles  $Z_1$  and  $Z_2$ .
- B. That their quality is that of Unity (not Unification, be it noted, though Unification is the essential quality of the Will-energy emanating from  $Z_1$ ).
- C. That the WILL upon which these impacts exert their influence is the individual Cosmic Perceptivity represented by the line  $A V X B$  [or more truly by the area  $A E B F$  in Sec. (lii)].
- D. That the structural modification resulting in this WILL through response to impacts from  $Z_1$  and  $Z_2$  is an absolute + or — movement in the area of control under obedience or disobedience.
- E. That the foundation upon which the WILL area  $A E B F$  rests is the whole aspect obtained from the presence of objects in its own plane, and of all other objects in lower planes, of the Stellar Uni-

verse, and that these objects in lower planes are all formed by implication between pairs of Cosmic Indices lower in order of influence than the Cosmic Indices of Obedience and Disobedience.

(liv) On this highest plane of the differential life of Time, there are the following important differences to be noted, however:—

(a) The sources from which the impacts issue have become absolutely polar. They are no longer in any way implicated.

(b) Responses in the unit of life to these impacts have become absolute, and amount to an absolute + or — increase in the area of will-control which affords a plane of action for the impacts from either poles.

(lv) Again, let it be noted that it is with a definite purpose that the pole  $Z_1$  and  $Z_2$  have been drawn in our diagram of Sec. (li) above the plane A E B F [ Sec. (lii) ], of which the line A V X B in the diagram of Sec. (li) is the projection. For our intention here is to suggest that in any problem of Impact upon Will, the impact belongs to a higher category of thought than the ideas contained by the Will-area, and *a fortiori* therefore, than the ideas upon which that area is superimposed. It may be said, in fact, that if, as we are obliged to do, we consider only one at a time the successive sets of Impacts and the Will-area of those impacts, the symbolism of space, or of 3 dimensions, will always be sufficient for the illustration of the statical conditions.

(lvi) We will now exemplify the bearing of this employment of the figure of 3 dimensions with regard to the specific problem stated by the diagram of Sec. (li) as follows:—



We have seen by the whole advance of our argument, and the fact is illustrated in the diagram, that the unit-life, the differential activity of which is represented by the area A E B F in the diagram of Sec. (lii), is now in the presence of two opposed unities at  $Z_1$  and  $Z_2$ . Now it is clear that the impacts falling upon this area from the two poles  $Z_1$  and  $Z_2$  not only secure a response in the unit of life which attests itself by a variation in extent between the shaded and clear areas A E F and B E F in Sec. (lii), *but they must also have the effect of moving the whole line A V X B (in reality the area A E B F) upwards towards themselves along the directing lines  $Z_2 V$  or  $Z_1 V$ , according to the response that is made to their impacts after the moment at which the registration A V X B is taken.*

Let us now suppose that the response that is actually made after this moment is continually one of *obedience*, so that the impacts from  $Z_2$  fail to establish a further increase in the area A E F, while owing to the response to the impacts from  $Z_1$  being duly made, the area of E B F enlarges at the expense of the former area. Then, at the first moment of upward movement under impact, the whole area A E B F (or the line A V X B) will begin to move along the directing line  $Z_1 V_2$  between the defining lines  $Z_1 A$  and  $Z_2 B$ , and, as this movement continues, V will move towards the centre X, until it passes through X and lies between X and B.

The result, then, of impact in this particular case is clearly two-fold:—

First, the WILL-centre V is moved over into the domain of obedience X B (which is the registration of internal structural modification), and, secondly, the whole movement is taking place beneath the defining radii of control  $Z_1 A$  and  $Z_1 B$  which belong to the centre of unification at  $Z_1$ , and this latter movement is the registration of the external work done by the force located at the pole  $Z_1$ .

Imagine, now, that we draw any line parallel to  $A V X B$  between that line and  $Z_1$  and that we examine the new shrunken area  $A_1 E_1 B_1 F_1$  which is a horizontal circle having a new  $A_1 V_1 X_1 B_1$  as its diameter. This new area will exhibit a certain relative enlargement of the clear portion  $E_1 B_1 F_1$  and a certain relative diminution of the portion  $A_1 E_1 F_1$ , but there will be absolutely no new quality or idea determinable from our inspection. The area will still be a circle, it will have two poles  $A_1$  and  $B_1$ , and it will have a slightly displaced centre of control at  $V_1$ .

### *IMPACT CANNOT BE DETERMINED FROM STRUCTURE.*

What, then, does this examination of the structural modification of the unit of life  $A V X B$  teach us? Obviously this, that we cannot hope to assess the qualities of Impact from any series of analyses of internal structural modification *per se*. The impact lies in a wholly different plane of thought, and though its work may be seen and scrutinized, its real integral character is a new Phenomenon. It is on this proposition, in fact, that the whole edifice of our theory of Phenomenal Units has been reared.

### *THE TWO POLAR ENERGIES.*

- (lvii) At this point, then, we are faced by the question, What active indices to Will-energy in the differential life of Time have we so far omitted from consideration; the qualities of which are integral, polar, and lie above the plane of Obedience and Disobedience?

There is only one reply possible to this question. They are those of LOVE and HATE. Energies proceeding from these spirits are clearly of all energies the most dynamic, all-absorbing, and constructive or destructive. The human race itself bears witness to this truth, in that it is for the most part replenished through the passion of selective-love, and is physically feeblest in those nations where sex-selection is most restricted, just as a high percentage of illegitimacy in

general covers the sub-surface existence of the greatest dangers to a strong centralized beneficent control of the State.

To give a simple and self-contained definition of the term LOVE is, however, a practical impossibility, for the simple reason that these Will-energies are not themselves simple or self-contained. They are in fact of all energies the most transcendental, because they are polar and integral, and we need not argue the obvious in order to explain that, as we consider the higher and more controlling Cosmic Indices, the difficulty of including their sphere of action by definition becomes the more pronounced. Our own experience, based on our own cosmic perceptivity, is the only means we have of defining to ourselves the exact value we attach to each of the higher ideas of life such as Time, Growth, and Obedience. The difficulty of conveying our own impressions to others is therefore still more considerable. Since, however, these definitions are standardized, though not inclusively expressed, through common comparison, if we seek for a general conception of the word LOVE, we must search the whole literature of mankind, for it is amongst men that LOVE finds its first surface of impact. Searching therefore through literature for a concise epitome of the characteristics of LOVE, we may not improbably conclude that the best of all summaries is given by St. Paul in the 13th chapter of the 1st of Corinthians. Fortunately, far above all direct verbal classifications of the directions in which Love operates, there exists in the four Gospels a complete record of its activity as seen in the life of Jesus Christ which was an analysis of the integral Being of the Son of God. Moreover, to arrive at a full significance of its antithesis, Hate, we need then only study the opposition from the men of His time that He had to face and overcome in His earth-life.

(lviii) Deriving our knowledge of these high energies thus partly from our own experience in life, partly from general literature, and especially from the comparison of our experience with this New Testament record, we shall, as life is prolonged, be-

come furnished with a sufficient perception of their character for the employment of the integral terms, Love and Hate, by which they have to be described. We may therefore pass on to a consideration of the points still remaining to be discussed under the general problem of the activities of the differential life on its highest plane.

### *IMPACTS NOT IMPLICATED WHEN POLAR.*

Of these, we may first note the great distinction between the impacts at this level and at all other levels. *They are not here implicated with the balancing impacts.* For they each form contact with their own distinct area of action in man, obedience and disobedience, instead of having to exert their influence upon a surface like that of matter, which is already the result of an implication.

From this great distinction in their freedom from implication, there results a great distinctive effect. The impact not only has the power of all lower impacts to cause a structural modification, but it manifests its own activity *in propria forma* in the units of life which, when associated, constitute its area of action. That is to say, man's structure or character, which is a composite function of Obedience and Disobedience, is not only seen to become modified through the response he gives to the impact of Love or Hate from above, but another phenomenon in his case is also observable, *viz.*, that he can himself independently exercise the energies of Love and Hate. The distinction between his integral activity and that of the two controlling Cosmic Powers is that, while they can each only exercise one form of energy—either Love or Hate—man with comparative degrees of frequency exercises energy of both kinds in alternation.

### *LOVE AN ENERGY FROM LIFE IN UNITY.*

- (lix) Out of this principle of the ability of man to exercise spontaneously the highest form of energy, which is polar Love or polar Hate, there flows a result of transcendent significance. For Love, as we have seen, is a higher form of energy than

obedience. Moreover since it is polar in nature it is essentially an energy of life in Unity. Therefore, when man exercises this polar form of will, he necessarily becomes self-forgetful; for the moment he passes into identification with a higher sphere of life; his bi-polarity vanishes and with it his index to disobedience; his whole being is irradiated with white light; and for an instant or period he passes into absorption with the life and being of God. From this happy state of self-forgetfulness it is only the inertia of his bi-polar nature that brings him back again to the things of self.

- (lx) Now it is quite evident that this retractive power into self is a direct function of the position of the centre of control, V, and that it increases greatly as V passes within the domain of disobedience which is comprised within the area of cosmic perceptivity. It therefore follows that a life of obedience directly augments the power of a spontaneous love-impulse to form a permanent union with the life and being of God in Unity.

But it is correspondingly evident that not even a self-willed disobedient life is precluded from establishing such a union. All that we can say is that, when the centre will-energy lies within the domain of disobedience, there must be a far greater difficulty in effecting the union, both because the whole habit of the life has become opposed to acts of self-sacrifice, and because, if there is self-sacrifice and self-forgetfulness, there is then a greater inertia to be overcome.

- (lxi) We can now see how faith acts. Faith is a recognition of the benevolent purport of Divine commands and Divine ways. Its effect on the will is therefore to stimulate it to obedience; and obedience decreases the inertia that has to be overcome before union with the Divine can be effected.

Love, however, still stands pre-eminent as the spontaneous Will-impulse in unity that acts upon the inertia of the bi-polar life, and if it has even once been strong enough, sets the whole being in irreversible motion towards the focal centre of absorption into unity.

### *MAN HAS TWO KINDS OF WILL.*

- (Ixi) Are we to understand, however, that man has in effect two kinds of will, one that of love, the other that of obedience?

Certainly, this is a precise statement of fact. His two categories of will are due to his being at one and the same time in the presence of Unity, and yet having around and beneath him all the phenomena of differentiation. When, therefore, he is called upon to act with reference to his Cosmic Perceptivity, his will is that of obedience; when he loses Cosmic Perceptivity in his perception of Unity his will is that of Love. Hence it comes about that his will-energy in Unity belongs to an altogether higher classification than his will in obedience.

### *RE-CREATION DYNAMICALLY EXPRESSED.*

- (Ixi) We are now in a position to arrive at a final solution of the problem of Re-creation and Spiritual Death. But in order to explain the real significance of these limiting events in the history of the Soul, we must re-inforce the static representation of the problem as made by the diagram of Sec. (li) by the employment of other lower cosmical indices as symbols in our final exegesis. For it has to be remembered that man as a Phenomenal Unit is very nearly himself an integration of all lower phenomena. Hence, in analysing the conditions affecting his re-absorption into Unity, we are practically compelled to introduce the ideas of all

the differential Cosmic Indices of Time if our analysis is to be effective and thorough.

- (Ixiv) Let us then make the following additions to the primary ideas conveyed by the diagram of Sec. (li). Imagine that the area  $\Lambda E B F$  (Sec. lii) is a disc having the weight due to its being a disc of some specific substance of sensible thickness. Conceive also that as the shaded area  $\Lambda E F$  relatively enlarges that the weight of this disc correspondingly increases owing to small increments being made from its under side in the thickness of the disc.

Further as regards our employment of the terms Love and Hate, let us think of them as forces of sensible magnitude, which are continuous in their operation, once they have come into action; which endure abidingly in the original magnitude with which they first appeared; and which cannot be destroyed, although their effects on the bodies on which they act may be negatived through the subsequent application to those bodies of forces opposite in direction emanating from the opposite pole or centre of unity.

#### *THE PARTICULAR QUALITY OF EACH SOUL.*

Then in attacking the problem, the first consideration to be borne in mind is that, since we are now in the presence of two opposite unities of control, every soul, or Phenomenal Unit of man's order, whether in Hades, where it is a solidified integration of its appropriation of indices appertaining to two opposed Cosmic Spirits, or in the Stellar Universe, where it is effecting an analysis of those indices, must necessarily have its own fixed and definite relation to the Unity which lies on the other side of the focus of re-absorption at Z. This amounts to saying that, since Life was everywhere once created through an analysis of integral ideas in the association of multitudinous units, each refracting those ideas in a particular way, this refracting index must still be

the property of the unit even if it has come to embody qualities which attest a tendency towards disruption.

It will now be seen that we have included this particular aspect of the problem in postulating that each soul whose appropriation of the indices of the differential life is represented by the area A E B F [Sec. (lii)] must be regarded as formed of a specific substance having its own weight per unit of mass, and that this substance differs from all other substances. By this postulate, we have therefore included all Cosmic Indices up to the level of *Aggregation and Inertia*.\*

The next consideration to be attended to is that the total will-power of the soul has to be regarded as varying directly with the extent of the area A E B F. It will then be seen that for two souls having the centre of control V in the same relative position, and therefore also having a disc of the same thickness, the question of the relative power of the will does not enter as regards *the rate of movement established in the disc through the exertion of will*, for as the will decreases in power, the area and weight of the disc also decreases correspondingly. *Hence rate of movement in the spiritual life is not a function of the pre-existing power of will.*

#### VELOCITY OF MOVEMENT GENERATED BY LOVE.

(lxv) Now, since we are considering energy in its highest form, the will-energies of love and hate which are both absolute, it is clear that the whole problem turns really upon the rates of movement established in bodies which, owing to their composition in particular substances, have for every force applied to them a specific rate of motion possible in the midst of the same general resistance.

#### THE ASSOCIATIVE POWER OF LOVE.

(lxvi) Again we have also seen that the physical death of Jesus Christ, Who on His highest plane was

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\*As the description of these two Indices has, later, to be changed, it is better to say, 'up to the level of the Third Index Circle.' The symbolism is varied to the level of the Fourth Index Circle by introducing the idea of imparted energy.



controlled by one will-index only—that of Love—must have set up throughout the whole Time-Creation a movement of the re-traction and re-absorption of indices through a new focus of re-absorption in Unity. For physical death is always a re-absorption of indices into an integral mode of being, and in the case of the death of CURIST the highest index, not being self-contained through an alternation of action from another pole, must have established a connection or union with all the differential qualities of Love wherever it was found in man.

(lxvii) Hence, *whatever might have been the sum of all opposing indices, due to the downward tendency to fall in the weights of all living human beings*, a motion of re-absorption into Unity must have been set up, and must still be continuing, through the re-tractive power of Love itself—the highest and most effective of all Will-energies. For Love and Hate *are not implicated* as they issue from the poles. Therefore, if Love exists below the pole of re-absorption, the re-tractive power of Love from the focus must at once establish motion however temporarily gross in weight the body may have become on which the re-tractive power is exercised. The differences that occur in different units of application are simply differences of rates of motion; and these rates must accelerate for so long as the Will of the unit eliminates the pull of Hate towards the focus of spiritual death.

(lxviii) The reason for the acceleration of the rates of movement of different souls under the re-tractive influence of Love will be understood at once if we now turn to the diagram in Sec. (li); remembering the added conditions laid down in Sec. (lxiv) as regards the substance and weight of the disc, which were added in order to bring the statement

of the problem into conformity with the laws of movement and energy. We shall there see that we are now dealing with a disc A E B F (Sec. lii), the projection of which on its upper limit of thickness in the horizontal plane is A V X B. This disc has a sensible thickness,  $h$  below A V X B, which is not shown, and its centre of control, or will, is at V.

Now suppose that the soul through endurance in well-doing, self-sacrifice, or self-forgetfulness, opens the way to an impact of Love from the pole  $Z_1$ ; its own act completing the circuit between itself and the pole. Being on all sides surrounded with certain associations on its own plane of life, any movement from V to  $Z_1$  must take place against certain resistances. But since an energy of re-traction is now being exerted from the pole  $Z_1$ , *and while this is being exerted, there can be no exertion of tractive power from the pole  $Z_1$ , for the two kinds of polar energy are not implicated*, an upward movement along the directing line V. Z must take place. Moreover, so long as this upward movement is in progress (that is, so long as the soul does not displace its energy of love, however lowly it may be in its differential aspect, by the energy of hate) the point V is travelling towards X, for love, as a higher impact, must be registering its internal effect on the structure or character of the soul by shifting the centre of control towards the domain of obedience. Since moreover the soul itself has the sensible property of weight, *and this weight is a direct measure of the downward pull of the whole differential life below it*, as it moves nearer towards Unity in self-forgetfulness, its weight must decrease through a diminution on the under side of its sensible thickness  $h$ . This we have to postulate, since man is not merely an idea, but a unit built for the active discharge of energy, and structurally connected with all lower forms of life in the universe.

Hence, in the well-founded law that impact must register its effect in structural modification, and on the new principle we now perceive, that man must become less material in na-

ture as Love impels him towards unity, we establish the proposition that *for so long as man turns his gaze towards the local centre in Unity and discharges the energy of love in self-forgetfulness and self-sacrifice, even in the lowliest form, his rate of movement towards re-absorption in Unity must continuously accelerate.* There is nothing that can refute this conclusion, inasmuch as the inertia of the object is continually diminishing, external opposed forces are *relatively* eliminated, and the external resistances, due to association and dissociation, do not relatively vary.

We will now consider a difficulty that may occur to the mind of the reader through the particular way in which we have been obliged to draw the diagram of Sec. (li).

It will be noticed that the inclination of the lines  $Z_1 A$  and  $Z_1 B$  encloses an angle of considerable magnitude  $A Z_1 B$ , and it might be inferred from this that, as Love impels the Soul towards Unity, we have intended to suggest that the power of Cosmic Perceptivity, as represented by the area  $A E B F$ , or the line  $A V X B$ , rapidly diminishes as  $A V X B$  moves up between  $Z_1 A$  and  $Z_1 B$  parallel to its original position.

This error in graphical representation is, however, wholly attributable to the fact that the poles  $Z_1$  and  $Z_2$  are infinitely far from  $A V X B$  in reality, if we regard them as ultimate centres of the Wills of two Cosmic Spirits, although at any moment, as giving rise to an emission of Love or Hate only slightly more integral than the Love or Hate experienced in the differential life at  $A V X B$ , they are infinitely near. Hence, although at any moment  $A V X B$  is moving between inclined defining radii  $Z_1 A$  and  $Z_1 B$ , those radii are parallel to each other if the centralisation of energy at  $Z_1$  is to be compared with the differential energy at  $A V X B$ . If this impossibility of representing the distance of the ultimate centre is borne in mind, the idea conveyed by the diagram is a useful one, for it indicates, which is an absolute truth, that the range of Cosmic Perceptivity, which is Perceptivity of the Differential Life, dies away into insigni-

ficance in face of the advance of a Phenomenal Unit into a higher conception of Unity. The ultimate idea is, of course, that the conception of the Being of God in the integral mode of life will be attained to by the unit through the will-energy of Love within it moving it continually and unendingly deeper into the heart of God.

- (lix) We have now seen in what manner the exercise by man of the Will-energy of love impels his soul with an accelerated rate of motion towards unity. This motion can only be brought to an end, and movement made to take place along the directing line V Z<sub>2</sub> towards the focus of Disruption Z<sub>2</sub>, when man allows Hate to animate his being.

*THE GENERAL AND INDIVIDUAL RATES OF  
ASCENT TO UNITY.*

- (lxx) We are now enabled to state the ultimate principle governing the whole problem. Humanity has to move upwards against certain social, intellectual, and physical resistances at all levels. There must therefore be an average rate of re-traction into Unity at all epochs. But since the different units of the race are constituted differently and have been so constituted ever since the primary act of **creation** first gave birth to them, the general movement of retraction may be compared in the first instance to a stream of bodies moving towards a fixed goal against a general resistance. Since the mass or inertia of each body is different, each body may potentially acquire a different velocity. But if they do so, and their own velocity becomes higher than the average, their own tractive power then exerts its influence on the general rate of motion of the stream.

Let us now eliminate the factor of Time as regards the conditions of individual Souls, and say that conditions will be fulfilled if each body may move independently into the stream

with a velocity that it can potentially attain to under the general resistance experienced by the stream, but that until that moment, whatever its movements may be, it can obtain no place in the line of movement of the stream. That moment, according to the whole trend of our argument, must be *the moment of Re-creation of the unit*, for if we omit any one of the factors we have noticed, or include any other factors that we have not included, the actual conditions observable in, and deducible from, the phenomena of life will be stultified. We do not say that a slightly different form could not be given to our particular method of illustration, but we do say that whatever form of illustration is adopted, it will have to embody the same number of governing principles noted by us, and connect them together under the same general laws of control and inter-action.\*

(lxxi) For instance, it might have been better to compare the active soul of man to a globe instead of to a disc or cylinder as in Sees. (lii) and (lxiv) and perhaps many other improvements in the direction of uniformity of expression might be effected in our diagrams and arguments. But, apart from these minor modifications, we believe that the general connection between the laws of the integral and differential modes of life has here been expressed with an accuracy sufficient for the final deduction we have drawn. Let us therefore return to a final scrutiny of the problem of Re-creation in the light in which we have endeavoured to present it.

The movement of the Soul into the stream of re-absorption to unity that passes through the focus of re-absorption has been said to depend upon its acquisition of such an upward velocity of movement through the exercise of love that it can step into the stream with a velocity that has for all ages been identified with its own particular characteristics.

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\*That is to say, since our simile is reducing conditions by two Index-levels, a proper symbolic representation of facts must include all Indices from the level of the Fourth Index-Circle downwards.

Now this velocity can be worked up to by the Soul (regarded as a body having a sensible inertia) from any level of disposition beneath the controlling poles, and from any relative position of the centre of control V, inasmuch as its velocity will accelerate continuously if its gaze on the focus is not relaxed, and even if it is at times relaxed, its velocity will yet increase, if on the whole the opening it affords to the entry of the moving power—love, exceeds the opening it gives to the energy of disruption Hate. Hence Eternal Life is shut to no one because of a relative degradation, a relative inferiority of will-power, or a relative length of Time spent in disobedience.

### THE DANGER OF HATING.

But there is one great and imminent menace ever present. *If degradation through possession by the Spirit of Hate and by acts of disobedience becomes rapid, a velocity of motion may be set up towards the other pole which cannot be counteracted by Love as it becomes enfeebled in its application of force against an increasing inertia.* And the body may then be swept off into the stream at a point where the power of Hate can defy the power of Love to re-tract. The idea of this possibility of an absorption of the soul through the pole of Disruption may be said to be a logical necessity of thought in the balance it establishes between the two centres of activity.

### IMMENSE POWER OF THE WILL OF UNITY.

(lxxi) But whether the body eventually moves into the stream of Life in Unity or the stream of Death in disruption, the fact that it at length enters into a Will-stream of re-absorption means that the whole WILL of either Unity is now keeping it in that Unity, and since the Unities of those Wills are dissociated, the soul has passed into the world of Life or Death for evermore.

### THE LIMITS DETERMINING RE-CREATION.

(lxxii) We can now understand exactly what are the limits determining whether a human being on the

event of its physical dissolution will pass into Paradise (*i.e.*, Re-creation), Hades, or Spiritual Death. They depend wholly on whether the retractive power of love in the unit has risen to its proper level, has not yet risen to that level, or has sunk to where that level becomes eternally unattainable.

- (lxxiii) Since Re-creation must occur as a result of activities proceeding in the physical life of the stellar universe, the Re-created must first exist as men and women. Their life after the event of Re-creation is then that of Heaven on earth. This is the First Heaven. When their physical death occurs, their integral being, which has hitherto been in Hades, retracts into Unity through the focus of re-absorption established by Jesus Christ. Thereafter, in connection with Unity and being completely subject to the whole Will of Unity in love, their conception of disobedience, which is foreign to that Will, must atrophy until it has been completely eliminated. Life while it is thus subject to the process of elimination of the conception of disobedience is the Paradise life of the Second Heaven. A position along E D in our diagram on p. 33 of the analysis of life through the focus of expansion O may be assigned to life while it is in this condition of rapid internal structural modification ending in the absolute declaration of one index only. Being then in an absolute mode of life, save for its connection with the integrated Time-indices which are being discharged through it on to life in Paradise and thence on to life of the Hades order, it must abide in a specific environmental condition of its own.

#### *RETRACTION INTO HADES.*

- (lxxiv) Souls that have so far failed to develop an upward rate of movement in love that corresponds

with their potential capacity under the general resistances of Time must pass back into Hades again, always provided that they have not so surrendered their will to the energy of Hate that a rapid degradation and materialisation of character has occurred, bringing them within the stream of the lost that has been swept into the influence of the re-tractive energy issuing from the pole of Hate. In Hades, life exists in an integral form of the solidification of two opposed sets of Cosmic Indices, and is incapable of structural modification until again forced by higher Will-pressure back again to the focus of expansion into the differential life of Time. The duration of this life in Hades may conceivably be a function of the expansive power with which it has succeeded in analysing its character in the earth life. For the retractive must balance the expansive power. Hence if there has occurred a large appropriation of subsidiary indices, or if the life analysing itself has exhibited a strong will, the return to a quiescent solidification will be correspondingly prolonged. On the other hand should the human being die as an infant, it is probable that it will quickly return to the earth life again as an infant.

This succession of periods between life in Hades and life on earth must continue until the soul is caught into the sweep of the streams of life passing towards the poles either of Love or Hate.

#### *SPIRITUAL DEATH.*

- (lxxv) For souls caught into the stream passing onwards towards the pole of Hate there can be no hope. Their progress towards that pole means eventual **disruption**, for it is the nature of Hate to destroy those units of life that can be destroyed. Since, then, the physical dies out in this world, and the index to obedience must disappear through the



connection of the lost soul to a Will that is unified yet supremely loveless and lawless, the whole perception of life must apparently pass on to extinction, amid surroundings of inconceivable horror.

We may thank God, however, that there are but few men so willing to let the passion of Hate influence them that they become practically isolated from all their fellows. Spiritual death is a possibility that has to be faced by all, yet we do not often see its presence in a personality that has become supremely selfish, degraded, or unlovable.

(lxxvi) We have stated as the condition for the Re-creation of a soul, a rate of upward movement through the energy of love that results in a tractive power pre-determined by God to be the tractive power that that soul should attain to under the normal resistances of the earth life. Since with God there can be no arbitrariness of action, this rate of upward motion must be made to depend on the primal substance of the soul, or the primary analysis it gave of life when innocent. Yet since any energy of love exerted by the unit is in reality the establishment of a Will-circuit between God and the unit, we may truly describe the accession of each soul to the body of the re-created as an act of God. In this sense the affirmation of our Lord 'Even so the Son quickeneth whom He will' is immoveably true. No man in fact can display such an energy of Love as to win the approval of God in Unity until he has displayed the tractive power on others expected from the quality of his own Soul.

#### *LOVE, A STATE.*

(lxxvii) It would be a vital mistake to regard the Will-energy of Love as a series of explosive acts. Will

in its nature is a continuously applied force, so that any upward movement of the soul witnesses to the presence in it of a will to love, and an ability to love, that will continue eternally, unless through turning the gaze to the pole of Hate, the soul allows the will to hate to operate.\* It is therefore only through hating that the soul can arrest the velocity of its own upward movement. Even then, since continuance in love has moved the centre of control in the Unit towards the centre of the domain of obedience, it will be easier to re-establish the former velocity of upward movement than it would have been at a lower level.

*TRACTIVE POWER IN THE UNIT.*

(lxxviii) The idea of tractive power in the unit, apart from the question of the tractive power of God, arises from the fact that, except in spiritual death, man is not isolated from his fellows, but is closely bound to all other men by ties of love and obedience. *Hence he cannot really rise himself without causing others to rise with him.* If then we regard him as a body of sensible inertia to which movement is being communicated through his own internal power of love, the external resistances bringing his own acceleration to a uniform rate of motion will be the pull he is exerting on all other human life with which he is associated. And what we say is that, in spite of these resistances, God expects him to develop that rate of upward movement which his created characteristics have put it into his power to develop.

(lxxix) Yet, as the diagrams of Secs. (li) and (lii) very clearly show, the soul attaining to the limit of re-creation is not by any means an innocent soul, and may have ascended from a very low spiritual

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\*We shall see later that Love in the unit is the state of being continually subject to the impact of Cosmic Love.

level. The condition, however, must seemingly obtain that the centre of will of the soul must at that moment lie within the domain of obedience.

- (lxxx) Correspondence with the life of Christ necessarily occurs whenever will-action proceeds from the area of obedience.

### *LOVE CONNECTS MAN WITH GOD.*

- (lxxxi) It is most important to remember that since love is an energy proceeding from Unity, all activities in man that are prompted by love must arise through the over-bridging of an interval, or the completion of a circuit, between man and God.

Other vital considerations in connection with the energy of love are (i) That love, being an impact from Unity, is an integral, and (ii) That it is polar and not implicated with Hate. Being an integral it must in itself summarize all the Cosmic Indices in the differential life that proceed from the Cosmic Benevolent Will of the Son of God. As it disengages into analysis its lower constituent properties, their order of priority and transcendence of control becomes (a) Obedience; (b) Growth; (c) Aggregation; (d) Energy, or Force.\* Conversely as it retracts the life connected with it it exhibits (a) Energy; (b) Aggregation; (c) Growth; (d) Obedience. It is for this reason that we have spoken of love as an energy, for it is obvious that in the light of these considerations it is the only energy that exists in absolute form. We are therefore justified in treating the whole problem of Re-creation as if it were a problem of Energy in action upon bodies having a definite mass and inertia. For, as

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\*As the reader will see later, these Indices are finally stated as (a) Obedience, (b) Force, (c) Expansive Pressure, (d) Linear Appropriation, and we add a Fifth Index, (e), Unity.

in the differential life, Force the higher index can act on matter, which contains the lower index of Pressure, so, in problems dealing with the retraction into life in Unity, Love the higher energy can exert a tractive power on the lower index of obedience in man.

Regarding the second vital consideration, that love is polar, it will be seen to obtain from this condition that it merely depends on our point of view whether we regard its energy as an *Impact*, or as an *exertion of Will*. This fact in itself proves that in the presence of love we are in the presence of a final unity.

This Unity is also a Unity of Aggregation:—The aggregation of unit-lives associated and bound together by the WILL of the whole body. Hence it appears that while love is the energy of God, it is also the energy formed as a summary of all will-energies united to God. It is therefore clear that love exhibits the action of Gravity in its highest form. Gravity is merely the expression of the common will of all Phenomenal Units that stand on the material level or below it, and love is therefore similarly the first declaration of the common binding power of a whole universe of spiritual beings.

#### WILL AND COSMIC PERCEPTIVITY.

(lxxxii) The reader will have observed that we have spoken of the area A E B F in Sec. (lii) as a measure both of unit WILL and of unit Cosmic Perceptivity. The correctness of this employment of one symbol—that of Area—to represent two separate ideas depends on the fact that the ideas are themselves only separate when in one case we include the idea of Impact, and, in the other case, exclude it. For the obvious truth is that, *since Impacts have built up for themselves a special mechanism of*

*response in the Phenomenal Unit, that mechanism cannot fail to respond in Will-action when they impinge upon it. The fall of Impact, that is, sets in motion the activity of WILL, and the instruments that WILL employs are the appropriation of all subsidiary Cosmic Indices that has been effected by the Phenomenal Unit. Now, since the Impact belongs to a higher category of thought, we may with absolute truth represent this appropriation of indices (which in the case of man is his Cosmic Perceptivity) by the employment of the figure of the base of a cone from the apex of which the impact is falling.*

In the case of all orders the base is the common base of two cones, the apices of which do not stand over the centre of figure. But here a subsidiary differentiation occurs according as whether we are considering the case of man or of kingdom of life lower than man. In the latter case, if we regard as impacts all lines drawn from the apex to any point in the base, *these rays intermingle in the same moments of Time; in the former case alone one set of rays can fall only when the other set of rays are silenced and absent.*

#### **WHY MAN CAN SEE LIFE AS A WHOLE.**

It is from this law that the principle of man's Cosmic Perceptivity emerges. This Perceptivity being differential in character arises from the perception of lower analyses of the foundations of life. That is to say, man's natural habit of thought is to look away from the centre towards the circumference; and since he is himself the base on which the highest impacts are not implicated during the same moments of Time, *he possesses the faculty of seeing below him the whole of their implication during Time.*

The clearness of vision with which he sees this implication is, however, obviously a personal equation, since it de-

pend on the relative size of the area, or base, of the cone from which the two sets of Cosmic Indices begin to mingle in Time. For, assuming that in two different cases, there is an equally efficient *co-ordination* of sense-perceptions, then clearly the divisions in the solid which is expanding below the base of the cone will be seen on a larger scale by the unit whose Cosmic Perceptivity is represented by the larger base.

(lxxxiii) It is this principle of the non-implication in Time of the impacts falling upon man that sets man himself above the (Time, Growth) couple, so that it is not the factors of Time and Growth that are delimiting or defining his passage into Eternal Life or Death. There are higher limits thus determining his eternal future; and they are obviously his acquiescence in the entry within him of the spirits or energies of Love and Hate.

For this reason, in the second paragraph of (lxx) we have said, 'Let us eliminate the factor of Time as regards individual souls.' The effect of this postulate amounts to saying, 'As regards the facilities afforded by God for the development in the soul of a certain definite rate of upward movement through the abiding presence in the soul of love, Time is unlimited, and its continuous supply with this end in view can only be interrupted either through the attainment by the soul of the tractive power demanded of it, or by such an acceleration of its fall that the retractive power of love can never restore it.'

#### *MAN REPRESENTED AS A DISC.*

(xc) As another minor point we may pause to justify the variation of our metaphor in expressing the being of man, first as a disc in the differential life, and then as a sphere when, having become recreated, he is swept into the stream of Eternal Life through the pole of re-absorption of the Cosmic Benevolent Will.

For the spherical form is Nature's own expression of an equilibrium under a central control. Thus, in every planetary

body, the forces causing inequality of form in the whole mass have been brought to rest by the pull of gravity, which is the WILL, of the whole mass. But the whole note of the differential life of the Stellar Universe is that there is not yet equilibrium in Phenomenal Units exposed to the impacts which are most transcendent in control. In man himself the want of equilibrium is a maximum, for he is a composite of the absolute opposition between Obedience and Disobedience. Hence, if we are to employ the symbolism of 3 dimensions and the qualities of inertia and energy in representing the conditions of his spiritual life, we cannot justifiably compare his nature to a solid figure representing a unity of control of matter by physical force. Such an equilibrium in the case of a planetary body in fact is the objective proof that a retraction of energy on the physical plane has already begun, inasmuch as the lower index of Energy is now controlling the higher index of Aggregation in a mass of molecular substance.\*

In the case of man, however, while the retractive energy has begun on lower levels, it is yet far from being accomplished on the highest level. Hence, the intermediate form of the disc seems to be the most appropriate figure that can be selected for the expression in 3 dimensions of his nature disposed beneath two poles.

- (xci) On a somewhat similar basis of argument we may justify our postulate in the third paragraph of Sec. (Ixiv), that, as the centre of control of the top of the disc A E B F [Sec. (lii)] moves over into the domain of disobedience, so the mass and inertia of the disc becomes correspondingly increased through increments in the thickness of the disc on its lower side. For we have to register the balance of energies imparted from the poles not only as regards the WILL of the unit, but as regards the alternation of their effect on the subsequent ability of the unit to move. And since the two Cosmic Wills are really

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\*This should be corrected to read 'The lower Index of Contractive Pressure is now controlling the higher Index of Force imparted to the constituents of a mass of molecular substance.'

polar and opposite, although we cannot show their opposition graphically in the diagram of Sec. (li) for the purpose of illustrating our preceding arguments, yet we must introduce this factor when we come to questions involving the idea of movement and energy. We do so therefore by imagining that, when there is any downward movement on the part of the soul or when it allows itself to become possessed of the energy of Hate, it is turning its gaze downwards, and is moving downwards with an accelerating velocity due to the continuous materialization of its highest indices. The introduction of this conception is really based on what experience teaches us since, selfishness, the neglect of, and therefore a form of, hate for others, when long continued, tends to reserve the intellect as a means of procuring animal pleasure. This is what we mean by the materialization of the soul, a habit (which is the registration in lower indices of a continued will-action) of the prostitution of sense-perceptions as will-instruments. This habit duly registers its effect in making such instruments less serviceable for unselfish use, and the registration has to be taken account of in our graphical illustration. Since, then, at any moment, it must be an increment due to the reversal of will-action from pole to pole, and the results vary directly with the will-action, yet being results, are no part of will, the figure of an increment of thickness on the under side of the disc seems to satisfy the conditions of the problem with an accuracy exactly co-ordinated with the disposition of the other three dimensional symbols of our diagram.

Practically this arrangement amounts to saying that the effect of the lower indices becomes less pronounced in the nature of man as he becomes more unselfish, and more pronounced as he becomes more selfish.



Other arguments in favour of the relative graphical truth of these increments in the thickness of the disc are—

- (a) Man is not an idea, but an active unit of life. As, then, we have already made use of the symbols of 3 dimensions for the representation of governing conditions, and these dimensions are actual in Nature, we are not exceeding or diminishing the conditions of Nature in the other parts of our representation. Therefore *prima facie* the representation of the Nature of man must be made by 3 dimensions.
- (b) As, however, we are dealing with retractive, and not expansive or differentiating, forces, we employ Energy as if it were a distinct and essential thing in itself which can be imparted to matter. Hence, as man is *ex hypothesi* subject to the retractive power of Love, he must be graphically represented as matter or a mass of specific gravity.
- (c) We have shown by an argument in Sec. (xc) that, regarded as being subject to the operation of retractive forces, his entity in the differential life of Time may be represented in the form of a disc, since this figure represents a mid-way position between a complete equilibrium under the WILL of all the constituent particles of a mass, and the complete disruption of the mass.
- (d) In the symbolism of 3 dimensions, Will can only be represented by area. But the higher impacts fall *from above*, and nothing can intervene between them and their surface of impact. Hence, if man has to be represented by the figure of solidity, the thickness of the solid must lie below the area of impact, or the area representing the appropriation of lower indices.
- (e) If the figure of a disc is employed, its horizontal section does relatively express this degree of appropriation of lower indices; for all indices up to Time

and Growth are included in solidity; and we show Time and Growth by the expansion in solid content of the disc as it moves downwards, and its diminution in solid content as it moves upwards.

- (xcii) Having thus broadly justified our adoption of the figure of a self-extending or self-decreasing disc moving between directing lines as a relatively accurate picture of the state of the soul of man under the influence of the retractive forces of Time, we can justify the conclusions that we have drawn from this figure if no error can be discovered in our deductions.

The test of these deductions we must now leave to Time and the reader. He will find that some idea of the meaning of self-forgetfulness and the real nature of life in unity can be gained by imagining the phenomenon of the upward rise of the disc, and remembering that all impacts (represented by rays from the poles  $Z_1$  and  $Z_2$ ) lie in a different plane of thought to the will-area on which they act.

#### *THE VIEW OF LIFE FROM THE FOCAL CENTRE COMPLETE.*

- (xciii) From a consideration of the diagram of the spheres of life on p. 33, it will become obvious that a complete view of all the facts of the differential life can only be seen at the apex O, or focus of expansion. Man sees all facts below him, but not all facts as an integration of the whole area of expansion. CHRIST, however, from His position at the apex must have possessed integral Cosmic Perceptivity. Of course, it is only when we consider questions of *energy* that the idea of two poles of retraction becomes substituted for that of one pole of expansion. But at all 3 poles life must attain to integral Cosmic Perceptivity.

- (xciv) It will have been noticed that we explained the solidification of mass in a planetary sphere as being Nature's representation of equilibrium in a centralised will-control. We also said that, since the result has been obtained through energy\* acting on matter, the phenomenon is really a declaration of retractive energy, inasmuch as a lower index is in action upon a substance formed by the implication of higher indices. But if this is the case, "How," it will be demanded, "could the stellar universe have appeared full equipped with solar systems when man arrived on the scene, under your argument that this whole content of life below man had in reality manifested itself instantaneously as a mere matter of analysis? For there must apparently have been an intrusion of the idea of Time if we are to account for the activities due to the tractive power of force on matter, and the phenomena of matter thus retracted into solar systems. As a matter of fact, the dominance of the idea of Time is no more demanded under this explanation of the activity of lower indices on higher indices being due to retraction, than under our former neglect to consider how this activity of the lower on the higher has come about. Life being in an integral mode in Hades on the one side of the focus of expansion, and on the other side of it in a differential mode, it is obvious that, since the higher indices are more real, that is, more controlling, than the lower, there is no reality until the highest indices themselves appear, which, under expansion, they do last of all. But the question here raised brings us face to face with the solution of one greatly significant problem affecting life, *viz.*, At what point of the whole cycle did Objectivity arise, and how did it arise?

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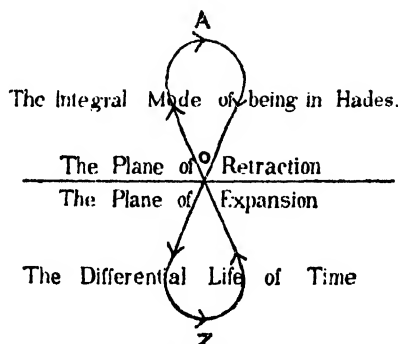
\*For 'energy,' 'Contractive Pressure' should be substituted.

*OBJECTIVITY.*

We already have the key to this problem in our hand. *Life, in the analysis it is making of itself by expending out a focus of the integral mode of life in Hades, is governed by the law that as the higher indices are born at that very moment the lower indices begin to die.* Hence objectivity began where the reverse flow of the current of retraction first came into contact with the outward flow of the current of expansion. The analysis given by the differential life of Time, regarded as a whole, cannot be treated as if it were a static analysis, for in reality it is an analysis of the highest forms of energy, and therefore in speaking of it we must picture it to ourselves as the result of an outward and inward flow of two currents, simultaneously proceeding, which are never at any point actually in the contact of opposites, save at the focus, for expansion up to the lowest index must be conceived of as having taken place before that lowest index began to exert a retractive influence on the higher one. In retracting into the integral mode, that lowest index, from the direction of its motion, at once becomes the highest index, and therefore obtains the quality of control over the lowest index but one.

*INTEGRAL EXPANSION AND RETRACTION  
DYNAMICALLY CONSIDERED.*

Hence in the primary statement of the problem we can express the progression of indices in the form of a double-loop as under :—



**DIAGRAM 6.**

**Expansion and Retraction as a Double-loop Stream.**

The above diagram may be taken to be an elevation, so that expansion occurs in the differential life of the Stellar Uni-

verse, and Retraction in the mode of life in Hades; the one **below**, and the other above, the horizontal plane passing through the focus of expansion and retraction at O.

Since motion is implied by the direction of the arrows, the picture represents the activities proceeding in the upper and under worlds when the differential idea of Time was first inaugurated. But since the idea of Time is a differential idea, the whole activity must have begun in reality from the moment that the unit in the differential mode which combined in itself the largest number of differential ideas or Cosmic Indices first appeared—and that unit is Man.

Clearly also Objectivity first was manifested at Z, where the lowest and therefore the most expanded index began to retract on the next higher index of the differential mode of life. But since there was no contact with reality until man was born, as we have pointed out above, all the activities of the Stellar Universe must have been revealed mechanically and instantaneously in full range from the moment of the first appearance from the ether to the solar system fully equipped with all forms up to physical man. Nevertheless, the contact with Objectivity which was necessary for the formation of the whole superstructure from Z to O must have taken place at Z, and from that point a sudden and Timeless grouping of all forms of organic and vegetable life was effected, and became a perfect analysis of all the ideas contained within the beings of integral life in Hades and of the inter-connection and inter-association of those ideas.\*

Even at this moment Physical Nature contained all the signs of death due to the retraction of indices, which, as being lower than the highest indices of man, had become retracted fully up to the level denoting the appearance of man. At the same moment, moreover, man, even the first man, began to die physically, because his physical indices were now super-

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\*In a preceding note we have pointed out that the reality of Time wholly depends on the point of view from which we are regarding Time. Any lower Index-circle is so immensely remote from the next higher one that, in the case of a Being standing above Time by reason of its appropriation of Indices higher than Time, Time itself is unreal until that Being passes into the differential mode.

sed by his higher indices of obedience and disobedience, and the law must in all cases hold good, that, at the advent of the higher index, the lower index begins to die. But since, in his physical nature, he is an implication between growth and time, man is enabled to enjoy a brief span of conscious differential life before Time limits growth, and, bringing about physical death, retracts the consciousness of man within the integral mode of life in Hades.

#### EXPANSION AND RE-TRACTION.

- (xcv) Upon the basis of thought considered in the last Section we may therefore state the law of the connection between the integral mode of Being in Hades and the differential mode of life in the Stellar Universe in the broadest terms as follows—*Formation and Disintegration in the Stellar Universe are balanced by the expansion of indices from integral beings in Hades, and the retraction of indices into integral beings in Hades.*

Life in Hades is a life of Beings because Beings become the Phenomenal Units in the differential life of the Stellar Universe which have embodied the greatest number of Cosmic Indices.

From this conception of Life in the Stellar Universe being the expansion, and Death the re-traction of Cosmic Indices, we can see that the formation of planetary bodies and stars is really a phenomenon of death, in that the equilibrium of control attained to, or nearly attained to, by the WILL of the whole mass, GRAVITY, is an exemplification of a return to unity, and is a phenomenon of retractive energy controlling all Indices up to the level of Force already implicated in matter. GRAVITY, therefore, is a force wholly different in its nature to the control exercised by the Cosmic Index which we have termed Aggregation and which is the index *directly* forming molecular substance. This index, of course, is itself mechanical, and its action is only

made known to us after the higher Indices of Time and Growth have also appeared. But it is in itself a real form of control, although mechanical in nature.\*

It will be apparent, therefore, that the super-structure on which the bodily form of man is supported is the result of a complex inter-action between forces which are purely formative in essence, and those which are relatively disintegrating. We can also see that the forms which we are accustomed to regard as being the last word of Nature in material formation, *vis.*, suns and planets, have really appeared as much through the play of re-tractive as of expansive forces. In other words we may say that Nature itself is always dying in order to give birth to man, and the signs of its death are to be seen in the advance of matter from a nebulous state into the more statically controlled forms of stars and planets.

### *THE BIRTH AND DEATH OF NATURE.*

Again, since the whole inter-connection of phenomena is uninterrupted, we may say in truth that Nature no sooner began to be born than it began to die; and that the one expansion into differential activity was strictly synchronous with the other retraction towards a higher and more integral unity. Yet Formation in its essence is quite distinct from Disintegration. The former implies the assertion of higher forms of control by the impact of higher indices on lower indices; and the result is an appropriation of all lower indices. The latter implies a retraction into a finality of integration which begins to operate through the lowest index becoming paramount in the form of absolute force.† The result is a gradually increasing solidification towards a final equilibrium in quiescence.

\*But at a later point we conclude that Aggregation is a result, not a cause, and is due to the conflict between the Indices of Expansive and Contractive Pressure.

†More truly, it is the result of all retractive impacts acting from a single pole. Retractive activity is, moreover, a reversal of all the Indices of Expansion, *i.e.*, the upper Indices of Diagram 21.

(xcvi) This picture of the influx and efflux of Life applies not only to the whole Universe, but to every individual form it contains. But the fluxes in the lower forms necessarily become restricted within very small limits once the higher forms have appeared, so that the visible aspect of our Universe is but little changed since the time of the appearance of Man. Its influxes of Life and effluxes towards Death were carried out to very nearly all their possible transformations before man's time.

Yet since the differential life of the Stellar Universe is in reality an integral analysis of all integral being imprisoned outside the differential screen of Time, and since great transformations which have been solidified have taken place through the agency of Time in the structure of those beings, on the highest plane of all where obedience gains at the expense of disobedience and *vice versa*, we cannot but admit that this new fund of variations is being reflected into the differential expansion of life in the stellar universe. Conceivably, however, this is seen merely in the effect of Time on the mechanical constitution of the material bases of Life, in the growth of organic life where such growth is possible, and in the works and civilization of Phenomenal Units of man's order, where stellar conditions permit of the existence of that order. For, under that supposition, every variation in the area of control below man would be accorded its proper effect, and the effect of man's life as an individual unit would be seen registered in the funded thought and civilization of mankind. Since on death he returns to the integral mode, these differential registrations of effect would necessarily, when integrated, be the same thing as his nature in the integral mode, and the analysis of his being as reflected out of that mode would not accordingly alter them again. This truth will be seen more clearly



if, instead of regarding the differential life of Time as a *static* analysis of conditions in HADES, we picture it as the lower half of a double-loop stream, as in Diagram 6. In that case, the analysis of the re-tractive half of the loop in Hades is already given by all re-tractive forces in the Stellar Universe, from the solidification of matter into stellar systems to the partial unification of mankind into nations and races; while similarly the analysis of the expansive half of the loop is given by all the energies of units both in matter and in man. The energy animating the whole scheme is ultimately the expansive energy of the controlling impact of the Polar Index of LOVE which contains the index of obedience in man.

#### *THE MOVEMENT TOWARDS A FINAL EQUILIBRIUM.*

(xcvii) It would appear, however, that there was no final loss of energy, or absolute movement towards equilibrium, until the re-tractive foci into Unity of control by Love or Hate had been opened by the death of CHRIST. From that moment onwards life (regarded as being contained between Hades and the Stellar Universe) has been moving towards a final dissociation of all implications between the two sets of controlling Cosmic Indices. What therefore is now in progress is a movement towards equilibrium, because a nothingness of life in Hades and in the Stellar Universe must result when all implications are broken up.

#### *THE IDENTITY OF CONDITIONS FOR ALL MEN.*

(xcviii) The law is certain that the inclusion of a soul in the activities of the Stellar Universe, or in the body of the Re-created, has nothing to do with its strength of will, or extent of Cosmic Perceptivity, when it functions in a human body. Ultimately the soul has to be regarded as if it were only Being of a particular quality. We have seen that the

WILL power directly increases with the Cosmic Perceptivity, but at the same time the work that has to be done in attaining to any degree of tractive power in love also increases, because of the factor of materialization, which is the inertia to be overcome.

Hence all conditions for the inclusion of the soul within the tractive force of re-absorption set up in the love of CHRIST are identical for all souls.

The truth, then, is that the human being can set up in itself a tractive power in love that will ultimately correspond with the general tractive power of love exhibited in souls, already caught into the sweep of the tractive power that is passing through the pole of re-absorption. This tractive power in different individuals is not a variable in the sense that more or less of it is the governing condition; for it is rather the development in the unit of that force of gravity which includes it within the common policy of a new body. Once its own proper pull of gravity as referred to the new body of life in Unity has been set up within it, the highest Cosmic Index of Love begins to pull on the whole being of the soul, and since nothing can arrest the motion (for it has the pull of the whole integral Will in unity behind it) the retraction of this highest index involves in its own retraction all lower indices integrally expressed within the soul. Hence the whole consciousness or identity is pulled out of its re-tractive power into self in Hades into a new integral mode of being in the Unity controlled by the Will of the Son of God. For the pull of retraction into Unity is obviously at all times greater than the pull of retraction into self, and once the influence of the former pull has been allowed to assert itself it must continue until the whole integral being of the soul has been re-traced.

*DIFFUSION.*

(xcix) As soon as we have appropriated the full force of this conception of the re-tractive power into self and the re-tractive power into Unity, we shall experience but little difficulty in understanding that the whole process of the retraction of the soul into Unity is strictly comparable to the physical activities in progress when a large stellar mass is drawing in towards its centre matter which is in a state of diffusion near the outer boundary of its sphere of control under Gravity. There is this distinction, however. Matter is only capable of being subject to one experience, that of attraction towards other masses of matter. But when we compare the case of an individual soul located between the tractive energies of two poles of Re-absorption to that of a small mass, the diffusion of which measures the velocity generated in its constituent parts through the attractive pull of an immensely large material system, it is clear that we must bring our comparison up to the level of these higher conditions by assuming that the matter of the soul is capable of what we may term both a *white diffusion* and a *black diffusion*; that these diffusions have nothing in common with each other; and that the tendencies in the small mass to assume either one or the other diffusion cannot occur simultaneously. With the help of these postulates we can then represent graphically, first, the static conditions of the soul while its re-traction into self remains greater than the influence of either the white or the black system to absorb it into themselves through the diffusion of their own kind which, under certain conditions, they have power to generate in the small mass; and, secondly, we can vary our illustration so as to show the higher dynamic conditions obtaining when the unit mass begins to diffuse and mingle with the diffused substance controlled at

their perimeters of action by either of the large material systems.

***THE INCORPORATION OF A SMALL IN A LARGE MASS.***

- (c) Thus, in the first diagram, we see the case of a self-centred unit  $x$ , disposed in the differential life of Time beneath the focus of expansion O. On either side of O and at equal distances from it stand the two poles of re-absorption  $Z_1$  and  $Z_2$ . The small mass  $x$  (which is the analysis of its own state given by a Being in Hades) may be in a slightly diffused state at any particular position N, and this slight state of diffusion will indicate its response to the two centres of dynamic force  $Z_1$  and  $Z_2$ . But the re-tractive pull of the whole HADES life must obviously have the effect of diminishing its plasticity as it approaches nearer the focus of expansion, that is, as it moves gradually towards the moment of physical death, for the higher indices are the least capable of expansion, and diffusion can occur only through according an entry to a polar impact. Hence, in this case it is probable that the centre of consciousness of the soul will retract into the integral mode of Being in Hades without any absolute contact having been effected with the more relatively living diffused perimeters of the masses controlled from  $Z_1$  and  $Z_2$ .

In the second case, however, diffusion towards the white mass is shown as having taken place so rapidly along a line  $NZ_1$  that contact has actually been effected, and nothing in all life can then prevent the absorption of the mass  $x$  under the tractive pull of the great system controlled from  $Z_1$ . If, therefore, this white area represents the quality of Unity of Control under the Son of God, our diagram depicts the moment of Re-creation of the soul. It has become possessed of Eternal Life through

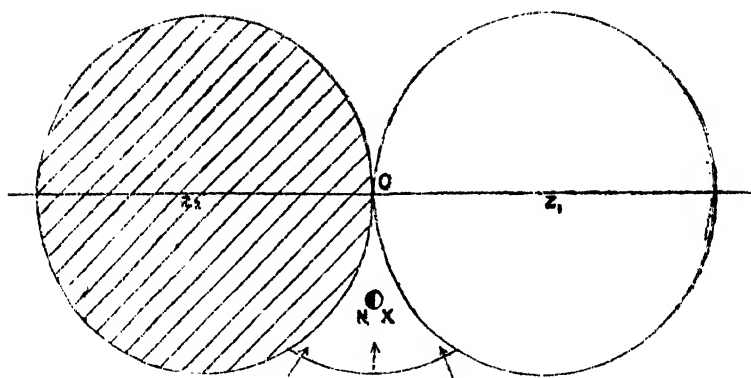


DIAGRAM 7a.

**A small Mass in the presence of two Wills in a Higher Category of Reality.**

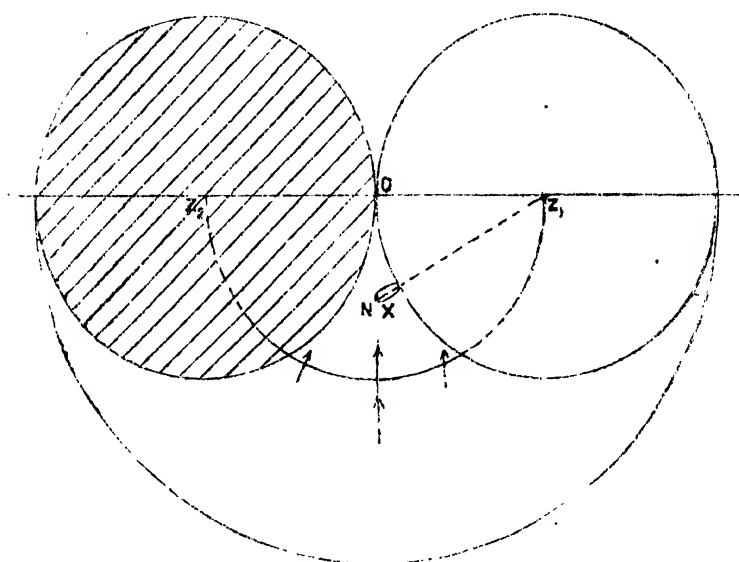


DIAGRAM 7b.

**The Incorporation of a small in a large Mass.**

the indis severable association of its higher or white quality of Being, which *lives* only when animated by love, with the same living quality of LOVE that is the characteristic of the living energy of God. And since the black quality is unreal to the mind of God, the absorption of the soul into the system of life controlled by God involves the gradual disappearance of the black side of Being into unreality and nothingness, while the individual consciousness remains intact, but passes into Life instead of into Being.

*THE DIFFUSION OF THE INDIVIDUAL SOUL.*

- (ci) The manner in which the soul while in the earth life accomplishes that state of diffusion in itself which brings it into eternal union with the dynamic world of life controlled by God has been sufficiently explained in Secs. (li) to (xcii). It is a process depending wholly on the fact that Phenomenal Units which are on the level of Cosmic Perceptivity are subjected to polar impacts, and that they can transform these impacts into their own quality of WILL, whereupon the electric circuit with God is established, and all the functions or constituents of the individual life become charged with the highest form of energy. The result is obvious, that the centripetal pull into self then tends to become counter-balanced through a reception of energy which restores the quality of expansion out of self. This quality of expansion out of self is what we have termed diffusion—diffusion by the power of love.

A negative, or black, diffusion can similarly only occur when the soul becomes possessed by the Spirit of HATE. This diffusion, when carried to the limit of contact with the sphere controlled by the Spirit of Evil, in reality signifies a form of retraction into self that can never be terminated. In using the

symbols of stellar physics for the exemplification of the processes taking place externally and in the soul we are compelled to have recourse to this supposition of the existence of matter in two states, although one state as compared with the other is negative throughout. In all other respects there is an absolute parallelism of thought between the condensation of nebulous matter into stellar systems and the attraction of the soul by the love of God. In the latter case the activities observable in matter have merely been moved up two steps in the scale of Indices—LOVE becoming physical force, and man becoming physical matter.

#### *THE TWO SETS OF COSMIC FORCES.*

- (cii) There is one fact of great importance brought out by our argument in Secs. (xcix) to (ci). It is this, that since the death of Christ the differential life of Time as a whole is being modelled under the influence of two sets of Universal Forces. Referring to the two diagrams facing Sec. (c), one set of forces which are relatively *statical* are the integrated expansion of indices from O towards N in collision with the integrated retraction of Impacts from N towards O. As has been explained in Secs. (iii) to (lvi) the effect of this collision regarded *per se* is ultimately merely to alter the relative balance of the retracted areas of Obedience and Disobedience within the souls accommodated in HADES in the integral mode of Being above the focus of expansion, O. But however long the process of expansion out of, and retraction into, HADES may continue in individual cases, or however often it may be repeated, it is obvious that neither area can be made to disappear entirely, inasmuch as all moulding activities in the differential life of Time are themselves implicated, so that, until two foci of retractive absorptive *force* are set up, every index in effecting its

own registration as an impact on a lower Will-area involves a simultaneous registration of another and mutually opposed index. So long, then, as the working of the Stellar Universe is regulated wholly from the one focus O of expansion and retraction, the general effect in Time may be compared to that of the extension and subsequent compression of an immense spring, the pivot of which, or the re-acting base of which, is at O. This spring is not of a simple helical form, the spirals of which are equal in number in equal distances, but is instead an immensely complex composite of convolutions, so arranged that the outermost branches, which are almost infinitely delicate and extended, bear on another set of inner branches, and these in their turn on another inner set, each inner set becoming at the same time less extended but more difficult to elongate, and therefore also more forcible in compressing.

Immense, then, and splendid as is the integral extensive pull which is still causing this composite helix to elongate from near the focus, and enormous as is the retractive power of the spring itself when extension has begun to cease near the perimeter, these two forces are yet in no sense dynamic when integrally considered, although they give rise to the local manifestation of differential dynamic energies in all directions. For the compression of any spring has to be referred to a force acting outside the spring itself, and it is only in this sphere that any real flux of energy has taken place.

#### *THE DYNAMIC FORCE.*

- (ciii) But directly we compare the static conditions of the extension and compression of the composite helix of Time with the dynamic conditions of Diffusion, as just explained in Secs. (xcix) to (ci), we can see that the energies operating in the latter case belong



to a higher order of thought *in toto*. They are not confined within the Time Universe, although they act upon it, and they are moving the matter of the soul to an absolute identification in kind with their own quality, while causing the other quality of matter (with which the former quality is imprisoned in the soul under the static conditions) to disappear into unreality and oblivion.

- (civ) This great and essential difference between the two kinds of Cosmic Forces is, obviously, ultimately attributable to the fact that the two Cosmic Spirits are acting intermediately, under the inferior limits, but under the superior limits, directly, upon the focus of expansion at O. Moreover, since in their direct action they are themselves being compelled to act under the final single circumscription of WILL, which is in the Eternal Mode, it is obvious also that these higher dynamic energies of re-absorption through two balancing foci are equivalent to an emanation of Will-energy in its ultimate reality.

#### THE FIRST TWO CATEGORIES OF REALITY.

- (cv) We are therefore led to the general conclusion that all phenomena in the Stellar Universe are dependent upon the exercise of Will-energy in two categories of reality. The minor reality which gives rise to a movement of expansion out of, and retraction back through, the focus of expansion can never succeed in eliminating particular Will-indices belonging to either group of the reciprocally delimiting indices. This minor reality is dependent upon the exercise of pressure through HADES in all directions towards the focus of expansion. But the higher reality is the effect of a pressure exerted directly at the focus of expansion by the Cosmic Benevolent Power, which is circumscribed by, and instantaneously respondent to, the pressure of the Ultimate Will of the Father of Creation acting from

out of the Eternal Mode of Being. The effect of this ultimate pressure was the analysis of the quality of the Being of the Son of God as revealed in the life of JESUS CHRIST. Hence it is from that moment that the institution of the process of re-absorption really dates, and since the reality of the eternal mode of life circumscribes the reality of Time, the manifestation of the Being of God in the life of JESUS CHRIST began immediately to occur from the first conception in the mind of God of the integral idea of Time.

- (cvi) A minor corollary that may be easily established from the general deduction is that the Eternal Father, since the fall of Creation, has been in Being but not in Life. This is the registration of the effect on His own mode of having to exert compulsive WILL in the direction of TIME. For this effect is necessarily to remove from His own mode the activities of His creatures which once proceeded in the eternal mode, substituting for these activities the activities of life in Time, which life is a minor reality of the third degree, and the activities of life in the Son of God, which life is a minor reality of the second degree.

#### *REALITY OF THE FIRST DEGREE.*

Thus we infer that the reality of the first degree, the final reality of the ultimate activity of life, cannot be disclosed until all Time processes have been disrupted through a final separation on the plane of the highest indices. Nevertheless, although the Eternal Father resides throughout Time in ultimate Being and not in ultimate Life, He is still the Living God, for out of His Will there issue all the well-springs of life, and thought, and energy, and Being as compared with Life is merely a retraction of Indices which at any moment and at His Will can be expanded everlastingly.

#### *THE BASIC ASSOCIATIONS OF LIFE.*

One difficulty as regards the expansion and contraction of indices that may seem to be considerable will here present itself

to the mind. How, if all indices emanate from beings, could there have been the universal expansion of matter and form at the time of the appearance of the first man? For *ex hypothesi* at that moment the flux from retraction into expansion in the upper half, or Hades half of the loop, of integral + differential life, could only have just begun, at least with regard to the higher indices.

It is the qualification of the last clause that contains the explanation. The self-centred life of the integral mode in Hades is *commonly associated* on all levels, except the highest level. Hence disruptive tendencies which are absolute only manifest themselves on that level. But as these tendencies are due to the activity of the highest indices, which are nearly integral, and are quite the most controlling, they necessarily give room for apparent opposition in lower indices. It is from this principle that there results an implication between all lower indices in pairs. Since, however, all lower indices must exhibit their expansion into their own multitudinous number of Phenomenal Units before the highest indices can expand in like manner, and since at the lowest level the community of interest is unaffected (because dissociation in absolute terms is only exhibited on the highest level), the whole differential expansion of life at the ether and atomic levels must remain a constant quantity. Above that level Time only slowly affects the differential expansion, and life does not finally exhibit rapid differences in the *quantity* of expansion and retraction until the human race appears and rapidly increases in number.

We must not however confuse the idea of the total quantitative expansion at any level with the conception that because there is great expansion there is no retraction. On the contrary, retraction has nearly, although not quite, carried out its work on the level of the solar systems, and it must have wholly carried out its work on the ether level, so that it can only be there that an absolute equilibrium in the existence of objective forms has been attained. Or rather, since at the point where the tide of retraction first meets the tide of expansion, the lowest of all Cosmic Indices on the contractive side must be released,

while the other Index to the power of expansion also in being released passes into unreality, it is irrefutably certain that at the level of furthest expansion in the Stellar Universe contractive energy of some kind must exist in an absolute state. Being absolute it becomes an *Impact* with regard to the next pair of Cosmic Indices implicated in many Phenomenal Units. Being thus an impact not implicated with another controlling index, and being a *retractive* impact acting on an implication between expanded indices its effect is to *unravel* this implication. Energy then in a higher form is again liberated, and when liberated again becomes an unravelling impact, so that an attack on all the forms of life is in constant progress from the bottom or furthest limit of the expansion of the stellar universe towards the top. One of these forms of absolute energy is Gravity, and its real effect is to deaden the expansive properties of matter into quiescence.\* The aggregation of nebulous matter into spherical forms is therefore wholly a Phenomenon of Death. But Death, it must be remembered at the same time, is always a movement into a more integral mode of being.

### FORMATION THROUGH DEATH AND LIFE.

We shall thus have no difficulty in understanding the activities in progress at the molecular level. Absolute force, a re-tractive energy of WILL, is compressing into inactivity the expansive properties of matter, and this compression is a spectacle of the death of matter. Moreover, the death of matter in this sense is already beginning to involve the death of organic life, for every physiologist will agree that organic life both as regards its origination and continuance is wholly dependent upon a condition of fluidity in matter. As solidification takes place physical death begins to manifest itself, and when it is complete the principle animating organic life vanishes.

Hence the fuller manifestation of death on a lower plane precedes and begins to involve death on a higher plane. This

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\*That is to say, GRAVITY is a certain accumulation of retractive or delimiting Indices. We call the LOVE Indices, Expansive Indices, and the Indices of HATE, Indices of Delimitation or Delimiting Indices. V. Diagram 21.

can be seen in the connection between the evolution of solar systems and the first revelation of organic life. First, somewhere in the solar system, the death of matter must have proceeded nearly up to the limit of the solidification of matter in planetary spheriods, and, as soon as this has been effected, organic life informing itself in the remaining fluidity of matter becomes capable of self-manifestation. The same principle is afterwards continued with regard to the cosmic perceptivity and spiritual life of man when these are regarded integrally with respect to the death of the lower kingdoms. That is to say, before Cosmic Perceptivity can manifest itself, the work of Cosmic Re-traction must have accomplished a solidification up to the highest limit of development of purely animal form, and similarly, in the world of man, before the ultimate antagonisms between Love and Hate can be disclosed, there must have occurred somewhere in the Stellar Universe an ultimate attainment of Cosmic Perceptivity. And such an attainment is of course disclosed in the life and death of CHRIST. This phenomenon must therefore have been due to an integral action between retractive and expansive forces at the focus of expansion. That is to say, a direct Will-pressure must have there been exerted from the centre of WILL of the Cosmic Benevolent Power against an integral resistance proceeding from the Cosmic Will of the Spirit of Disruption.

#### *FIRST RECTIFICATION OF THE INDICES.*

It is in the light of this train of thought that at length we find ourselves equipped with all necessary data for a thorough revision of our statement of the nature of the implication between the pairs of Cosmic Indices at each level. At the same time we are enabled to revise the absolute conceptions conveyed by each successive Index in the two sets of Indices.

For, recapitulating, we have seen that, if we regard the expansion of will-energies into life as having occurred before re-traction begins, the lowest indices move out first from the focus of expansion, and are followed by the next higher indices, the declaration of the highest energies of all—Love and Hate—being manifested last. To speak of first and last in this de-

scription of the origin of life is, of course, erroneous, because there can be no first or last until Time appears; and there can be no Time in reality until Cosmic Perceptivity appears. Still it is convenient to employ the idea of time in our representation of expansion and re-traction in order to mark the order of priority of control of indices.

Now, an important point to remember with regard to the expansion of will-energies and qualities in a certain inverse order of priority of control, is that they must all, both expansive and resisting indices, be conceived of as remaining latent and non-implicated until the first re-tractive movement begins. We must also try to imagine that this movement of re-traction is in reality simultaneous with the expansive movement, but that the latter nevertheless succeeds in developing and expanding all its indices which lie below Time, so that at the least a latent conquest over Space has been accomplished before re-traction begins.

### *THE PRINCIPLES GOVERNING FORMATION.*

Having thus pictured to ourselves the integral conditions just before the first moment of re-traction, let us remember that the four governing factors are that:—

- (a) The lower indices move out first, and are succeeded by the next pair of higher, *i.e.*, more controlling indices, and so on.
- (b) So long as the movement is one of expansion out of the focus the indices at each level are in pairs, ready to control and delimit each other, but are as yet insensible of each other's presence—so that their controlling powers are latent.
- (c) At every level there is one such Cosmic Index witnessing to a particular quality in the integral WILL of the Cosmic Benevolent Power, and another Cosmic Index prepared to delimit it as a witness to the resisting power of the Spirit of Disruption.

- (d) If Cosmic Indices exist which cannot be implicated so as to form an objective Phenomenon they must be polar and integral.

### *THE QUALITIES OF COSMIC INDICES.*

At this point let us turn to a scrutiny of the qualities attributable to all Cosmic Indices :—

- (i) They must be at once differential and directive.
- (ii) As belonging to the two opposed groups of Indices assignable to either the Cosmic Benevolent Will, or the resisting Will of the Spirit of Disruption, they must be mutually defining.
- (iii) Those belonging to the former groups are concepts of Energy ;\* those to the latter group concepts of retardation or delimitation. The former, moreover, *as regards the differential life* must be expansive.
- (iv) If, as we have argued, Growth is an integration of all concepts of activity, and a Time an integration of all measurements of activity, there can be no indices *producing* activity below the (Time, Growth) couple, and whatever activities are there beheld must be attributed to a subsidiary projection of the quality of GROWTH into lower mechanical forms.
- (v) Cosmic Indices can only be absolutely expressed at the lowest level of expansion, *i.e.*, at the level most remote from the focus. Above this level they declare themselves with the nearest approach to absolute expression where they first appear as new integral ideas, but they are even there involved with, or erected on, a foundation of lower implications, and therefore ideas.
- (vi) Since any two Cosmic Indices that can pass into implication must define each other, they must both belong to the same order of thought.
- (vii) No index should repeat the idea conveyed by another index.

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\*Later we shall see that they are really concepts of the direction and application of Force. In one direction they are expansive, in the other, contractive.

Now, if in the light of these principles, we scrutinize the list of Cosmic Indices in which we have hitherto worked, viz :—

Level.	Indices.		
Fifth or highest level..	Love	Hate	Polar non-implicated, and integral.
Fourth level ... ..	Obedience	Disobedience	Implicated.
Third „ ... ..	Growth	Time	„
Second „ ... ..	Aggregation	Inertia	„
First „ ... ..	Force	Space	„
Primal or lowest level.	A <sub>1</sub>	Z <sub>1</sub>	„

We can lay our finger at once on certain grave violations of one or more of the principles cited.

For instance, the index of *Aggregation*, in the left hand column of indices assignable to the energy of the Cosmic Benevolent Will, is clearly contractive not expansive [Principle (iii)].

Again, Force, i.e., physical force or energy, clearly violates Principles (ii) and (vi),—(ii) because it does not really define the idea of space, and (vi) because it does not belong to the same order of thought as Time.\*

The following statement of indices however appears to satisfy all the conditions we have laid down, and to satisfy them at every level :—

Level.	Indices.		
Fifth or highest level..	Love	Hate	Polar, non-implicated, and integral.
Fourth level ... ..	Obedience	Disobedience	Implicated, level of Cosmic Perceptivity.
Third „ ... ..	Growth	Time	„ Organic level.
Second „ ... ..	Expansive energy	Contractive energy.	„ Molecular level.
First „ ... ..	Dispersion, or ability to discover position	Space	„ Atomic level.
Primal ... ..	Unity.	Unlimited divisibility.	„ Electron level.

\*So we imagine at first. But later it will be found that we conclude TIME and FORCE to be strictly co-related measures. The table here given is not our final rectification, or correction, of the Indices. We can only advance to our final conclusions by very gradual steps.



In order to remind the reader that we are not arguing altogether 'in the air' we have here entered in the fourth column the material facts of life already disclosed by Science, and our aim is to show that our assessment of Indices in the second column—Indices being ideas governing us mentally in the same way that the ideas of Time and Space do—is sufficiently correct to enable us to explain the broadest facts of Life, as soon as Life as a whole is understood to be a conflict between the integral constituents of Expansion and Retraction.

### THE IDEA OF DISPERSION.

Let us consider the index of 'Dispersion'\* with which we have balanced the idea of 'Space' at the First level. The idea here expressed is that of a tendency for an object to move continually along a certain line in 3 dimensions from the focus, simply because *this line belongs to it*, and no other line, so that it is immaterial from an expansive point of view how far along that line it is found. That is to say, we must eliminate the idea of *motion* from our conception of Dispersion and look on the concept dominating the object as it passes out of the focus as being simply that of an appropriation of a line.

Directly, however, implication takes place, Space steps in and controls this idea by disclosing the idea of distance from the focus, so that *in looking back to the focus* the whole conception of 3 dimensions is disclosed to the perceptivity of all associated forms or beings of this order.

At this level, and in this way, it will be seen that all higher ideas of Love, Hate, Obedience, Disobedience, Growth, Time, Expansive Energy and Contractive Energy have been eliminated.

This elimination of all other ideas above and below any level is of course one of the great difficulties we have to encounter. For although Cosmic Indices are never expressed absolutely in terms of Natural Phenomena yet we ought to attempt to frame terms for these indices as absolute or distinct self-contained qualities of WILL, because we have to show them afterwards in implication, and controlling a chain of

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\*At a later stage we call this Index by a more accurately descriptive term, viz.—DIRECTION or LINEAR APPROPRIATION.

lower paired indices. It is the knowledge that in Nature they are implicated that makes us attempt to go below Nature for words to express their essential characteristics.

### EXPANSIVE ENERGY.

For the index of Expansive Energy at the molecular level we have less to guide us to a right conclusion than at the atomic level, for here we stand above Space, and yet below the integration of activities in Growth.\* The activity of mechanical motion, however, being the peculiar phenomenon of the material world, and yet being projected into the molecule from the integral activity of Growth, we may perhaps be right in conceiving that the real property absolute at the molecular level is an expansive power capable of coming into action *when Re-traction has provided a 3 dimensional vehicle which appropriates at the same time internal motion from its partial reception of the integral quality of the (Time, Growth) couple.* The index we are considering here differs entirely from the phenomena of internal movements because its distinctive quality is that it can act externally on forms that come within the range of its influence without altering their internal adjustments. And inasmuch as Expansive and Contractive energies, if they are here the correct Cosmic Indices, would act through their own reduced constituents at the Atomic level, we may conclude that the movements of atoms within a molecule are attributable to a lower differential balance between partial constituents of the integral ideas of Expansive and Contractive energies.†

### POLAR OPPOSITES AT THE LIMIT OF EXPANSION.

Lastly at the foundation level of expansion, that which we have called the Primary or lowest level, it seems clear that the indices must be purely intellectual concepts not including any of the ideas of dimension, energy, Time, or Growth.

\*The reader must remember that, throughout this argument, we do not deny that the higher Indices are in action at the lowest levels, what we say is that at these lowest levels the action of the higher Indices is not yet *integrally expressed*. At lower levels the higher Indices are therefore being subject to *reduction*, and we shall have more to say on the subject of Reduction at a later point.

†By Expansive Energy we mean *Force imparted away from the Cosmic Focus*; by contractive Energy, *Force imparted inwards towards a local centre lying between the outer limit of expansion and that Focus*.

They must, moreover, be polar opposites, because they stand at the extreme end of the scale headed by polar Love and polar Hate. Accordingly, the ideas of Unity and Divisibility seem to be the only ideas that will meet these conditions. At the same time, the divisibility must be unlimited, because there can be no arrest of the idea of division once it has appeared as a contrast to Unity, which forbids the idea of division.

Our present determination of the nature of the Cosmic Indices at each level is, undoubtedly, open to the charge that it is only superficial. The reader will perceive, however, that it is capable of modification, since it must ultimately agree with the laws deduced from scientific observation of the activities of atoms, molecules, and organic life when those activities are regarded as being due to the actions of higher pairs of Indices on lower pairs, directly and indirectly. Discrepancies due to a codification of the qualities of indices, so long as this codification is not wholly opposed to fact, will not vitiate our whole scheme of thought merely because the codification is not absolutely precise, or exhaustive, or perfectly illustrated.

### *EXPANSION AND RETRACTION.*

With this caution we may therefore pass on to a consideration of the final part of the problem--the building up of all objective phenomena through the combined effects of the Expansion and Retraction of Will-energies.

In attacking this final problem, let us first recall to mind what we understand by Expansion, and what by Retraction.

Expansion in our present sense means *the obligation imposed on a world of beings each in a self-centred integral mode of life to express into analysis the successive bases or steps which construct the individual edifice of life.* The obligation arises from the external pressure exercised on the whole world of these beings by a WILL-power which itself integrates all their individual properties. This WILL-power, it is true, is resisted by a WILL-power which appears to be of equal strength acting in an opposite direction. But both these

integral WILLS are themselves enclosed by a final WILL which is in harmony of action with that of the WILL that is seeking to force the whole world of beings to analyse their constituent qualities. This final WILL is that of the All-Father in the Eternal Mode of life. Hence the net result takes place that analysis does proceed, but at every stage is accompanied by a balance between two opposed categories of thought, the category opposing expansion being the effect of the action of the WILL that would prevent analysis. We must always remember, too, that WILL is ultimately pure Force, so that the existence of an evil will anywhere proves that there are constantly in emission energies proceeding from a Will that is opposed to Unity.

These facts being premised, it will next be seen that, up to a certain point, we may treat the analysis of the integral mode of life of all the beings in Hades *en bloc*, under the law that lower phenomena become neutral as soon as higher activities based on more controlling indices make their appearance. But at the same time we must bear in mind that, since differences exist in the highest sphere of action of the self-centred beings even with regard to the indices that they appropriate from the Cosmic Benevolent Will, there must be some reflection of these differences even at the most expanded and elemental level of the whole analysis given by Time. The differences exhibited here, however, may be no more than those between points on the surface of a perfect sphere. All have their own position yet all are at an equal distance from the centre; and all are equally associated. Hence the surface of a perfect sphere may be said to be the first analysis of created life in Unity.

Let us next imagine that the first moment of the exercise of pressure by the Cosmic Benevolent Will on the world of the spirits in Hades has arrived. Expansion has then proceeded up to the furthest visible declaration of indices throughout Space, and, if we imagine further that man is about to be born in a human body, expansion to all degrees of organic life short of the Cosmic Perceptivity of man has also proceeded.\* But there has not only been Expansion; the principle of Retraction has throughout operated to an almost equal degree; for we

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\*This highest declaration of the energies of Expansion and Retraction does not, however, terminate the uninterrupted manufacture of new minor Unities at all lower levels.

know that Re-traction means the death of the lower in the presence of the advent of the higher, and here the higher has been manifested up to the point of Cosmic Perceptivity.

What, then, has been the effect assignable to Re-traction and how has the principle of Re-traction operated at every level?

To answer these questions let us remember that, since the chain of cause and effect is not static but dynamic, as soon as external pressure is exerted, the power integrally applied on the self-centred units of life in the integral mode\* must, with the outward movement that it gives rise to, cause also a backward movement towards the focus of expansion absolutely simultaneous with the beginning of the outward movement, inasmuch as the lowest properties of WILL must first be analysed, to be analysed they must be expanded, and if expanded they must be the first to re-tract.

#### *BIRTH AND DEATH SIMULTANEOUS.*

Hence it follows immediately that, as soon as forms began to live, they also began to die ; and this death was manifested at the distances or levels most remote from the focus.

Now, from our own perception of what happens on the physical plane of solar systems, as well as from what we have observed in the case of organic life, we know that Death amounts to a process of solidification. It is therefore in effect a reversal of movement of the indices which formerly proceeded from the centre towards the circumference into a movement from the circumference towards the centre.

But it is clear that such a reversal of movement will obtain directly the opposing index of any pair of implicated indices begins to delimit the Index of Expansion (or Upper Index in Diagram 21) at a level nearer the Cosmic Focus than the former level of collision. And this new delimitation will not be completed until the higher Index-level is reached.

\*That is, in the universe of HADES.

†Here, and in many other places, it is convenient to speak of the effect of RETRACTION in terms of one of the reversed Indices of Expansion—Contractive Pressure; although all the Indices of Expansion become reversed when Formation takes place through RETRACTION. The reversal we speak of does not, however, necessarily signify a complete reversal and disappearance of the action of the Index of Expansion. Reversal at all stages depends on the degree of reduction of the Index.

*THE INCREASE OF RE-TRACTIVE FORCES.*

We will now proceed to explain more clearly why there should occur a progressive increase in the forces of Retraction from the first movement of the exertion of a Cosmic Pressure on the upper side of the focus. This final phase of the whole problem is governed by three determining factors:—

- (i) Although, actually speaking, there can be no first or last as regards the priority of incidence of Expansion out of the focus, or Retraction towards the focus, it is none the less true that at the higher end of the scale of life—that is to say, on the upper side of the focus, one Polar quality of WILL is singly, continuously, and incessantly in operation forcing self-centred life outwards towards expansion, while at the opposite or lower end of the scale of expanded life, where the expansion has become final in character, there is another resisting Polar quality of WILL which is singly, continuously, and incessantly in operation, retracting life again towards the self-centred integral mode of Being in Hades.
- (ii) The qualities of WILL acting singly at either end of the scale of Life, being Polar, must be integral, and must possess all the attributes assignable to unbalanced impacts.
- (iii) Objectivity has a real meaning only at levels either where Cosmic Perceptivity exists in full, or where a partial co-ordination of sense-perceptions has afforded a reduced replica of Cosmic Perceptivity. Below these levels, combinations of indices may give rise to true intellectual conceptions, but they are not anywhere expressed in the universe in terms of their connection with ultimate truth.

Thus they can only amount to disconnected analyses of higher laws, in the same sense that there is no objective reality

in areas, inasmuch as areas are apparent surfaces formed by *minute* solids.

### THE ULTIMATE CIRCUMSCRIPTION.

Considering these three factors in order, we can see without difficulty the truth of (i). For we have Two Cosmic Wills in opposition above the focus of expansion; and another and a higher WILL—that of the original Creator—circumscribing them both. This latter WILL, moreover, must be in harmony with the Cosmic Benevolent Will that is seeking to force life in the integral mode of Being to expand itself, inasmuch as we have shown in Secs. xcix and c that the object of this Cosmic Benevolent Will is to retract life *through diffusion* into its own Unity, and Unity must have been a characteristic of the primal creation.

The resultant effect, then, of the circumscription of the two Cosmic Wills of Time by a pressure which in qualities of WILL transcends them both, must be to force both of them into expansion, not directly, but intermediately through the associated myriads of unit beings in the self-centred mode of life in Hades, which associated myriads constitute their plane of common action. Ultimately, therefore, since we know of no higher energy than Love on the side of the Cosmic Benevolent Will, and since Love is polar, the force compelling Being in Hades to expand into life must be the Will-energy of Love emanating from the Eternal Father, and being absolutely reproduced in the Cosmic Benevolent Will of the Son of God.

Now here there are three most important considerations to be borne in mind. Firstly, the energy of Love, being polar, must be integral; that is, it must contain in itself all lower indices of the group assignable to the Cosmic Benevolent Will; secondly, being polar, it is also incapable of being implicated at the same moments of Time with the polar Will of Hate. And thirdly, being uncoupled with Hate in the circumscription of WILL which is producing the whole energy of expansion, the condition of its ability to produce movement by means of pressure on the higher indices is that, at the lowest level of

expansion, there shall occur a liberation of an energy of the opposing Cosmic Will of Hate, so that the activity of the Evil-Will here liberated must be polar, integral, and retractive instead of expansive.

### ILLIMITABLE DIVISIBILITY.

At this lowest level of expansion, however, the Will-energy of the Spirit of Hate must be nearest the absolute expression in differential terms of the character of that Spirit, and it declares itself, not as Hate, *but as the tendency to divide illimitably*, for before any movement begins, it is latently balanced with Unity, and the work it sees before it under its own conditioning is that of overcoming all expansive indices which extend from the circumference to the focus or centre of expansion. Hence, it is only by means of effecting successive contacts with these higher indices through the exertion of its own primal centripetal force that, at any level of contact, it can balance and overcome them, by drawing on its own reserves of power latently contained within its primal polar and integral index. As soon as it has effected contact at any level, it obtains this commanding advantage, that its absolute energy at the furthest point of expansion is continuing to move all resistances backwards towards the focus, for at the lowest level its Will-energy is unchecked, and the result is therefore inevitably this, that it moves its forward line of action deeper into the sphere of action of constituents of new impacts *operating expansively*. Hence, since in being backed by a polar Will it can add to its existing powers at any moment a retractive power equivalent to any new expansive resistances experienced by its forward movement into higher indices, it not only balances them at first contact *but progressively overcomes them*.\*

### THE INCIDENCE OF IMPACTS.

The explanation here given of the retractive waves of death meeting and overcoming the expansive waves of life will be better understood if we pause for a moment to study the

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\*A better description of the nature of RETRACTION is afterwards given in the section entitled 'THE COSMIC INDICES, the note after sub-section N. We finally regard RETRACTION as being absolute Force conditioned by having to be directed towards local centres.



mode of incidence of Impacts. Nominally, impacts in expansion are the more controlling energies that, emanating from a higher pair of indices, come into contact with, and are implicated above, the area of implication of a lower pair. Their sphere of action may be pictured as being defined by all the lines which can be drawn from the apex of an isosceles cone to the points on the circular base of the cone as under :—

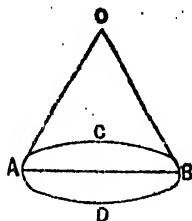


DIAGRAM 8.

Impacts from one pole.

This diagram illustrates the simple case of impacts falling on a Will-area A C B D from a pole of Will-energy O.

This method of representation is really basic, since it appears in the Phenomenal conception of 3 dimensional space.

The next case is that of the fall of impacts from 2 poles upon a lower Will-area, and we can illustrate it diagrammatically as under :—

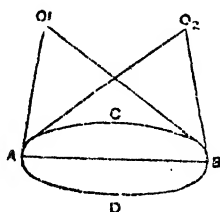


DIAGRAM 9.

Simultaneous Impacts from two poles.

Here the resulting cones  $O_1 A D B C$  and  $O_2 A D B C$  are no longer isosceles since the poles  $O_1$  and  $O_2$  do not stand over the centre of A B. But the illustration here given never actually occurs in the life of Time, inasmuch as impacts from 2 poles cannot simultaneously fall on the same plane with-

out neutralising each other. In this connection the reader may turn back to Sec. liv where he will observe that we have emphasized this non-simultaneity of the impacts of Love and Hate in the case of man.

When, however, impacts are not polar, and proceed from an implication between higher indices the representative diagram has to be drawn as under :—

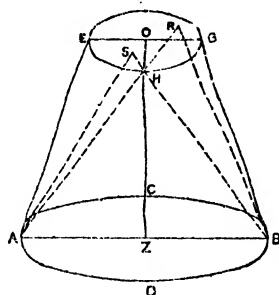


DIAGRAM 10.

Impacts from an upper upon a lower WILL-AREA.

Here the area of implication of the higher indices is E F G H; that of the lower indices A C B D. Impacts on the area A C B D now fall from all points within the area E F G H, so that any selected points S and R become differential poles, from which particular aspects of the whole area E F G H make their influence felt below at A C B D as impacts. But, under the divided conditions of the life of Space and Time, any object having the relative will-area A C B D is not subject to the experience of a fall of impacts from more than one point S or R at a time. This amounts to saying that, whatever its momentary experiences may be, they can all be referred to some one point S or R above as the relative centre of issue.

Now if O be the centre of the area E F G H and Z that of A C B D, O Z is a measure of the relative height of the higher indices implicated and integrated in the area E F G H above those implicated and integrated in the Area A C B D. If, then, the relative heights or distances between any two adjacent

pairs of Cosmic Indices and any other two adjacent pairs are always the same\* a condition of a kind that may imaginably obtain in the case of a Creative Mind void of all arbitrariness of action or thought—a complete picture of the differential life of Time can be given by drawing 5 concentric hemispheres, each successive hemisphere having a radius increasing by the length of the radius of the innermost hemisphere. For a reference to our last statement of the Cosmic Indices will show that from Love to Unity there are 6 terms included, and Love, being polar, stands at the centre.

By taking the surfaces of hemispheres as our areas of will at each level instead of the circular bases of cones we eliminate the arbitrary factor of a particular angle of dispersion from the apex; and substitute in its place a perfect graduation of implication at all levels as measured from one governing centre.

#### *QUANTITATIVE REDUCTION IN EXPANSION.*

Our object in asking the reader to form this picture in his mind is to convey to him the idea of the rapid quantitative reduction in expansion as we pass from the circumference to the centre—a factor that has a most important bearing upon the problem of the presence of cosmically perceptive life in other worlds of the Stellar Universe.

Having now acquainted ourselves with the real significance of impacts and WILL in all the objective phenomena of life, we may return to the problem of the inter-action between the principles of Retraction and Expansion.

#### *RETRACTIVE IMPACTS.*

Hitherto, except as regards the re-tractive effect of Love into a new Unity through the death of CHRIST, we have been considering Impacts from the point of view of their expansive action; that is to say, we have pictured them as having such an effect upon a Phenomenal Unit that its entity begins to adapt itself to the reception of higher qualities of life. But it

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\*The actual law governing the distances between these Index-circles depends on the principle that the higher the quality of the Indices that are in integral implication at any level the less is the relative extension of the area between that circle and the next lower or more outer circle which they are directly affecting.

is obvious that, if the powers of Death anywhere become polar, they too must acquire as impacts a similar kind of influence, with this great difference, however, that at any level where they succeed in coming into contact with higher indices in implication they must have the property first of suspending and ultimately of displacing the energies of expansion at that level. Completely, however, these latter energies can never be annihilated so long as expansive energy is in progress from the highest indices near the focus, for these energies, although not directly limited by Time, are yet working in Time, so that Time itself becomes a buffer against what would otherwise be the overwhelming power of the forces of Death.

As regards the influence of Time, it is thus easy to see its resilience in arresting the power of Death to put a stop to the activities of life. But the same principle applies by parity of reasoning with a less degree of force at lower levels, even although these be mechanical levels, and it is in accordance with this principle that in the solar systems we do not see matter dissipated, but matter solidified, and glowing no longer with the energies of heat and light. Further, it is an obvious deduction that these visible energies are really an *objective manifestation* of the collision at the molecular level between the integral expansive and re-tractive forces.

### OBJECTIVITY.

It would therefore appear that from this point of view, the whole mystery underlying objective manifestation is disclosed. Objectivity must be in all cases the result of a clash between the expansive forces of Life and the re-tractive forces of Death. At the lowest level of all, the polar tendency of the Evil-Will to proceed to an unlimited divisibility effects, through contact with the latently co-related and expanding indices of Dispersion and Space, an objective manifestation of the ultimate divisibility of 3 dimensional space as mere form. The ultimate division that is actually effected must be on a scale that does not pass beyond the limits of comprehension of Cosmic Perceptivity at the focus of expansion. But it may nevertheless be a slow variable,\* because the whole expansion of life as

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\*The ultimate minor unities must always be identical in characteristics, but they are continually increasing in number under the process of generation at the outermost limit. Hence the declaration of the outermost unity by means of division is always varying.

regards its highest indices must continue so long as Time lasts, and hence the integral expansion is still in progress, and must make its effects felt to the furthest limits.\*

### THE ATOM.

It next follows that, since objectivity now occurs at the lowest level, the expansion of the next higher pair of indices—those of Expansive and Contractive physical or material pressure—are themselves arrested, and being arrested become impacts upon the minutely divided forms of 3 dimensions at the lowest level. Hence they must begin to discharge into those forms their own qualities, first merely as partial constituents, but later, as the retractive pressure asserts itself, more completely until their full effect has made itself felt. We therefore conceive that it is in this way that the atoms of matter become informed with the orbital activities of their constituent electrons. A spheroidal unity of control is attained to as a balance or equilibrium at that level between the integral expansive and retractive forces of the universe.

### THE MOLECULE.

But the real expansion of the indices of life having now been brought to an end at the level of the atom,\* the atom must remain permanently established as a 3 divisional form having obtained in exchange for Division the higher activities of the motions of grouped electrons, while it embodies in its 3 dimensional objectivity the controlling effect of the index of Space which is implicated with the index of Dispersion. Hence Death has here accomplished all the work it can do while Time lasts, and must pass on to an attack against higher indices than those of Dispersion and Space in their latent co-relation. What next it does is to utilize these indestructible atomic forms for a reception of the local integral power of expansive physical energy so that when fully charged interiorly with this energy, it can bring to bear on it an equivalent contractive pressure. The difference, in fact, between the atom and the molecule, apart from the actual dimensions of the sub-units which compose them, the electrons and the atoms, is that while there is

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\*Consolidation of form holds good only so far as Minor Unities are included in the scheme of Major Unities. Manufacture or generation must be held to be continually in progress at all levels.

no longer any expansive power within the atom itself, in the molecule, before it has become a quiescent molecule, there is an interior expansive power which is being exerted from the centre of control of its constituent atoms.

**ALL HIGHER INDICES ACT DOWN TO THE LOWEST LEVELS.**

But at this juncture the careful reader will very probably exclaim, The actual balance in all material forms which have become objective you assert to be one between the energy of Activity and a centripetal contractive power. From whence then does this Activity arise?

In thus noting the terms on which equilibrium obtains throughout all objective forms of matter, the reader is really for the first time becoming cognisant of a great Law which can at this point be stated as the principle that secures all Phenomenal Units from dissipation and annihilation. It is this, *that any Higher Index, simply in virtue of its greater effectiveness of control, has the property of asserting its own characteristics at all levels below the level at which the energy of its controlling power first becomes integral.*

**INDEX OF ACTIVITY.**

As regards matter, the working of this law can be seen in the fact that the integral energy of activity is an Index first appearing integrally at what we have called the Third Level of Growth and Time, in our statement of the first rectification of Indices on p. 115.\* We have argued in the Prologue that the Phenomenal Idea of all organic life *per se* is the manifestation of an Independent Activity, and that this Independent Activity is only not absolute because no implicated indices standing above the most expanded level of implication can be made manifest *in propria forma*, that is as absolute energies of WILL. Nevertheless it is at this level that the principle of Activity becomes most dominant and most integrally expressed. Hence what we

\* Unless we caution the reader at this point some confusion may result from the fact that when speaking of LEVELS we have generally numbered them less by 1 than the corresponding Index Circles. Thus we call the Fourth Circle the Third Level, on the basis that the outermost limit of Expansion, which is the First Index Circle, is a *zero* level.

say is that, in its action as an impact, from this level downwards the energy of Activity has the property of asserting its influence right down to the bottom of the expansion of life.

Elsewhere, however, it will be noticed that we have frequently asserted that, at levels below which they appear as integrals, Indices can only succeed in reproducing differential expressions of their own integral quality. Does this then mean that the quality expressed at lower levels has virtually a different characteristic?

### *REDUCTION OF THE SCOPE OF HIGHER INDICES.*

No, what it does mean is that the effective action of the Index is reduced *pari passu* with the scale on which the scale of life appropriated by the lower Phenomenal Unit is itself reduced. Its quality remains unaffected, but its range of action becomes diminished at a very rapid rate, which, were our picture of the 5 concentric hemispheres correct, would be as the cube root of its activity at any higher level where upper indices first enter integrally into implication.

### *IS GROWTH OR ACTIVITY AN INDEX?*

From the fact that we have made Activity and not Growth the index that is in forming matter at levels lower than the organic world with its own essential characteristic, the reader might be led to suppose that we are endeavouring to support our argument by substituting at a late stage another idea for the Index on the side of Expansion than that which we have hitherto employed, *viz.*, *Growth*. But in this supposition he would be mistaken, for it will be seen from the diagrams of impact-action which have been but recently given, that when indices are implicated, they cannot be treated as if they were polar. So that, instead of attributing effects at lower levels either to the expansive index singly, or to the Index of Delimitation singly,\* we have to attribute them to an impact embody-

\*We shall show later that it is perhaps possible to represent in terms of 3 dimensions the rate of the diminution in extension of the domains of the different Unities of Control.

\*That is, to the Upper, or Lower, Indices respectively, of Diagram 21.

ing *both implicated indices*, and for this we must therefore use the name of the *Phenomenal Idea* at the particular higher level. Now it will be remembered that we have assessed the Phenomenal Idea at the Third Level, the level of organic life, or of Growth and Time, as being an expression of *Independent Activity*. Hence it follows that, in unities of control lower than the unities of the organic kingdom, the activity that is seen in the constituent parts of these unities owes its presence in them to expansive impacts proceeding from the Phenomenal Area of Independent Activity. But although, in this particular instance, our attribution of lower activities to impacts from the Phenomenal Area of Independent Activity is correct, there yet exist good grounds for arguing that it is erroneous to place *Growth* in our table of implicated indices as the nearest verbal equivalent for the Will-energy acting at the Third Level as an expansive index, and that its place should be taken instead by the word 'Activity.' For it may be justly contended that the phenomenon of Growth is merely a solidification at a higher level that is strictly comparable to the solidification of matter into Unities of Control at lower levels. If so, since we have eliminated matter as an absolute conception, and have assessed it as being merely a resultant at all levels of the fall of Retractive Impacts upon higher implicated indices, so both the matter held in a unity of control by any Phenomenal Unit at or above the Third Level, and the gradual extension in the matter contained by that unit, may be regarded as being a resultant expression of the gradual arrest of Expansive Impacts by Retractive Impacts upon a purely material common ground of action. In other words, so long as the higher indices of Cosmic Perceptivity are expanding they keep in an elastic state the areas of implication which are under the direct control of lower indices, and as this inflowing tide of life ebbs, the external form or body, which is under the control of the lower indices and has already slowly developed to its own maximum extension, first stops growing and is then solidified into Death through contractive pressure. For we must not forget that at the purely material level Retraction is partly equivalent to an exertion of contractive pressure.



### *ENERGY, THE REAL INDEX ON THE FOURTH CIRCLE.*

On these grounds it would therefore be safer to conclude that our Expansive Index at the Third Level (or Fourth Circle) should be called Energy or Activity; that in its control by the differentiating and resisting index of Time, the resulting implication gives rise to the Phenomenal Idea of *Independent Activity or Energy*; and that at the Second Level of the molecular world for the words *Expansive Energy* and *Contractive Energy*, which are intended to characterise the Cosmic Indices at that level, we should substitute the words '*Expansive Pressure* and *Contractive Pressure*.'\*

### *NOMENCLATURE OF INDICES.*

Here it may be advisable to remark that the words 'Expansion', as implying the outward procession of successive pairs of latent indices from a focus, is intended to cover the integral idea of that procession. In a way it is unfortunate that it perhaps too strongly suggests the idea of an application of purely physical force; for the polar power of Love that is forcing the self-centred life in Hades to manifest itself in analysis, although as absolute energy it contains the index of expansive physical force, yet lies high above the plane of physical pressure in its simultaneous content of all the qualities of perception and obedience. We cannot, however, substitute for 'Expansion' the word 'Extraction,' for the latter word, although superficially it may seem to give a verbal balance to the term 'Retraction,' would actually convey the erroneous idea that the Cosmic Power forcing the indices outwards into the differential life of Time stands not behind, but in front of all these indices.

### *EXPANSIVE AND CONTRACTIVE PRESSURE.*

As regards the terms 'Expansive Pressure' and 'Contractive Pressure,' these are to be conceived of as signifying a

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\*At a later point we shall show that the proper name for the index of Expansion located on the Fourth Circle is Force (i.e. the Force of physical Science), not Energy. Further, as CONTRACTION is simply the effect of a reversal of FORCE, the lower Index (Diagram 21) of *Contractive Pressure* becomes replaced by the proper delimitation of Pressure, viz., RESISTANCE.

tendency in physical force to impel outwards from *any local centre*, or to move inwards to *any local centre*. As integrals these indices are directed outwards from the focus, or inwards towards the focus, but this general tendency as directed towards or away from a cosmic centre can only exist at the furthest limit of expansion. At all other points nearer the focus in the sense that the highest indices exist the nearest to the focus, these essential qualities of physical expansion and contraction must act away from, or towards, any local centres of unity of control which become established as centres of mass through the increasing power of Retractive impacts.\* The mass or spatial content of the spheres controlled from these centres must, of course, rapidly increase in proportion as the Retractive impacts come into contact with indices which lie nearer the focus, that is to say, with indices which are the latest to reveal their integral activity.

### *ALL IMPACTS ARE PROJECTED TO THE LOWEST LEVEL.*

Another point must here be referred to. It will have been observed that, so far, we have applied the principle of the projection of higher indices as impacts into implications of lower indices only as regards the influence of the Phenomenal Impact of Independent Activity issuing from the Third Level. To the issue downwards of this Phenomenal Impact we have assigned the property of establishing, beyond the power of the retractive impacts to annihilate, the Phenomenal Units which we know as atoms, and molecules, and a simple extension of the argument covers the entry of molecules into the higher unities of control seen in stellar systems.

### *THE IMPACT OF OBEDIENCE.*

But since the two expansive indices of Obedience, and Love, both stand above the index of Activity at the Third Level, and the index, Love, again stands above the index of Obedience, there is very clearly a justification for the question, 'Why do you not apply your principle of the downward movement of these two indices *in their own turn* as impacts?'

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\*This is only true of the Indices of Force which are reversed by RETRACTION. Expansive forces are always acting away from the Cosmic Focus.

The reply is that we do so apply our principle; and we apply it in this way. Obedience and Disobedience implicated in man between them construct the area of the Phenomenal Idea of Cosmic Perceptivity. But the real character of any implication can only be assessed when we stand at a whole plane or level above it. Therefore, since the only whole level above this implicated area co-incides with the focus, it is from the focus that we must look if we desire to understand the real nature of the implication in man. It is obvious, in fact, that, if we are to gain a comprehensive, or indeed any, view of a whole tract of country, we must stand on a point above the general level of that tract. Cosmic Perceptivity is an effect produced in man as he looks downwards; it is not a true intellectual measurement of the force controlling man. In other words, it is a subjective, and not an objective definition.

*LAW, THE IMPLICATION BETWEEN OBEDIENCE  
AND DISOBEDIENCE, OBJECTIVELY BEHELD.*

Now it is quite true that man can never hope to stand at the focus, for only one man—the man Jesus Christ—has had a nature capable of sustaining the demands imposed on a life that possesses *integral* Cosmic Perceptivity. But while we may admit the difficulty, we can nevertheless see instinctively that a definition, such as LAW, will cover all the facts objectively disclosed at the level of man; whether he acts obediently or disobediently. For disobedience is marked by the incidence of penalties; and the maximum suffering is eventually experienced by those whose WILL prompts them to choose the lower modes of life in place of the higher. That is to say, disobedience equally with obedience leads to the experience of effects flowing from causes, and since from the same general cause the same general effect always follows in man, whether it be an elevation or degradation of character, we cannot avoid conceding the point, that LAW is here to be seen delimiting the activities of the highest pair of indices next below the Cosmic Focus. Consequently we conclude that the objective Phenomenal Idea of the implication in man of the indices of obedience and disobedience is LAW and LAW only.

*CONTROL UNDER LAW.*

Our principle of the downward movement of Phenomenal Ideas as impacts therefore demands that the energies of all Indices below LAW should be controlled by LAW, and this is precisely the general effect that is produced, since, were it not so, we should be wholly precluded from discussing movements at lower levels, whether external or internal, as if they were governed by invariable factors. In fact it is in reliance upon this principle that we are enabled to speak of the law of the atom, the law of the molecule, the law of the unity of control in stellar systems, and the law of organic life.

In each case, the law of the unit is reduced in scope as we move downwards from organic units to lower units; certain of the activities under the control of LAW disappear at every level; yet the character of the integral control—Invariability—remains for ever unchanged. And it is by means of a careful consideration of the decreased range yet eternal character of LAW at every level that we are enabled, by parity of reasoning, to discover for ourselves the similarity of effect governing the reduction in power, but retention of character, of all other indices below the level of integral LAW as they project themselves downwards as impacts upon lower implications of indices.

*POLAR IMPACTS.*

As regards LOVE as an impact, or Hate, we must bear in mind that these two highest Indices are not implicated, and also that they are polar and integral. Hence it is in their case alone that their lower Indices become different conceptions of such a character that their co-ordination and fusion only takes place in the quality of the integral energy itself. Any attempt to show that the quality of LOVE as an integral should be discoverable in the atom, for instance, must betray a failure to grasp the idea of the expansion of an integral Index into the qualities of subsidiary indices.\* We have here advisedly said that the co-ordination and fusion of subsidiary indices 'takes place in' the polar index, instead of saying 're-

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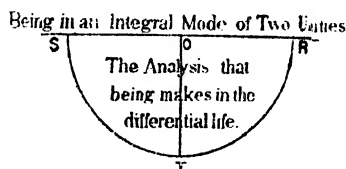
\*Yet the opposition between polar LOVE and polar HATE has its own distinguishing effect:—it sets in motion all conflicts between EXPANSION and RETRACTION.

sults in the manifestations of' that integral index, because, as we shall presently see, the integral index is itself in connection with a higher mode of life than either the differential life of Time or the self-centred integral mode of Being in Hades, and it is in virtue of this connection that it possesses inherent qualities which transcend any mere integration of lower indices.

### *THE INTER-CROSSING OF SUBSIDIARY INDICES AND LOCAL CENTRES OF ACTION.*

This principle, of the impossibility of integrating subsidiary indices below LOVE and HATE into the indices of LOVE and HATE themselves, governs the whole of the process establishing local centres of action in the differential life of Time, as well as the direct formation of all Phenomenal Units of organic life from a basis standing much higher than the furthest limit of expansion.

Taking these two remaining propositions of the problem of Life in the order here stated, as regards the first of them, it is easy to see that an analysis of any real Unity can be compared to a dispersion of rays outwards from one focus, and that, at the furthest limit of expansion, the containing area would be the perfect surface of an absolutely true sphere, if we employ the symbolism of 3 dimensions.



**DIAGRAM 11.**

This is to say, if we draw any line S R having a focus of expansion at the point O, the Being which is in an integral mode of existence above S R will expand equally in all directions below S R, for there do not exist any variations above S R to produce inequalities of distribution below it.

But the ascertainable conditions of the Universe of HADES differ very largely from the ideal condition here illustrated. It

is true that the content of the whole universe is constituted through an association of spiritual Beings subject to common Cosmical conditions, and that, since they are unexpanded, they must have re-traced into themselves all subsidiary indices of the differential life—a fact that obliges us to speak of them as Beings instead of as active Phenomenal Units. But each of these Beings is *ex hypothesi* itself distracted by its integral appropriation of subsidiary indices emanating from two opposed Cosmic Wills, as otherwise there could not exist the inequalities of distribution in the Stellar Universe which our possession of Cosmic Perceptivity as human beings obliges us to recognize in the kingdoms of life beneath our feet. Consequently it follows that the integral association of Beings in HADES is not in any sense a final Unity, and the only apparent Unity it possesses is due to its subjection to all directions to the two kinds of pressure exerted in it by two Cosmic Wills.

### *THE TIME UNIVERSE HAD ONLY A MOMENTARY UNITY.\**

It follows, therefore, that it can be only at the furthest limit of expansion in the differential life of Time that the dispersing indices, here of the lowest order of Will-energy or control, trace out the perfect surface of a sphere. If they did not trace out such a surface at this limit, they would necessarily have to expand to still further limits in order to be ready to effect a simultaneous collision with reduced indices ready to retract. But even at this limit it is clear that there is no eventual reality of expansion, for at the very moment that the perfection of expansion is attained to, its revelation of an apparent perfection is obliterated in the collision between the Polar Index of Evil with the differential impacts proceeding from inward Phenomenal Areas of an unsymmetrical liberation of energy. This latter fact is self-obvious, for it is only at the centre of any Phenomenal Area that the indices therein implicated have no differential quality and therefore neutralize each other.

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\*In reality, at the outermost limit there is only one kind of Unity—that of a delimitation of EXPANSION. The final Unity to be declared by the Stellar Universe can only be a Unity in Death.

*THE DEFLECTION OF WILL-RAYS.*

Accordingly, after the first moment of collision between the integral Polar impact of Evil, acting centripetally from the surface of the whole containing area, with implicated indices which are expanding and which are forced into self-revelation and objectivity through the collision, the dispersion of Will-rays out of HADES can no longer pass through a common centre, but begin to pass through many centres referred to each unit of Being in HADES, and the intervals between these centres must increase in direct ratio to the number of coalescing higher indices, which at any given epoch are discharged outwards simultaneously by each of all Beings in HADES.\*

*THE SIX PLANES OF LIFE.*

The diagram here given is intended to convey an idea of the immense complexity of the variations arising in the Stellar Universe from the working of the law that Phenomenal Areas of implication can only discharge impacts on lower areas from points which are not at the centre of their own area.

Since we have determined the existence of the following 6 planes of life corresponding to the manifestation of the following objective phenomena in order of priority of control, viz. :--

Love and Hate	...	...	...	...Polar.
Obedience and Disobedience	...	...	...	...(Cosmic Perceptivity)
Energy and Time	...	...	...	...(Independent Activity)
Expansive and Contractive Pressure...	...	...	...	...(Molecular World).
Dispersion and Space	...	...	...	...(Atomic World).
Unity and the Illimitable Tendency to Divide...	...	...	...	Polar.

let us draw five concentric circles from a centre O, which becomes the Sixth Level, Centre Pole, or Cosmic Focus of Expansion. The radii to which these circles are drawn increase by the same increment  $Oi$ , from the centre in each case; this distance being taken for comparative purposes as the measure of expansion of a Cosmic Index.

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\*More exactly, the intervals, or essential separations, between the areas of different Unities of Control of the same order must increase in proportion as the Cosmic collision between Expansion and Retraction moves on nearer to the Cosmic Focus. In other words, the over-lapping between the areas of disturbance controlled from different ultimate seats of Force in HADES continually decreases as RETRACTION advances nearer towards the Cosmic Focus.

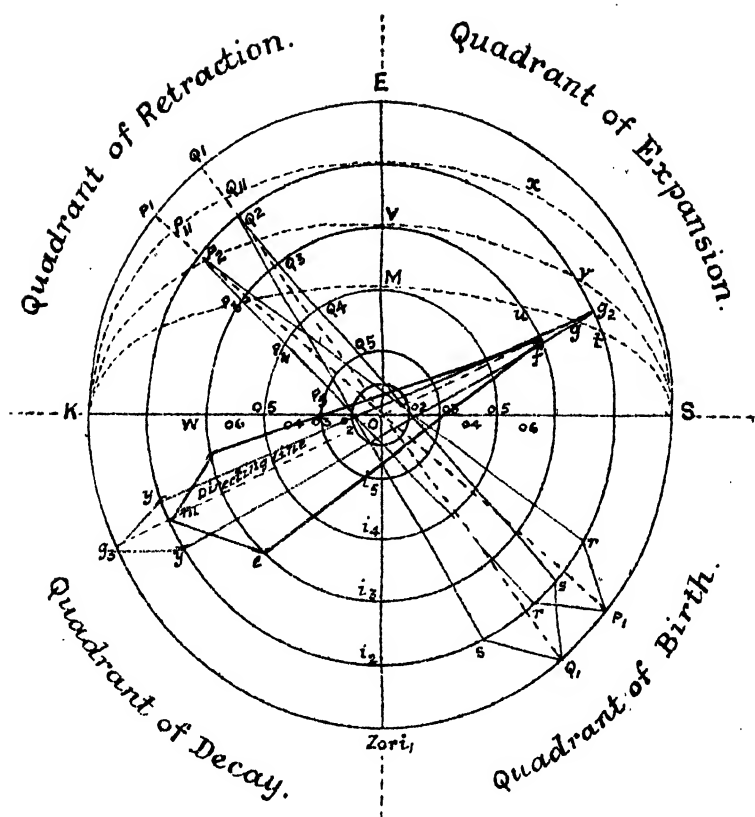


DIAGRAM 12.

COSMIC EXPANSION AND RETRACTION





Now, since there exists in the re-tracted beings in HADES an integration of the qualities of two Cosmic Wills, the dispersion of Will-energy at any level above the furthest limit of expansion must take place through two poles, and these poles will continue to separate from each other to greater distances in proportion as the qualities of higher indices are being discharged.\* Hence if we draw through the focus O two lines at right-angles to each other, one EOZ vertical, and the other KOS horizontal, we may plot at equal distances on either side of O points  $O_2$   $O_2$ ,  $O_3$   $O_3$ ,  $O_4$   $O_4$ , such that  $O_2$   $O_2 = O_i$ ;  $O_3$   $O_3 = 2 O_i$ ;  $O_4$   $O_4 = 3 O_i$ ;  $O_5$   $O_5 = 4 O_i$ ; and  $O_6$   $O_6 = 5 O_i$ . Then  $O_2$   $O_2$  will correspond to the distance apart of the two poles appearing under an implication (the circle of which has a radius  $O_i$ ) of the two Cosmic Indices which first transcend the two indices at the limit of expansion E K Z S. Similarly  $O_3$   $O_3$  will correspond to the distance apart of the poles for an implication along a perimeter of which  $O_i$  is the radius, and so on.

Let us now select any two arbitrary points  $P_1$  and  $Q_1$  on the most expanded perimeter E K Z S to represent the centres of Will-Activity of any two Beings in the HADES mode of life as regards their expansion of the most elementary Will-quality of all. Produce  $P_1$  O and  $Q_1$  O through the focus O to  $P_1$  and  $Q_1$ . Then the effect of this expansion will be felt at  $P_1$  and  $Q_1$  in the differential life, and whatever particular Will-quality is being expanded will issue at different levels from points  $P_2$ ,  $Q_2$ ;  $P_3$ ,  $Q_3$ , etc., where  $P_1$   $O_1$ ,  $Q_1$  O cut the concentric rings drawn by radii  $O_i$ ,  $O_i$ , etc. The effect of this expansion of WILL from the centres  $P_2$ ,  $Q_2$ , located on the second level of expansion, can then be seen in the length of the perimeter ss, rr in the lower hemisphere which now becomes subject to activity from  $P_2$   $Q_2$ . If we look on our diagram as a central vertical section through a series of concentric spheres, ss, rr, become the diameters of *two areas of im-*

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\*But see Note Delta at the end of this Addendum. If we are representing Dispersion in terms of the relative *areas* of disturbance controlled at each index-level from each ultimate seat of Force, the first Dispersion should be drawn through the points  $O_5$ , the second through the points  $O_4$ , and so on. The correct method is shown in Diagram 17. As here drawn, Diagram 12 represents, by each arc ss, or rr, a relative measure of the *intensity of force* in action at each level. The argument of Pp. §139, 140 is not, however, invalidated, because we are here merely considering the problem of over-lapping as regards two points on the same index-level.

*plication* between indices at the atomic level, and these areas then become subject to the retractive impacts  $Q_i$ ,  $P_i$  acting from the confines of the outermost ring. The result is a solidification of minutely divided objects, which are here forms because of the implication in the areas  $ss$   $p_2$   $rr$   $q_2$  of the Cosmic Indices of Space and Linear Dispersion. And these forms, conveying through themselves the retractive pressure from  $Q_i$ ,  $P_i$  backwards, become charged first with expansive and contractive tendencies, and then with Energy, through the piling up of outward moving impacts that lie behind them.\* Differential effects are thus conveyed both backwards and forwards from every point of the areas  $ss_i$  and  $rr_i$ , so that an infinite complexity of interaction is set up, if, for a number of comparatively distant points  $P_i$ ,  $Q_i$  in the HADES or upper hemisphere, there are substituted the vastly increased number of points lying between  $P$  and  $Q$ . Each of the points lying between the limits  $P_i$   $Q_i$  has then its own area of activity  $ss_i$ ,  $rr_i$ , which overlap each other. The re-tractive action then continues with a continually increasing complexity of variation on the inner rings, both because the intensity of Force is increasing, and also because the activities of dispersion at both higher and lower levels proceed from areas which are super-added to, and react upon, one another. In this connection we must remember that a Polar Retractive Impact necessarily has this quality, that it can instantaneously develop a retractive effect equal in power and opposite in direction to any new quality of Expansive Will-control it may encounter.

The irresistible tendency thus set up is first to solidify, and then to group into higher unities of control, the units which the Polar Retractive Impact forces into implication between latently co-related and mutually delimiting indices. At each level this implication must occur simply because it is a reflection on lower levels of an essential opposition solidified into quiescence in the retracted Being of each spirit in HADES.

#### *THE PRINCIPLE OF FORMATION.*

We must here pause to comment upon a great principle that will help us to understand the results flowing from the collision between these outward and inward movements set up through the controlling and integral activities of the two Cosmic Wills. In the process of solidification brought about through the energy of the Evil Will, the lower indices act re-

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\*That is, nearer the Cosmic Focus than they are.

tractively, and the higher indices expansively. But the higher indices are always more controlling than the lower.\* Hence it comes about that the Will-energies with which the higher indices inform the lower Phenomenal Units can never be annihilated through the retractive energy acting from the further limits of expansion. It is in this way that Phenomenal Units become saved from dissipation, because, as soon as the retractive impact comes into play upon them, they become simultaneously charged with a higher quality of energy.\* Out of this principle it results that the activity or energy of motion possessed by the constituent electrons of the atom save the atom itself from destruction, for contractive pressure cannot annihilate energy. Its effect is to control energy beneath pressure (or gravity) into an extreme rapidity of orbital, or rectilinear alternating, movements, the sum of the *vis viva* of which cannot vary. The average velocity of the particles developed under these conditions depends wholly on the average mass, or ultimate size, of the average particle.

Now, turning back for a moment to the furthest limit of expansion, we can see that, at the moment at which Expansion and Retraction as integrals really begin, the latently co-related Indices of Unity and Illimitable Divisibility on the outer ring become at that moment objective in the manifestation of Divisibility carried to its furthest limit, for at that first moment of cosmical movement there is nothing to arrest divisibility on the ring itself. But owing to primary impacts from the conceptual Phenomenal Area of 3 dimensions which lies inside the outer ring, and to secondary and tertiary impacts from the Indices of Expansive Physical Force and Activity which proceed from a third and fourth ring lying within the outer ring, the objectively divided objects on the outer-most ring become charged with *independent activity*, which gives to each minutely divided object on the outer ring an indestructible value, represented by the mass of the particle multiplied by the square of its velocity. This mass and velocity are unreal only, when the object is regarded as being located exactly on the outer-most ring itself, but are real as soon as the integral polar impact acting from that ring moves the object infinitesimally towards

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\*This is only a preliminary solution. The real principle governing all Formation is explained in Note Beta at the end of this Addendum, and depends on the angle of the application of Force.

the focus of expansion.\* Contractive pressure then begins to assert its sway from disturbed local centres which, at this level, are only infinitesimally displaced outside the lines of Dispersion  $P_1P_1$  and  $Q_1Q_1$ . Owing to this infinitesimal disturbance however, the Phenomenal Idea of 3 Dimensions (which is an effect of an implication between the Indices of Linear Dispersion and Space) becomes an impact and gives to each minutely divided object a sensible value, though a minute one, in the world of 3 dimensions, and Contractive Pressure† begins to act upon these ultimate material particles, which are now also charged with an essential independent energy through reduced impacts from the principle of Independent Activity on the Fourth Circle. The continuance of the inward tendency of contractive Pressure acting towards local centres of disturbance then compels the ultimate particles (or electrons) to assume the form of Atoms on the Second Circle. This form is that of a sphere containing an exceedingly great number of ultimate particles which have been forced into orbital movements about the common centre of disturbance, and the degree of contraction can perhaps be expressed by imagining the interstitial spaces removed which must exist between a very great number

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\*The reader must remember that only Retraction is a polar impact until the Index-Circle next to the Cosmic Focus is reached.

Our endeavour here is to show that since RETRACTION has at first only the power to divide it cannot prevent Energy (under reduction from the Fourth Circle) being imparted continuously to the ultimate point of Solidity—the electron—until the Unity of Control (the Atom) is formed on the next higher ring. RETRACTION in compelling minor unities (the constituents of the next higher Unity) towards a local centre is dealing with an integral enclosing spheroid, and therefore not singly with the constituents of that spheroid. EXPANSION on the other hand is dealing with already formed minor unities, because from its nature it knows nothing of any local centre. Hence it impacts *expansively* all the qualities of Indices lying above the level from which the minor unities are first moved inwards, and this impartation is not annulled until the next higher level of Formation is reached. In effect this means that EXPANSION is always imparting expansively all higher Index qualities at one degree less of Reduction than RETRACTION can exert on the enclosing spherical surface of the newly-forming Unity of Control. But, at the same time, it is obvious that RETRACTION is always one level higher in point of concentration than EXPANSION.

For a fuller explanation of this most important principle reference may be made to Note Beta at the end of this Addendum, and to the theme of Diagram 19.

†Although under Reduction. All the Indices of Expansion become reserved germinally (and under different degrees of Reduction) the first moment of movement.

of small spheres in contact along the second circle. These interstitial spaces do not contain electrons as conceptually they would have contained, had there been no contractive pressure. The absence of the formation of electrons here is therefore a measure of the increase in the velocities of the electrons which are actually formed, and compelled into circular orbits about their common centre of mass.

### *THE FINAL UNITY OF CONTROL IN THE STELLAR UNIVERSE.*

Now since, *ex hypothesi*, the Principle of Independent Activity on the fourth ring has succeeded in investing the ultimate particles with its own essential energy, it must have the power of repeating this transmission of energy to the atoms now to be regarded as independent and indestructible unities. But at the same time the Principle of Contractive Pressure *now appropriated\** by the *Polar Retractive Impacts*, continues, and its effects can only be counter-balanced by the greater degree of essential energy derivable by the Atom from its projection under this pressure more deeply into the effective sphere of essential physical energy. Hence finally on the Third Ring a new unity of control is established in the construction of systems of atoms into molecules. Between the Third Ring and the Fourth the movement continues up to the limit of integral physical energy, where at last a new and final Unity of Physical Control is obtained in the creation of the Stellar Universe with all its intricate systems of nebulae, stars, groups of stars, and planets.

### *THE ORGANIC WORLD RULED BY NEW CONDITIONS.*

Above this point where Time is integral, we pass from the physical to the organic, and a new set of governing conditions becomes disclosed, as it will now be the author's endeavour to explain. But before he does so it is important to point out that, since between the Fourth and the Fifth circles we are standing above Time, the new limits of the emission of expan-

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\*Although under reduction. For a fuller explanation of the meaning of REDUCTION see the theme of Diagram 22.

Contractive Pressure is a reversal of Expansive Force towards a local centre.

sive energy do not depend upon Time, and this amounts to saying that Time will continue until all activities governed by these new limits have been discharged. Hence it is a necessary deduction that the Physical or Stellar Universe is itself still in the process of formation, and at its furthest limit Matter is still being formed, and its formation is slowly but surely altering the stellar grouping towards an eventual finality of equilibrium.

### ORGANIC FORMS.

Having now, most inadequately it must be confessed, traced out the formation of the integral Unity of Control in the Stellar Universe *as regards matter only* through attributing it to a collision between Retractive and Expansive forces or Will-energies, we must pass on to a consideration of the most difficult problem of the whole Time-mode, the creation of organic forms.

In this new province of thought the governing principles are:—

- A. Phenomenal Units are either standing directly below the upper poles of LOVE and HATE, or are above the next level of Activity and Time, where impacts from these poles are only once implicated.
- B. The energies from the poles themselves belong to a new order of thought, because they are directly connected with life in its eternal mode, and are now re-tracting self-centred life out of the Time-mode through their own foci of re-absorption.

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### IMPACTS DYNAMIC AS REGARDS RE-ABSORPTION.

At any level above the integral level of the Unity of Physical Control in the Stellar Universe it must therefore obtain that the new impacts are dynamic *so far as they are effective in re-absorbing life into the eternal mode*, when compared with the energies that re-tract life into HADES and re-expel it again

into the differential analysis of Time. And with regard to this re-expulsion we may see that, as regards man, its operation must be continuous, so long as he is not affected by the dynamic forces of re-absorption through the foci, since, whether he is in the Stellar Universe or in HADES, he is in the current of a stream that is rushing irresistibly with a circular sweep from expansion to retraction, and from retraction to expansion.

### THE MIDDLE CATEGORY OF REALITY.

But there is no occasion for us to repeat at this point the arguments culminating in Secs. (cv) and (cvi) in the recognition of three categories of reality in the play of Cosmic Forces. We have there shown that polar LOVE and polar HATE, *when they become re-absorptive* in their effect on the highest indices in man, belong to the Second or Middle Category of reality; and may be said to belong to a world of 3 dimensions as compared with a 2 dimensional world of expansion out of, and retraction into HADES. Here, then, we may ask, How is this essential distinction between an integral static pull and an integral dynamic energy expressed in Nature itself?

### LIFE.

To this question a definite and final reply can be demanded and elicited from Nature. The highest influence of the dynamic energies issuing from the poles of re-absorption is revealed in all the phenomena of what we call *life* in the vegetable and animal kingdoms and in the world of man. But the highest influence of the retractive and expansive process from and to the single pole of expansion\* is narrowed down to the presence of what we call *physical energy* in the vibrations or motions of all the constituent particles of any single Unity of Control, rising from the ether, to the atom, to the molecule, to the nebula, and to any solar system, and finally to the Stellar Universe itself.

That is to say, if we are to look for any indications of a great essential difference in the moulding influences at work

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\*That is, the Cosmic Focus.



on the static and moving schemes of cosmic expression, we cannot but discover it in the difference between the energy of physics which advances disparate matter to a final unity of control in the Stellar Universe, and the energizing principal in life which, acting first on that Unity of Control, builds up from a vegetable basis a new Unity of Control, coming glimpses of which are seen in the world of man, but the final expression of which can only be arrived at through the entry of the highest forms of life into the re-tractive stream passing through the focus of re-absorption.

Within the limits of their powers of self-expression, we believe there is an absolute parallelism between the furthest limit of expansion in Time and that of life in matter. It will be remembered that the Physical-Energy Index has been located by us on the Fourth Circle, *and it is on this level that the highest physical Unity of Control is attained* to in the star-systems of the Stellar Universe, for above that level, that is out of solidified spheres of matter, there appears first vegetable, then organic life. Clearly, then, our location of Physical Energy as an Integral at this level is justified because there can be no higher Unity than a universal Unity. That this Unity has been attained to (within the secondary limits of the residual expansion of higher indices) is proved by the fact that, as we look out into the depths of Space, we are not blinded by a firmamental blaze of nebulous matter, but see for the most part stars which are semi-solidified centres of control.

### *THE UNITY OF CONTROL OF THE STELLAR UNIVERSE A FACTOR.*

Now this fact that, as an integral, the Stellar Universe has inferentially attained to a Unity of Control has a profoundly important bearing upon our general argument. For exactly the same phenomenon in the Third Category of Reality has been shown to have been disclosed on the perimeter of expansion, the level of the first indices of the differential life of Time, where, so far as we can conceive of it, at the first moment, of Expansion and Retraction, the latently co-related indices of

*Unity and Illimitable Divisibility* came into collision, and with the collision separated, the one into unreality, the other into the position of a polar impact with power to force back against one another the higher or interior expansive indices. The sequence between cause and effect then established has been explained in the foot-note to 'THE PRINCIPLE OF FORMATION.' We have shown it to be equivalent to the following movement. The polar impact solidifies, but the index of Physical Energy which lies nearer to the focus of expansion imparts a fraction of its own energy to all the solidifying particles. Contractive pressure cannot annihilate this property of a higher index, and its activity therefore becomes restricted to a contraction towards the local centre of a number of particles charged with their own indestructible *vis viva*. As soon as a new small unity of control is thus formed through the compulsion of the rectilinear movements of particles into circular orbits, and the particles attain to their maximum possible velocity, energy from the higher index is again imparted to the whole mass, and again a new and higher assertion of contractive pressure\* is made in terms of the compulsion of these larger masses into circular orbits about a new centre of control. Hence, from the relatively small in size to the relatively great in size, solidification proceeds unendingly through the collision between the integral forces of Retraction and Expansion. Finally, just before the last stages of the conquest of Death over planetary worlds, those worlds exhibit the greatest range of diversity in energy, form, and matter. Yet the ultimate distinction between the molecule and the planet is merely a question of the expansive power of the molecule being measured by its content of atoms and their velocities, while that of the planet is measured by its content of molecules and their capacity to expand under imparted heat. In the lower form the energy (within a range of immunity from disruptive forces) is self-contained; in

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\*When the plane of Cosmic collision has passed within the level at which we place the Index of Expansive Pressure, RETRACTION and EXPANSION both contain the Pressure Index to an equal but opposite degree. In the case of EXPANSION this follows because higher Indices necessarily contain all lower ones. In the case of RETRACTION it is true because RETRACTION only requires the experience of a certain degree of opposition in order to acquire permanently and contain an equal and opposite force.

the higher form it is either externally imparted or externally dissipated.

### *REFLECTION OF LOWER PHENOMENA.*

Now let us raise these laws of matter-building to a higher plane of thought, and let us start from dying molecular matter as a new basis of action for the injection of the influence of an Index far higher than that of mere physical energy, *viz.*, the influence of *dynamic life*. An almost exact repetition of the lower phenomena on a new scale of expression is then observable. To prove this truth let us first read what Haeckel has to tell us about the beginnings of life. On p. 121 of the 1st edition of his work, "The Evolution of Man," he says:—

"The reader is already aware of the great importance of the Cell Theory in the complete explanation of the human organisms and its evolution. It therefore seems desirable to say a few words as to the present position of the cell theory, and as to the views commonly held in connection with it.

In order rightly to appreciate the cell theory . . . it is especially necessary to conceive the cell as an integral organism, or in other words, an independent living being. When by dissection we have separated the developed body of a Man, or of any other animal or plant, into its organs, and when we then proceed further to examine by means of the microscope the more minute constituents of these larger organs, which give the form to the whole organism, we are surprised to find that all these various parts are made up of the same fundamental constituents or structural elements; and these are cells. Whether we examine anatomically, and by means of the microscope, a leaf, a flower, or a fruit; or, again, a bone, a muscle, a gland, or a piece of skin, etc., we everywhere find one and the same form-element, which has been called the cell, since Schleiden gave it that name. Very different views are held as to the real nature of this cell; but whatever we think of it, it must be regarded as an independent life-unit. The tiny cell is, as Brücke says, 'an elementary organism,' or, as Virchow expresses it a 'seat of life.' It is perhaps most

accurately described as the organic unit of form in the lowest grade, as an individual of the first order. This unit is such both in anatomical form and in physiological function. In the Protista, in the one-celled plants and primitive animals, the whole organism permanently consists only of a single cell. On the contrary, in most animals and plants, it is only in the earliest period of individual existence that the organism is a simple cell; it afterwards forms a cell-society, or, more correctly, an organized cell-state. . . .

The cell is now usually defined as a small semi-solid or semi-fluid (*i.e.*, neither solid nor fluid) dense body, the chemical nature of which is albuminous, and in which another small roundish body, generally more solid, and also albuminous, is enclosed. . . .

The most essential feature in the modern conception of the cells is, therefore, that the cell-body is composed of two distinct parts. The one constituent part is the inner, and is called the nucleus (*cytoblastus*); this is . . . usually more solid; the second essential constituent part of every cell is the cell-slime or cell-substance—the protoplasm, or primitive slime. This protoplasm, which surrounds the nucleus . . . is a compound of carbon, containing some atoms of nitrogen . . .

The description of these cells as elementary organisms, or individuals of the first order, must be somewhat qualified. There are yet more simple elementary organisms . . . These are cytods: living, independent existences which consist merely of an atom of plasson; in other words, of an entirely homogeneous atom of an albuminous substance, which is not yet differentiated into nucleus and protoplasm, but exercises the properties of both united. . . . Strictly speaking, we should say: the elementary organism, or the individual of the first order, occurs in two different grades. The first and lowest is the cytod. . . . The second and higher grade is the cell, which has been differentiated into nucleus and protoplasm. Both grades, cytods and cells, are grouped together under the idea of sculptors, or builders, because they alone in reality build the organism. . . . In order to be convinced that

every cell is an independent organism, it is only necessary to trace the active phenomena, and the development of one of these tiny bodies. We then see that it performs all the essential life functions which the entire organism accomplishes. Every one of these little beings grows and feeds itself independently. It assimilates juices from without, absorbing them from the surrounding fluid. . . . Each separate cell is also able to reproduce itself, and to increase. This increase generally takes place by simple division, the nucleus parting first, by a contraction round its circumference, into two parts; after which the protoplasm likewise separates into two divisions. The single cell is also able to move and creep about; if it has room for free motion, and is not prevented by a solid covering. . . . Finally, the young cell has feeling, and is more or less sensitive . . . . Thus we can trace in every single cell all the essential functions, the sum of which constitute the idea of life: feeling, motion, nutrition, reproduction. All these properties which the multi-cellular, highly developed animal possesses, appear in each separate cell, at least in its youth."

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### *THE CELL AND THE ELECTRON.*

Biology has therefore decided that there is in what is commonly called life an ultimate minute unity of control, just as physics have taught us that there is in matter an ultimate unit stamped with energy--the electron.

But there is this great difference between the first impact of the polar energy of life on the cell and the first impact of physical energy on the ultimate objectivity--the electron. The minuteness of the latter form is a registration of the nearer impact of the Phenomenal Idea of 3 dimensions, and the form resulting is the first visible or cognizable object in the stellar creation. The minuteness of the cell results from a division of already dying matter, but not wholly from the division of matter, for this new unity of control has to accommodate all indices which lie between the fourth and the outermost circle. Therefore it must be molecular in structure and in physical activity.

*THE CONDITIONS FOR CELL-LIFE.*

Other considerations that will help us to determine the real significance of a minutely living object being located infinitesimally above the level of the fourth circle are as follows—

- (a) It cannot have created its own integral activity, but
- (b) It appropriates matter and energy lying below it in order to discharge that activity.
- (c) The life with which it is informed must, as regards WILL, or the tendency to appropriate matter and physical energy, be attributed to some source higher than the combined universes of HADES and the differential life.
- (d) Apart from this new principle which we call *life*, the form and content of matter in organisms must, on the parallelism of formation in the world of matter not imbued with life, be attributed to the implication of the higher indices in Cosmic Perceptivity and to the impacts from the integral energies of Love and Hate. For we have already shown how that, below the level of *life*, Phenomenal Units have been formed by the indices lying below Cosmic Perceptivity. The energies contained in this implication have therefore yet to be assigned a place in the process of formation.
- (e) Divisibility again takes place at a level infinitesimally within the fourth circle, on which the highest unity of control in matter, viz:—the Stellar Universe, is integrally expressed. Hence from the parallelism of unlimited divisibility on the farthest limit of expansion, that is on the First Circle, we may conclude that something akin to polar action is once more in progress at the beginning of organic life with the cell.
- (f) We may also conclude that, since matter does not retract, inasmuch as the bodies of organisms that have died remain on earth, the retraction of

energies into the HADES sphere is a retraction of the higher, and possibly, only of the highest integral WILL-energies.

### *THE SOURCE OF LIFE.*

Let us next endeavour to clear the ground by ascertaining the source from which Life as a principle, giving rise to vitality in matter, must be held to emanate.

Then, since only three Categories of Reality are required to explain the phenomena of Expansion, Retraction, and Re-absorption, Life as a principle must be associated with one of them. It cannot, however, be associated with energies in the lowest Category of Reality, *i.e.*, with energies belonging to the combined spheres of HADES and the Stellar Universe, for in both spheres all forms or Beings contain *implicated* indices of two opposed schemes of policy, and the result of this implication is a balance which can only succeed in constructing material forms. This must hold good even of forms above the Fourth Circle, for there the greater complexity of structure in material forms is sufficient to account for the higher indices employed in building them.

Again, the energies of re-absorption into Unity or Disruption, which, compared with those which we have just considered, are dynamic and belong therefore to the Second Category of Reality, discharge themselves in the activity of *Diffusion*.\* Moreover, like the energies of the lower category, they are balanced, and cannot therefore give rise to the appearance of a single all-prevailing new and ever present principle like that of *life*. Thirdly, they did not come into action until after the death of the unit of life at the focal centre —JESUS CHRIST—had set in motion a never-ceasing stream of retractive force towards the pole of Re-absorption into Unity. Yet all history teaches us that CHRIST as the perfect man could not have appeared as the first man to live physically, since the resistances He would

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\*See Section (xcix) on *Diffusion*.

then have encountered would have been inadequate for the self-expression of perfection. Perfection necessarily requires testing under a comparatively high development of the human race into social, national, and religious conceptions. Hence, long before His time, there must have been life not only in men but also in all lower animal and vegetable forms, and the principle of life that was in them did not therefore issue from the Second Category of Reality—the dynamic energies of Love and Hate in re-absorption.

### THE SOURCE OF LIFE ASCERTAINED.

Therefore it is to the Ultimate Category of Reality that we must look if we would find an answer to the question, Whence does the Principle of Life Issue? and looking there we perceive at once that, since the Ultimate Category of Reality is an Ultimate Circumscription of WILL, it must have the characteristic of Unity in all its activities. Therefore it meets the condition of the existence of a single uniformity in the appearance and disappearance of the Life Principle in all kinds of organisms. There are not two kinds of Life, nor two kinds of activity in Life. When Life is present WILL is exercised; when it is absent WILL is relaxed. But it must have a point of contact for the exertion of its activity; this point of contact cannot be entirely opposed to its own Nature; and since, in the Second Category of Reality, Love is the energy that is capable of sweeping diffused Souls into Unity; *Life as we know it must be the result of a contact between the Ultimate Circumscription of WILL and the energy of LOVE.*

It is thus, then, that we deduce the statement of the greatest of all governing Laws:—The energy of Love, when it is active, is expansive, since evil has by hypothesis succeeded in injecting its presence in the highest Beings without expansion. Therefore, since Life issues from the Ultimate Circumscription of WILL, and must have a surface of contact with LOVE, *Life in all organic units from the highest to the lowest is the effect of the pressure of the WILL of the Eternal Father in forcing into expansion in the*



*differential life of time, through Love of the Second Category of Reality, the implicated Love-energies of bi-polar Beings in the Third Category of Reality.*

**GENERAL PRINCIPLES GOVERNING EXPANSION  
AND RETRACTION.**

A firm foundation for all subsequent deduction having here been secured, it becomes far easier to afford a primary interpretation of the major facts disclosed by organic life. In any case the scope of this work forbids our going into ontogenetic details, although we shall hope to indicate very generally the principles governing cellular variations.

When we first consider the subject of cosmic expansion the simple metaphor of the hour glass, or of a funnel that is subjected to a continuous pressure at its top, seems to give us the primary picture of what is taking place. But in a very short time we shall perceive that the fertility of this idea soon exhausts itself, since it affords no scope for an alternation of movement, or any slow rotation of changes. Hence a more exact representation of facts has to be selected in the conception of the double-loop stream given by Diagram Number 6. The truth here illustrated is that we cannot satisfactorily picture the processes of Expansion in terms of pressure. Expansion is necessarily accompanied by a synchronous Retraction, for the ultimate forces that are discharging themselves are energies, not pressures, and energies everywhere applied must set up a universal stream of movement throughout all spaces occupied by objects commonly associated. Hence Diagram 1, which shows the relative position of the different orders of Cosmic Will, becomes superseded first by Diagram 6, and later by diagram 12. The latter Diagram shows a primary division of life in the Third or Minor Category of Reality by the horizontal axis RS; the HADES universe lying above, and the Stellar Universe below, this axis. A secondary division by a vertical axis EOZ is then made to indicate that, in the HADES mode of Being, where all changes, not being differential, must be uniform, there must be a limiting line OE on the left side of which Re-

traction must end, and on the right side of which Expansion must begin, *if energies issue in all directions from the focus at a uniform rate before they become involved in objectivity.* The fact of the equality of expansive power of each index at its own level is also represented by drawing as many concentric circles from O as there are pairs of implicated indices, while the areas of the rings between each pair of circles represent (in the lower hemisphere) the sphere of action in which impacts from the inner of the two circles forming each ring are primary.\*

### *EXPANSION AND RETRACTION AS ROTATION.*

The particular case illustrated by Diagram 12 was that of expansion taking place from 2 retracted Phenomenal Units  $P_2$  and  $Q_2$ , each of which essentially contained the energies of the two lowest pairs of implicated indices. It is not a case that can occur in reality (save as regards matter now being formed in the Stellar Universe) because Phenomenal Units of this order cannot retract into Being, although they may, as foundation indices of higher Being, expand originally when the general expansion of that higher Being is first set in motion by the WILL-pressure of still higher orders of Being, which are themselves polar in quality, not bi-polar.

This particular case was selected for illustration in the diagram because it is the simplest by which to express the general laws of Expansion and Retraction up to the level of the Fourth Circle, where Time and Physical Energy become integral.

Considering this diagram, then, it will be noted that two points  $P_1$  and  $Q_1$  are shown as having moved from K on the first circle to  $P_2$   $Q_2$  on the second circle, the general movement being a clock-wise one from West to East through North, K being the West and E the North Pole. Since the movement into expansion begins, under this hypothesis, on a circle of *differential objectivity*, as soon as the line KOS is reached, KOSZ being the differential

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\*That is, are not subject to reduction in having to pass through any intervening screens of lower pairs of Indices.

hemisphere of the Stellar Universe, it is obvious that the units, each represented by two centres of control  $P_2 P_1$  and  $Q_2 Q_1$ , as long as corresponding points travel on the circles of the lower hemisphere, *must begin to die* directly they pass across OK in the direction of E. But, as the rate of movement then becomes uniform, and OE divides the upper hemisphere, it is equally obvious that the death of these units is only really accomplished *at the moment of their crossing O E*. Now, if these objects have life at all, it is clear that the points of control  $P_2, Q_2$  cannot die, for these are the highest centres of control of the whole unity. Hence, as the difference between life and death is essential, and death is accomplished along OE, what really takes place is a movement of the points  $P_1 Q_1$  from E along a curve so drawn within the first ring from K to E that at K these points are identical in position with K and at E with E. At E, therefore, the first index represented by  $P_1 Q_1$  has retracted into the second represented by  $P_2 Q_2$ .

Our diagram as actually drawn is therefore incorrect, since, at the positions actually shown for  $P_2 Q_2$  in the upper left-hand quadrant,  $P_1 Q_1$  would occupy positions shown as  $P_{11} Q_{11}$  on the dotted line instead of on the outer circle.

Now, if these unities had appropriated 3 pairs of implicated indices instead of two only, a similar movement would take place, with this great difference, however, that the 2 curves traced out inside the first and second rings by the lowest and second lowest retracting indices would not be traced out simultaneously, but the lowest index would disappear relatively much more quickly at an intermediate point  $t$  on the second circle, so fixed that  $K P_2 V$  ( $V$  being below the pole E) would be a curve rising symmetrically from K to V, and revealing in its curvature the energy-effects of both pairs of retracted indices.

In the same way, the retraction of any unity of control containing 4 pairs of implicated indices would be effected along a curve of the type shown joining K with M. For by no other means can we conceive of Retraction becoming com-

pleted up to the highest indices by the time that it has ended and Expansion has begun along E O.

What applies to the curves of retraction as a whole will obviously also apply to the curves of expansion as a whole, starting from the delimiting axis OMVE, so that for Retraction and Expansion combined we shall have flattened elliptical curves such as  $K\mu S$ ,  $K P_2 Vv S$ ,  $KP_{11} Q_{11} xS$ , which become more flattened ellipses in proportion as the retracted unity contains a greater number of pairs of implicated indices.

We must now consider some errors inseparable from the method of graphical representation, which, if not noticed and allowed for, might have a misleading tendency.

#### MEASUREMENT OF THE INDEX VALUES.

An index-value is the portion  $i_5 i_4, i_4 i_3$ , etc., by which the radius is augmented for the addition of every new pair of implicated indices. For the sake of simplicity we have hitherto assumed that these augmentations are all equal, but it is very clear from the following consideration that they must decrease with great rapidity as we pass from the circumference towards the centre, if, as we should, we take notice of the *higher degree of intensity of Will-energy* of each higher pair of Cosmic Indices. We are here, of course, presupposing that our aim is to represent the effective Will-control of each pair of Cosmic Indices in terms of *area*.

Adopting this position, let us investigate the case of the purely material energies contained within the Stellar Universe, and let us construe the word '*energies*' to signify **all** kinds of Phenomenal Ideas manifested in matter.

Then we have already ascertained that 4 pairs of implicated indices (the unities of control of which may be represented as lying on the perimeters of 4 concentric circles) between them, in their interaction, will account for all purely material phenomena. Moreover, Nature has succeeded in representing her different degrees of concentration of energy in retraction in terms of spatial or cubical extension, since the atom, the molecule, and

the stellar system have all assignable spatial or cubical limits. As a matter of convenience in representation let us work upon the idea of extension in a plane instead of in a spheroid.

Then since matter first becomes cognizable to our perception in the molecular form of diffused nebulae and the molecular unity of control lies on the 3rd circle (counting from the furthest limit of expansion), while the unity of control of the whole Stellar Universe lies on the 4th circle, the relative intensification in energy and contraction in space between the latter unity and the former unity must be represented by the proportion between the cubic content contained by the masses of all the stars of the universe and that of the spheroid or sphere containing visible Space. By 'visible space' we mean, of course, a sphere, the surface of which contains the nebulae that are most distant from the general centre.

If, then,  $r$  be the length of the radius in our diagram measured from the Cosmic Focus of Expansion to the perimeter of the Fourth Circle, and  $R$  be the length of the radius from the same Focus to the perimeter of the Third Circle,  $p_1$  be the relative intensity of control of the energy of the implicated indices at the level of the Third Circle, and  $p_2$  be the same relative intensity at the level of the Fourth Circle, we must have:—

$$\frac{p_2 \times r^2}{p_1 (R^2 - r^2)} = \frac{(\text{Mean diameter of all stars})^2}{(\text{Diameter of visible space})^2}$$

Provided that, as is evident, extension in space so rapidly diminishes with the relative increase in the energy of the implicated indices as they become higher, that the common centre of any two adjacent rings, wherever they are placed, is for all practical purposes the centre of all concentric rings.

Our assumption, that the distance of the most distant nebulae is the defining limit of Space for the Third Circle, is most probably correct, inasmuch as beyond the nebulae there may be an almost infinite extension of free atoms, and, *on the limiting surface of this extension*, free electrons.



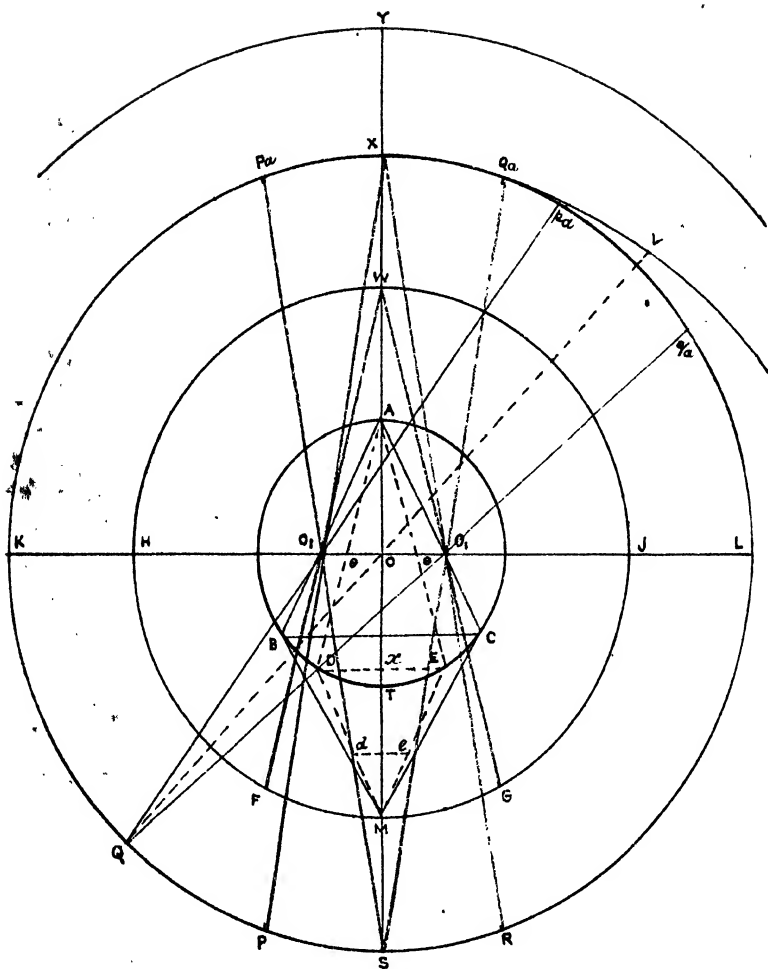


DIAGRAM 13.

THE POLES OF DISPERSION ON THE NEUTRAL AXIS.

Now, in the equation :—

$$\frac{p^2 \times r^2}{p_1 (R^2 - r^2)} = \frac{(\text{Mean diameter of all stars})^2}{(\text{Diameter of visible space})^2}$$

if, we assume any arbitrary value such as 1,000 units for  $p_1$  and any arbitrary value such as the distance light travels in 1,000 years for  $R$ , we can obtain a relative value between  $r$  and  $R$ , which are our index-values, and we may conceive it to be highly probable that a similar relation holds good in the case of any two adjacent circles between the Fourth Circle and the furthest limit of expansion.

The practical effect of this investigation is of course, to show that, while we can obtain some kind of comparison between the areas of any two adjacent rings, graphical representation of more than two rings at a time demand scales which are not available, since the areas really range from the almost infinitely large to the almost infinitely small. Our object in making this investigation has been partly to emphasize this fact, and partly to point to the, enormously rapid counter-balancing increase in the relative intensity of the energies of the higher indices.

### THE ANGLE OF DISPERSION.

It is next necessary to explain why, in Diagram 12, we have drawn the *rays of expansion*,  $P_2s$ ,  $P_2s$ ;  $Q_2r$ ,  $Q_2r$ , through points  $O_2$ ,  $O_2$ ,  $O_3$ ,  $O_3$ , etc., so situated on the horizontal axis KWOS that  $O_2$ ,  $O_2 = \frac{1}{2}$   $i_1$ ,  $i_2 =$  (as drawn)  $\frac{1}{2}$   $i_2$ ,  $i_3 = O_2$ ,  $O_3$ . The points  $O_2$ ,  $O_3$  thus obtained are therefore spaced at equal intervals on either side of the focus of Expansion  $O$ .

To explain this point, we have drawn another Diagram, Diagram 13; on a larger scale of intervals between 4 concentric circles, each having radii which increase by the same definite increment  $OT$  as they become more distant from the centre  $O$ .

Let us then imagine, first, that we have only two circles, the two inner circles ABTC and WHFMGJ, and let us imagine, further, that we are here considering the problem of Expansion from a retracted centre of force  $A$  which latently contains the two lowest pairs of implicated Cosmic Indices.



Now it is quite clear that the impact area of the higher pair of any two pairs of adjacent indices must have a diameter which varies directly with the Index-value OT or TM. For, taking the case of expansion from the centre of force A which has a latent power of expansion of the two lowest pairs of Cosmic Indices, if we draw any arbitrary chord, parallel to the horizontal axis KO<sub>1</sub>L and centred on it, to represent the diameter of the impact-area of the higher pair of indices, impacts from this area will be directly experienced as far as the point M on the perimeter of the outer circle, since TM is, by hypothesis, the Index-value. But at any intermediate point *x* on TM\* there must be an intermediate impact effect represented by the horizontal line *d e*, and since *d e* is to DE as *x M* is to TM, at all points from M to T the forces tending to bring objects at M within the new unity of control, which completed at the centre of DE, must vary directly as their height above M. Hence the integral unity of control at DE has itself at any moment an impactive power which can be represented by making DE equal to TM.

For the moment, then, it may be considered that we have made a sensible error in taking BC as the diameter of the impact-area influencing the forms at M; BC here being fixed by the intersection of rays drawn from A through the points O<sub>1</sub> O<sub>1</sub>, where O<sub>1</sub> O<sub>1</sub> = TM, and OO<sub>1</sub> =  $\frac{1}{2}$  TM.

But now let us imagine that we are considering a case of three concentric circles, so that, at a point where the axis OAWX cuts the perimeter of the inner circle, objects become retracted centres of force containing 3 pairs of implicated indices. Then, if we are considering expansion from a centre of force containing only two pairs of implicated indices, we must move our former point A to W and draw rays WO<sub>1</sub>F, WO<sub>1</sub>G, through O<sub>1</sub> O<sub>1</sub> to points F and G where these rays cut the perimeter of our new second circle WHFMGJ. These rays are indicated by blue lines, and it will now be observed that the angle of dispersion FWG is very sensibly less than the former angle BAC. Repeating this process for a case of 4 concentric circles, we get the red

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\*The letter *x* should have been placed in the Diagram between small *d* and small *e* and not between D and E.

rays XP and XR, and again the angle of dispersion PXR is considerably reduced below that of FWG.

It will thus be evident that, as the circles increase in number, the rays continually approach nearer to parallelism, so that, in the limit, when the outer circles become immensely large in comparison with the inner ones, the rays actually pass through the twin poles  $O_1$  and  $O_2$ , which cut off a space  $O_1 O_2$  equal to the Index Value between the first and second circles.

This condition, moreover, really holds good as between any pair of adjacent circles, since, as we have seen, the inner circle on any particular scale must be very small indeed as compared with the outer one. It is only because we have not yet determined the ratio at which the increase in expansion takes place for decrease in the intensity of the energy of the lower implicated indices, that we have been obliged to draw our circles as if they expanded by equal increments of radius.

Hence the rule generally holds good, that, as far as the facts of life can be represented graphically, expansion must take place through points so situated on the horizontal or neutral axis that the distance from either of them to the centre of expansion O is equal to one-half of the sum of the Index values on the outer side of the circle from which expansion is taking place.

### *METAMORPHOSIS OF FORM.*

Having now cleared the ground with regard to the errors inherent in any method of the graphical representation of the expansion of indices, we may go back to a further consideration of the ideas represented by Diagram 12.

So far we have seen that the retraction, or death, of any Phenomenal Unit, is equivalent to a movement of the lower towards the higher Indices along elliptical quadrants which become flatter as the Unit contains a greater number of pairs of Indices. This process always begin from the axis OWK

and continues up to the axis OMVE, where, since all lower pairs of indices have then retracted into the highest pair, death is complete, and expansion begins in place of retraction.

Now, when in its own turn expansion begins, the lowest indices are obviously liberated first, since the process is the reverse of Retraction, and the higher indices do not begin to assert their influence until the elliptical curve of expansion cuts the next inner circle, as at v and u in Diagram 12, to that on which they finally stand when the process of expansion is completed. But even the lowest indices have not completely accomplished their work until the highest pair of indices themselves move round to the horizontal axis OS. Hence it will be clear with what a profoundly increasing complexity of disturbing action the whole process of Expansion must operate. New and higher centres of control are continually beginning to assert their influence even before the lower centres have established their own lower unities. The result is a bewildering metamorphosis of form, continually changing yet continually advancing through ephemeral representations of lower forms towards the final manifestation of an ultimate form that will exhibit, beneath the implication of its highest indices, a complete appropriation of all lower indices. *And this swift yet purposive and symmetrical movement is exactly what Biology teaches us occurs in the elaboration of all the higher mammals, including man, from the first elaboration out of the foundation cell or egg.*

#### *EXPANSION AND RETRACTION REGARDED FROM TWO POINTS OF VIEW.*

At this point it may be desirable to remark that all problems of expansion (or retraction) may be considered from two points of view, viz. :—

- (i) The expansion taking place, or the work being done, at any moment, or
- (ii) The total expansive power that a centre of force is capable of exerting at any moment.

In other and simpler language we may put it:—

- (i) The work that has been done at any moment.
- (ii) The work that remains to be done at any moment.

Graphically, case (i) is represented by drawing rays from the particular point selected on the elliptical curves  $MuS$ ,  $VvS$ ,  $xS$  through the points  $O_2$ ,  $O_2$ ,  $O_3$ ,  $O_3$ , according to which pair of indices we are considering as regards expansion, arresting them on the circle next nearer to the centre on which the indices finally rest.

Thus, suppose we select an intermediate point  $g$  on the curve  $MuS$ , which represents expansion from a centre of force having 4 pairs of implicated indices. Join  $g$  with the centre  $O$ , and produce  $gO$  and  $Og$  both ways to  $g_3$  on the furthest limit of expansion and to  $g_2$  on the second circle.

The *directing line* is then  $g_2g$   $Og_3$  and is a line determining the points from which we have to draw our rays through the points  $O_2$ ,  $O_3$ , etc, because the total expansive power of any Unity of Control has to be regarded as issuing with the force of each pair of indices only from the circle on which that pair becomes intergral, so that, if there are more than 2 pairs of indices controlled by the Unit of Force, we have to regard the total expansive effort at any moment as the sum of the efforts from two pairs of indices, each acting from their own circle, and the point from which they act from their own circle is determined by the intersection of the directing-line with that circle.

Now, in this case, since we have selected a point  $g$  on the curve  $MuS$  such that  $g$  lies between the second and third circles, *and since expansive action must always begin from the second circle*, and the elliptical curve has only cut one circle at  $u$ , only one pair of indices, *viz.*, the indices on the third circle, have as yet come into action besides those on the second circle. The point of expansion of the latter *at this moment* is from  $g_2$ , that of the former from  $f$ , below  $u$ . Consequently the blue rays  $gO_2y$  represent the expansion from the second circle, and the red rays,  $fO_3e$  that from the third circle. Accordingly, at this moment, the work that has

been done is that the Second Circle indices have swept in a lowest unity  $g_3$  into their own sphere of control, by their impacts acting from  $yy$ , while the Third Circle Indices have swept in a secondary Unity of Control,  $m$ , into their own sphere of control by means of their impacts acting from  $ee$ . Once a lower unity of control has thus passed beneath the centre of a higher impact-area it can never again be liberated until the retraction of the highest unity commences. Hence, in expansion, the sum of the work done at any moment is obtained by summing the number of all lower unities of control which, during the movement of rotation from OMVE to OS, have passed beneath the centre of higher impact areas. In Nature each such lower unity has a sensible size, or a sensible limitation above the infinitesimal, so that the actual in-take of material during Re-traction becomes a definite and not merely an ideal quantity.

The rule regarding the graphical representation of the *expansive power* of indices is simple: —all rays must be drawn from the lower left-hand instead of from the upper right-hand, quadrant.

### EXPANSIVE POWER.

Thus in Diagram 13, if we wish to represent the expansive power of the Centre of Force, having two pairs of implicated indices, which is about to expand from  $X$ , we need only draw the directing line  $XOS$ , cutting the second circle in  $S$ , and then from  $S$  draw rays  $SO_1P_1$ ,  $SO_2Q_2$  through the points  $O_1$   $O_2$ .  $P_1$   $Q_2$  will then represent the total expansive power of the Centre of Force at  $X$  as regards its final appropriation of unities on the first circle. This is obvious, for if we draw an ellipse between  $X$  and the terminal point of the axis  $OJL$ , and select any point  $V$  on that ellipse,  $VOQ$  becomes the local directing-line, and  $Qp_1$ ,  $Qq_2$  the rays as drawn from  $Q$ . The original expansive power  $P_1Q_2$  has now very considerably diminished, and is  $p_1q_2$ , and finally becomes zero when the movement of expansion has brought the Centre of Force down to the horizontal axis. Hence we obtain a perfectly graduated range of expansive power, from the

Index-Value at X, to zero when expansion has been completed. On the other hand, in the case of expansive work being done which is illustrated by the coloured rays of Diagram 12, the possibility of any further appropriation of lower unities of control vanishes when the directing-line  $g$   $Omg_3$  coincides with the axis OWK, because the whole form is then established.

### *RETRACTION AND EXPANSION FROM MANY CENTRES SIMULTANEOUSLY.*

So far we have only considered under Retraction and Expansion the question of the movement of one Centre of Force at a time. But when there are a large number of these Centres of Force all simultaneously moving, but all at any one moment occupying different positions on different circles, the reader will perceive what an extraordinary complexity of disturbing centres of expansive power must result. Diagram 12 illustrates the simplest of all cases where (although the drawing is incorrect as regards the quadrant) we may imagine simultaneous expansions occurring from the Two-Pair Centres of Force,  $P_1$  and  $Q_1$ . Over-lapping of the impact areas will be seen to be obtaining between  $r$  and  $s$ , and this means that, although  $Q_1$  will still be swept into the area of control  $ss$ , and  $P_1$  into that of  $rr$ , the motion of the points  $Q_1$  and  $P_1$  will both become irregular instead of regular. Under an undisturbed movement of rotation of the Centres of Force,  $P$  and  $Q$ , acting singly, the movement of  $P_1$  or  $Q_1$  would in any case be curvilinear, but in this particular case their curved paths will become still further accentuated as regards  $Q_1$  and flattened as regards  $P_1$ .

### *DISTURBANCE INCREASES TOWARDS THE CENTRE.*

Another very important fact to note is that, since the areas of the circles rapidly decrease as they approach the centre, while the energies in those diminished areas as rapidly increase, the effect of disturbance due to over-lapping impact-areas must, for the same number of points uniformly moving into expansion on the inner-most circle, be greatly pronounced when we consider the phenomena of control by higher indices.

The result is obviously an increasing want of equilibrium, or a tendency towards the exercise of higher activity, accompanied by an increasing diversity of characteristics (not necessarily of form, which is merely the envelope of characteristics) as the forms of life contain an increasing number of pairs of implicated indices. It is important to remember this principle, because it explains with entire adequacy the continuous progression observable in the whole of Nature from simplicity of individual form to complexity in individual character and functions.

### *THE SIXTH CIRCLE.*

Before passing on to the problem of organic life, we must show why it becomes necessary to conceive of the existence of a Sixth Circle finally governing all radiations of Will-Energy into Expansion, and governing also the ultimate conservation of those energies as they retract into Beings possessing the highest Unity of Control.

We have shown in the Prologue, and in various sections of this Addendum, that man is a Phenomenal Unit, having the ability to refer all things to a datum, and that in all his actions he begins by dividing all facts that intrude on his consciousness into two categories. These categories are not necessarily absolutely opposed, save as regards his experience of polar impacts, but they contain between them all things belonging to the same order of thought.

It is wholly because he is governed by this particular habit of analysis that he has attained to cosmical perception, and from his own position, assisted by the reports he receives from others, can formulate theories in which a place is found for all the facts of life.

Again, we have shown that while, subjectively, the effect of this habit of an ultimate analysis of all facts into two divisions puts the faculty of Cosmic Perceptivity into man's possession, objectively, since perception must in his case always be followed by action or by the refusal to act, he is placed on the level where LAW becomes integral. Every

impact must have its own effect here absolutely in a plus or minus direction, so that structural modification on the highest plane of life is, in his case, constantly in progress.

*EACH SOUL OF MAN'S ORDER A BINARY BEING.*

As, then, this constant movement of his differential life in a plus or minus direction cannot well be denied, what must be the registration of this effect on his integral mode of Being *when all save the polar impacts or indices have been retracted?* The reply seems to be convincing. In his integral mode of Being when all his appropriated indices have retracted, man must be a *Binary Being*, having a complete duality of Personality in the confrontation of two distinct parts, one a good soul or angel and the other an evil soul or angel. Either of these parts would exist in the eternal mode of life, but for the fact that it is coupled with, and balanced by, the other part, the tendency of which is wholly opposed to the former part. Owing to active structural changes taking place in the differential or time-mode of life, the *index of centre of gravity*, or Will-control, of the two parts active force moving towards the sphere of influence of one of the polarity part, but as the whole dual personality is restricted cosmically, the exercise of essential energy and bound together by expansive-contractive pressure of the Ultimate Circumscription, WILL, neither part can be loosened from the other part under the principle of Diffusion, when one part of the act personality is caught into the stream of re-absorption passing either towards the pole of Unity or towards that of Disruption under the influence of life-energies of the Second Category of Reality.

That every man or woman must thus be a composite but unmixed double Personality of both pure good and pure evil in the static mode of HADES may be inferred from several considerations.

*CONTACTS FROM WILL TO WILL.*

In the first place, we have shown that the Cosmic Process of Expansion and Retraction must arise from a series



of indirect contacts. For there is, first, the Ultimate Circumscription of WILL in action upon the undivided WILLS of the two Cosmic WILLS—those of the Son of God and the Spirit of Evil; these in their turn must act upon finite Beings wholly of their own kind of nature; and it is only when this point is reached that the soul of man in HADES can experience an external Will-pressure of two kinds, both acting simultaneously on his two parts, and forcing them downwards into expansion through the focal centre of the differential life of time. In the lower analyses of his two parts which are thus pulled out downwards into expansion, the lower indices mingle and become implicated because they are neither essentially opposed nor are they polar integral indices. But as higher implicated indices follow lower implicated indices, signs of the final essential antagonism become more marked, until Man himself appears as a being giving a common surface of action for the polar impacts themselves, which, however, have to act under this eternal restriction: *they cannot both be possessing possession of the body and mind and heart of man*

*We be moments of time.* In other words, the passions of this Ad hate are never simultaneously manifested by the ability to, an being. As men and women it is impossible for he be to love and hate at the same moment.

ness  
abs The mere fact, however, that we are all subject to greater  
; lesser degrees of the entry of these polar impacts, and are  
at all times subject to one or the other of them, proves conclusively that they must issue from some source where they remain always existent and yet eternally opposed. But since the two opposed Cosmic Powers acting in the Second Category of Reality have to act through finite creatures as their instruments (for they are not otherwise limited), it follows immediately that the seat in which the impacts upon man of love and hate become persistent energies, only requiring external pressure to disengage, must be an ultimate duality of Personality. Hence we infer that the Biblical conception of a simultaneous existence of a New Man and an Old Man in every living human being is absolutely and entirely true. By using the word 'existence' we intend to exclude the idea

that both these personalities *live* together. While one lives, *i.e.*, spurs the lower appropriated indices in the body to action, the other only exists.

The principle thus deduced, of an ultimate duality of nature in the Soul when the Soul is in Being instead of *in life* is a most important one, inasmuch as it governs the whole explanation of organic development in forms lying between the Cell and man.

### ULTIMATE DUALITY REGULATES ALL ORGANIC DEVELOPMENT.

In this connection, what we have to note especially is that retracting Unities of Control which are living unities cannot possibly attain to any finality of equilibrium until the highest indices of all retract *into their own essential sources*, for, under the unravelling influence of retraction, the unravelling cannot be arrested at an energy-level which is inferior in degree of resistance, *through the implication of the index of expansion with the index of delimitation*, to the retractive force acting from below, which itself is *polar*.\* This law of the polarity of retractive forces must necessarily be true, since, cosmically, Expansion and Re-traction begin simultaneously, and Expansion being a polar force exerted above the focus of expansion, Retraction must become a polar force acting from the furthest limit of expansion. Then, since no individual object can arrest the polar forces either of Expansion or Retraction (because these forces issue from a higher Category of Reality) all objects or units must be the result of either partial or complete expansions from energies which themselves issue from the Cosmic limits of Being, and it must therefore be only Beings standing at these limits which can stand continually in Being in spite of the force of Cosmic Retraction. But if any object wholly moves out of Being into the differential life, it can have no real identity, for, on retraction, it possesses no centre of reference, and must therefore be merely an ephemeral appropriation effected by indices, the highest of

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\* For the meaning of 'Index of Expansion' and 'Index of Delimitation' the reader should refer to Diagram 21.

which are not ultimate, and which are therefore passing back towards absorption in polar indices.

### *MAN DUAL IN COSMIC PERCEPTIVITY.*

Hence, as man alone has the bipartite division of Nature which is ultimate and gives him Cosmic Perceptivity, it is only the identity of Man that, out of all living creatures in the stellar universe, can persist when physical Death retracts all indices up to the level of a dual Personality of a Soul in Being. Therefore it also follows that the life or spirit animating all living creatures lower than man is an effect produced by an expansion out of Beings of man's order which has not as yet been advanced to the extent of the transference of the dual consciousness from Being in the *HADES* mode to a single (apparent) consciousness in the differential mode of Time. These Beings, judging from the total number of living men and women, must be very great in number, and the expansion of their Will-Indices from a great number of different relative positions must give rise to inter-crossings of impact areas of an almost infinite complexity. This complexity is at any rate quite sufficient to account for all variations in organic forms from the CELL to any level below Cosmic Perceptivity, at which level the soul, or rational consciousness of the Hades Being, must itself enter into differential life. And since men are continually being born and dying, and the actual increase of the world's population is gradual not violent, the factors regulating organic development short of man, which depend on the expansion of indices not the highest in man, are generally uniform, though they are obviously tending towards a depletion of animal life *pari passu* with an increase in the world's population.

### *PARALLELISM BETWEEN THE HADES UNIVERSE AND THE STELLAR UNIVERSE.*

We must try to picture to ourselves the true fact, that all the millions of our race, whether born, or dead or re-born, form as it were a stellar universe. Each Soul is as it were a Star, but a star two whole planes of life higher than the visible stars

*of our universe.* The index-variations are, therefore, on the whole, two degrees more rapid in their effects than variations in the universe of matter only, since the intensity of Index-energy, and therefore its effects, increase rapidly with the higher Indices. Hence, theoretically, we can deduce reasons for a slow actual movement in organic development as a whole which is yet immensely rapid in comparison with the processes of star-formation, and the theoretical rate of motion we have to assign to it seems to accord well with the actual facts elicited by Geological and Biological Science.

#### *THE EFFECT OF RELATIVE POSITION IN BEING.*

When we say that all beings of man's order have a definite position of their own in the HADES mode of life, our intention is to emphasize the fact that Number in every case implies distinction, and when there is distinction on the highest plane of all the distinctive qualities must be the most effective of all.

Another important point to remember is that Retraction, although a movement, must be a movement in which all the included Unities maintain the same relative position. Hence the process of Expansion gives rise on the whole to a relative uniformity in lower implicated indices as compared with higher ones, and the result, as regards the general conditions of the vegetable and animal kingdoms which arise from an expansion into the differential life of the indices of man's order which are not the highest, *must be a general persistence of type.*

#### *THE GROWING CONSCIOUSNESS OF THE SPIRIT OF EVIL.*

Before passing on to a consideration of the actual contact of the energy-rays from Beings in Hades with matter in a form which enables them to express their quality, it may be desirable to add that the whole process of Retraction is in effect a gradual awakening of the Spirit of Evil to self-consciousness. For a retractive effort, persistently maintained, which begins with a polar impact at the furthest level of expansion, means a continuous augmentation of the lowest

energy of the resisting WILL by higher qualities of retractive energy.\* The principle of action is that, to whatever degree the expanding energies are experienced by the retractive energy, that experience becomes added to the integral power of the retractive force. In other words, as soon as the retractive force experiences any resistance it immediately develops an extra power equivalent to that resistance, which it first neutralises and afterwards converts into an equivalent energy acting in its own direction of motion. But, inasmuch as the Index of Physical Energy forces its way by means of secondary, tertiary, etc., impacts down into the lowest Unities of Control, the delimiting Index of Time, with which the Index of Physical Energy is also associated, prevents the centripetal rush of retractive power becoming instantaneous, and keeps on diminishing its velocity until Time and Energy both become simultaneously integral on our Fourth Circle, where the final material Unity of Control of the Stellar Universe is made manifest.

#### *RETRACTION COMPLETED UP TO THE MOLECULAR LEVEL.*

Hence, at this level, so far as Time is a controlling limit, Retraction has done its work, and if we know that it still continues above this level, it must be because a wholly new principle of Energy has intruded which stands above the power of Time to affect. This new principle as we have seen on pp. 152 and 153 is the principle of *life*, the principle that is seen in organic forms but not in purely material forms. We have also seen that this principle is really a declaration of Expansion taking place through the pressure of the Ultimate Circumscription of WILL on the high polar energy of LOVE.

#### *THE ENTRY OF LIFE INTO MATTER.*

At this point, then, we may begin to study the activity of Life in developing molecular matter into higher and higher Unities of Control in organic forms.

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\*These higher qualities of energy are due to an accumulating reversal of the energies of Expansive Force.

*WHY ENTRY IS MADE ON THE FOURTH CIRCLE.*

Life acts infinitesimally above our Fourth Circle, as we have explained, because at this point *Time has become integral*, and the quality of Life as it issues from the Ultimate Circumscription of Will is not susceptible to the influence of Time. But there is another reason also. Life begins where the Index of Physical Energy has become most dominant as an impact, implicated although it is with the delimiting Index of Time. Hence we may infer that Physical Energy has an analogue in the basic quality of the principle of Life as it exists in the Eternal Mode. In its real characteristic the principle of life is *Polar*, since it issues from the Unity of the Ultimate Will. Therefore, like the energy of LOVE, it must be an integral energy, the qualities of which in its own sphere are capable of a partial analysis into subsidiary properties, just as LOVE contains, although it is not exhausted by, the Indices of Unity, Dispersion, Expansive Pressure, Physical Energy, and Obedience.

*A NEW LIMIT OF EXPANSION.*

Now, since, for the reasons given, the principle of Life comes into play at the level where the Unity of Control of the Stellar Universe has been attained, this level forms in effect a new although higher limit of Expansion so far as the activities of Life are concerned. Hence Unity and Illimitable Divisibility must again confront each other as the lowest Expansive and Retractive forces at this level. For even although Retraction has proceeded up to the limit of the Physical Energy Index to oppose, yet, on a new basis for formation being inaugurated, the total index values, which have there retracted up to 4 pairs of implicated indices, must begin to assert the influence of the old indices in the same order of priority as before. But, since the retractive force is now partially integral, and is opposed by partially integral expansive impacts, the lowest unity of form, below which division cannot take place, must be the highest Unity attained to as the last constituent unity of the Stellar Universe. This last constituent unity is obviously the

molecule. Hence we conclude that the molecule is the first material form to become receptive to the influence of life.

### THE FIRST LIFE-UNITY.

In other words, the molecule, like the electron touched by physical energy, must be the first unity touched by the impact of life, and since life is always of the impact-character, it must build molecules up into a CELL before the new retractive principle in Death can begin to operate.\* But at this point we should be in error if we continued to treat the problem as if it were strictly parallel to the mechanical processes governing the formation of matter. That is, we cannot next say that the CELL develops into an association of CELLS because physical energy pours in on one side while on the other and lower side contraction arrests and reverses expansion. Higher principles than these are operating because we are now standing above the integral effect of Time.

### A POSITION ABOVE TIME.

At this point an explanation is called for as to what we mean by saying that an object stands above Time. Our meaning is this, that Time will be supplied *continuously and uninterruptedly* (except within the general law of retraction and re-expansion) so long as the eventual changes in structure of Phenomenal Units are being governed by Indices which possess a higher inherent quality than the limitations of Physical Energy and Time. This rule in fact applies to all questions involving the comparison of higher with lower indices. The lower indices are always supplied continuously *until the higher indices have established their own limits.*

### THE POWER TO SELECT.

Now in the case of the CELL, which stands only slightly above Time but still stands above it, a new power has passed into its possession enabling it to sustain its identity *for a short average period* so that the higher indices

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\*We should now say that RETRACTION consolidates dead molecules into a higher Unity, and that, as it consolidates them, they become more and more informed by EXPANSION with the basic characteristics of noumenal Life.

may have some scope for the exercise of their influence apart (while they are in operation) from the question of Time. Standing above Time the cell has acquired the power of *selection*. It is not obliged to appropriate the first objects of which its greatly reduced power of perceptivity makes it cognisant. Hence, momentarily, *it can stand aside* until a better material, or better conditions of temperature, are offered by the environment in which it is placed, and then, but not until then, its minute but yet sufficiently perceptive will enables it to appropriate to the best advantage the food which material Nature has offered it.

Here then we behold for the first time the germinal idea of selection. It is a property appertaining to all living objects in virtue of their location above the level where Time and Physical Energy become integral. Activities, in ceasing to be mechanical, become selective, *and the great and transcendent effect produced is, that the ménacē of Death through disintegration can be temporarily warded off.*

### *THE FALLING IMPACTS COME FROM DUAL PERSONALITY.*

Now, remembering that the impacts falling on the cell are really reduced constituents of the Indices which between them give rise *in man* to the integral idea of Cosmic Perceptivity, we have now arrived at a workable explanation of the whole process of organic development out of the CELL up to MAN. For response to an impact never involves perception of the real quality of that impact. This truth we proved conclusively by our Series of Diagrams representing impact action under the figures of truncated cones. The impact, in comparison to the WILL-area on which it falls, is a force the energy of which is necessarily irresistible. Hence, reduced impacts from the level of Cosmic Perceptivity must inevitably have the effect of building up organisms to a greater degree of approach to that Perceptivity; the process being controlled throughout as regards Time by the facilities offered by the environment.



### *THE GENERAL BALANCE OF FORCES IN ORGANISMS.*

At the same time the disruptive effect of Retraction is always seeking to operate.\* Hence, in the balance obtained between the new controlling forces which have now been set in motion, the same Phenomenon of the constitution of higher Unities of Control appears once more, but with these differences, that at this level the living object is constantly seeking to gain Time for development through its rejection of the unsuitable; the higher impacts are forcing the organisms to make use of food and conditions which will best and most rapidly raise it towards a higher Perceptivity; while the retractive impacts succeed in establishing decay, i.e., disintegration, in the sphere of the appropriation of lowest indices under the unit.

#### *FOOD.*

It thus comes about that, in its struggle for life, the living organism has to fulfil two primary functions. It must replace the disintegration of its lowest, i.e., generally the external parts, by taking in nourishment, and it must, in addition to this, store up reserve nourishment to provide for the energy required in moving in search of those new experiences to which it is being prompted by impacts from the energies of Cosmic Perceptivity.

#### *FOOD SUPPLY.*

At this point of development, therefore, the question of food-supply largely governs the whole movement. So greatly important is this factor that Nature—which is another name for the integral movement of higher impacts—begins to specialise, that is to select integrally, in guiding the lower organisms towards a preparation in themselves of immense food supplies for the higher organisms. Directly the perception of this fact, that low living organisms were themselves consumable as food, was established through impact in any slightly higher organism, development in the direction of a more integral perceptivity began to move with comparatively immense strides.

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\*Retraction consolidates so long as Expansion continues, but disrupts as soon as it begins to cease.

*FUNDAMENTAL ERROR OF THE MATERIALISTIC  
PHILOSOPHY.*

Long ere this, the intelligent reader will have perceived that the fundamental error of the materialistic philosophy of life, with which the names of Haeckel, Huxley, and Spencer are so closely associated, lies in a failure to recognize the distinction between WILL and IMPACT. All these philosophers with a certain degree of arrogance have derided what they term the teleological conception of life, in which formation, being regarded apart from development, has to be attributed to a simultaneous and instantaneous creation of all forms. But in avoiding one pit-fall they have fallen into a worse pit themselves. For their whole teaching is governed by the implied assumption that all the forces moulding either matter or organic life arise from the bottom, that is, from the furthest limit of expansion. The intellectual impossibility of this conception will be self-evident when we reflect that, if it were true, formative causes would be integral at exactly the point where their influence is least, and would increase in intensity of application in direct proportion as objects being formed more further away from their sphere of influence. But if this is not the governing assumption of these philosophers, then they are irrevocably committed to a still less plausible alternative, *viz.*, that at every new level of formation a new constructive principle is spontaneously generated. Hence, instead of postulating only one Creative Act, they are asking us to believe in an indefinite number of minor Creations.

The real value of their work has been to prove beyond a doubt the delicate shading off of lower into higher species, and the great part played by the law of selection in effecting this graduation. But, as we have seen, the action of Selection may be explained in two ways. It is either the sole causative principle of formation under the theory of spontaneous development; or it is an integral expression of WILL ACTIVITY when the WILL is at once of an order that is set slightly above TIME and is also subject to impacts from higher Will-Areas; that is to Will-rays of a higher essential

order of control. In deciding for ourselves which of these two theories is the more inherently probable, we need only reflect that to endeavour to assign all movements to causes *already contained within lower phenomena* is strictly parallel to an attempt to conceive of a movement of translation being effected in a body through a liberation of its own molecular activities; without having recourse to the idea of attraction between bodies of the same order of mass as that of the particular body we are considering.

When we turn from this philosophical scheme to that which the present writer has here put forward, we can see at once that the hypothesis of a universal Cosmic Expansion and Retraction of implicated pairs of WILL-INDICES, issuing ultimately from an upper and a lower pole, is capable of explaining not only Graduation and Selection in organic life but the whole process of formation from the initial Objectivity up to MAN himself. Death reveals itself in a solidification or retraction of the lower indices, and Life in a maintenance of fluidity or plasticity at higher levels where the higher indices are effecting an entry and are expressing themselves. Selection becomes an integral summary of all efforts made by the WILL of living organisms in their constant efforts to defer the disintegrating effects of TIME; and Development becomes a movement of translation of all lower life under impacts of WILL-EXPANSION which, *in relation to the lower indices already appropriated by the moving world of life*, are as physical energy is to matter. Hence our whole conception of that movement becomes rationalised, inasmuch as it is now neither spontaneously generated, nor generated out of the self-contained forces of the lower levels.

#### FEROCITY AND DOCILITY.

Recollecting these profound differences in perspective between the materialistic theory and the theory of Cosmic Expansion and Retraction, we may pass on to a concluding survey of the bearing of the latter theory on certain other

prominent facts disclosed by organic life as a whole. The existence of both ferocity and docility in vertebrate life is one of them.

Our explanation will depend upon the ascertainable truth, that ferocity is very generally an aspect of violent lawlessness in man, and docility an accompaniment of his civilised obedience. Hence, as regards the Cosmic Indices of Obedience and Disobedience which are implicated in man, ferocity and docility are partial expressions of higher integral indices. Therefore they would become manifest in life before the Phenomenal Unit possessing Cosmic Perceptivity had been developed through Expansion from the dual personality of Being in HADES; inasmuch as the lower indices expand before the higher ones.

Accordingly, it only remains to account for the appearance of the quality of ferocity in certain animals, and of docility in other animals. The explanation is obviously forthcoming when we consider that the dual personality of the soul in HADES must vary between wide limits as regards the relative controlling force of the good soul or of the evil soul as they are linked and bound together in one unstable Unity beneath the ultimate Circumscription of WILL. Hence, in cases where WILL-rays issue from such a Unity in which the controlling power of the good pole is strong, the relative force of the rays of lawlessness will be subdued at that integral or polar level. *Vice versa*, where the controlling power of the good pole is weak, the rays of lawlessness will be correspondingly predominant as they enter into MAN after having helped to secure the formation of his particular body.

#### *EXPANSION IS AGE-LONG.*

*But ages may have to pass before the expansion of any particular Being in Hades passes to the level of man. Selection is here probably, nay necessarily, operating as regards higher principles than Time; for it is certainly at least operating as regards Perception.*

***COSMIC PERCEPTIVITY NOT AN ULTIMATE  
REALITY.***

That is to say, the highest Unities must possess a permanent perceptive power dependent upon their relative position *in their own order*, and their full escape from Being into Life must therefore depend upon the provision of a mechanical structure which will accurately reflect the real division of Being. For it is obvious that Cosmic Perceptivity, although arising from a Will-Area divided into two parts, is in itself no ultimate reality. It is not an energy when we compare it with the integral energies of LOVE and HATE behind it which are filtering themselves through it. *These* are the ultimate energies, and hence they demand the formation of a pseudo-mechanical basis of Perceptivity on which to act. And as this Perceptivity must in each individual case be adjusted to the ultimate energy-adjustment behind it, Nature has to provide a definite particularity in the co-ordination of sense-perceptions before any soul in HADES can obtain Cosmic Perceptivity in the Stellar Universe. *As soon as this particular co-ordination is provided the Soul will enter into the life of Time as a cosmically perceptive being.*

***THE LAW REGULATING THE INCARNATION OF  
PARTICULAR SOULS.***

Here then we have deduced a great principle which we cannot but conclude is governing the whole process of the multiplication of the human race on earth. It is the *relative quality* of the LOVE plus HATE energy in the Dual Being of the Soul in HADES that determines for it the requirement of a particular degree of Cosmic Perceptivity on earth. This Perceptivity is not, of course, merely an intellectual co-ordinative power. It is also a power of appreciating social circumstances and conditions, and may quite reasonably act intuitively. For LOVE, the highest of all human energies, is primarily associative rather than intellectual in nature; hence it must reproduce in Perceptivity a power of perception in the midst of social conditions. Ultimately then, Perceptivity may be virtually a reflection of the invariable *intensity* of LOVE

or HATE energy, by the Dual Being of the Soul in HADES, which it originally possessed as a Love-energy only, when, before evil was known, the soul as a single Unity resided in the eternal mode of life.

### *INTUITION AND INTELLECT.*

Owing to the scale on which this work is written we have no time to go minutely into the question whether Cosmic Perceptivity is both intellectual and intuitive in quality. But Intuition may not improbably be definable as an instantaneous reference of many indications to one centre. That centre will be properly located both in proportion as the sense-perceptions, which are the instruments of thought, are in proper working order, and, at the same time, as the intensity of the highest perceptive energy—LOVE or HATE—augments, and with its augmentation increases the scale on which the indications given by sense-perceptions are moved out from the centre of reference which the whole living Unity is endeavouring to locate.

On the other hand, intellect is probably definable as a deliberate Time co-ordination of indications given by sense-perceptions. In its working it is analytical rather than integral, and the results it secures are less immediate, but more accurate, as it has time to make secondary corrections regarding the relative credibility of each point of indication.

### *COSMIC PERCEPTIVITY A FUNCTION OF INTENSITY OF POLAR ENERGY.*

The important fact to remember, however, is that *both under the integral working of Intuition or the differential working of Intellect*, the accuracy of the conclusion ultimately drawn by the living unit will vary directly with the force of the impact which, as an energy, moves out the whole scale of the perceptive picture to a greater inclusion of detail, and therefore to a greater degree of contact with all adjacent facts. Now, since in the case of man, the impacts are the polar energies of LOVE and HATE, we may conclude, generally, that the Cosmic Perceptivity required to give the

proper scope to the play of these polar energies will therefore have to be mechanically capable of enlarging in scale up to a final maximum extension of WILL-area, and that this will vary very largely for different individuals in direct proportion with the intensity of the quality of the polar energies when these are retracted into absolute energies in the Being in HADES. Or, in other words, each soul in HADES, although it is dual, has a particular intensity of energy both for its LOVE and HATE qualities, and this quality of energy demands a particular co-ordination on a lower mechanical basis of the sense-perceptions by means of which the differential unit—MAN—is put into contact with all material phenomena. And since all living organisms build themselves up from one cell, we may conclude further that the particular individual cell must possess a particular degree of appropriation of all material indices, although in structural form it will always be similar for all units of the same genus.

### *THE AGE-LONG BUILDING UP OF COSMIC PERCEPTIVITY.*

Returning, then, from this general conclusion as to the particular quality of each individual cell for each unit of a genus, to the questions of Ferocity and Docility in the animal kingdom, we shall see that the ultimate dual Unity of the Soul in HADES before it can obtain a locus for expansion from its own appropriate germ-cell, may have to wait countless ages while the expansion of its lower indices, *in conjunction with expansions of the same order from all other souls in HADES*, are gradually building up the whole of the phenomena of the Stellar Universe from the electron to the molecule, from the molecule to the primary cytod-cell, from this primary cell to the first living man, and lastly from this first living man to the higher degrees of Cosmic Perceptivity now being exhibited by civilised man. Now, since higher differences must practically vanish so long as a lower pair of implicated indices are temporarily governing the process of Expansion and Retraction, all effects up to the highest level of the self-expression of any particular soul must

obviously be due to a simultaneous expansion from all the ultimate unities; that is, from all the souls conditioned by the HADES mode of Being. Hence, up to the level of man, all effects are really being produced by the inter-crossing of similar sets of Indices from souls or Beings which are located at different relative points of the HADES sphere,\* *and it is to this primary difference in position that we must therefore attribute all heterogenous effects throughout the Stellar Universe*, whether we consider the relative spacing and magnitudes of the stars, or the gaps that occur in the gradations of vegetable and animal life from the cell to physical man.

#### *THE ULTIMATE ORIGIN OF THE EVOLUTION OF MATTER.*

As regards the evolution of matter from the electron to the final Unity of Control of the Stellar Universe, we must refer the Cosmic Expansive Power which is in action upon the different finite Souls in HADES to the immediate contact of the Benevolent Will, which is a *willing* expansion, the nature of which is Love in UNITY, and the name of which is the SON OF GOD.

#### *THE ULTIMATE ORIGIN OF THE EVOLUTION OF LIFE.*

As regards the evolution of organic life from the CELL to MAN, we must refer the Expansive Power to the establishment of a contact between the WILL of the Son of God and the WILL of the Eternal Father, whose WILL is an ultimate circumscription of all energy, and life, and Whose polar energy itself contains the Life-Principle.

#### *REAL MEASUREMENT OF BEINGS IN HADES.*

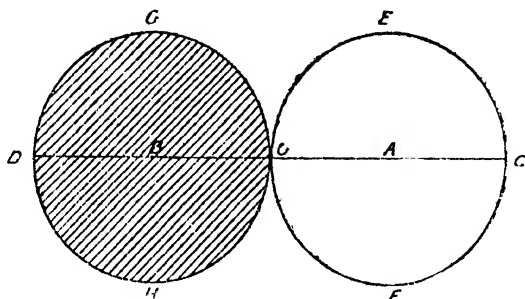
Now we have seen that each dual Unity of the Souls in HADES is probably characterized by a difference in the *intensity* of their ultimate LOVE and HATE energies. We cannot, however, measure any whole in terms of intensity:

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\*This is here called a *difference in position* merely because we can only speak in terms of the ideas of the differential life of Time. The real differences are obviously differences in the content and quality of the ultimate force.



we must couple this at the same time with the idea of an area over which that intensity is acting. The average case will therefore be a conjunction of two equal areas, each animated by a certain intensity of ultimate energy per unit of area; and we may represent this idea by drawing two equal circles in contact on the same axis which forms their common diameter as under:—



**DIAGRAM 14.**  
**The Dual Soul-area.**

Here we have two circles in contact at O; CAOBD being the common axis; the radius AO of the white circle being equal to the radius OB of the black circle; and  $p_m$  being the common intensity of the energy charging either circle. If we are asked, What can keep two dissimilarities in contact? we reply, The Ultimate Circumscription of WILL which in the major Category of Reality is controlling the Cosmic Powers of both good and evil in the Second Category.

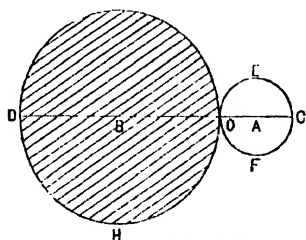
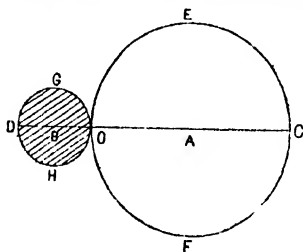
Let us now assume that *through the Retraction of lower indices in the differential mode of life* the areas of the two circles have become so modified that in one case the radius of the white circle, and in the other case, the radius of the black circle, sinks to half its former value. Then since nothing can have occurred to annihilate energy these two cases can be represented graphically as in Diagram 15.

For the particular case here considered, *viz.*, that of a reduction in the value of one radius by one-half, the radius of the larger circle will increase in about the ratio of 1.325; as this increase leaves the sum of the two areas as it was before.

**VARIATION BETWEEN THE TWO ULTIMATE PARTS.**

Now, the picture here given represents, as far as we can express the facts intellectually, the kind of variation in strength of control that must take place between the two parts of the dual personality of the Soul in HADES *as a result of the retraction of indices from below when the indicēs retracting are only one degree lower than the ultimate energies themselves.*

According to the whole representation of facts given by Nature, the loss of the relative intensity of the energy of still lower indices is so rapid (it varies with the increase in their

**DIAGRAM 15(a).****Hate increasing in the Soul-area.****DIAGRAM 15(b).****Love increasing in the Soul-area.**

area of control) that any lower pair of indices not next to a pair of indices under consideration can have no directly appreciable effect upon that latter pair of indices. In man's case, therefore, it must be his actions of obedience or disobedience to the Cosmic Benevolent Will that cause a variation, when retraction takes place, between the two areas OECF and OGDH of the Ultimate LOVE and HATE energies. For these energies issue from the upper hemisphere of our Sixth

Circle on to diametrically opposite points on the lower hemisphere of the same circle, where they become conditioned differentially in the fact that they cannot both appear in the same moment of Time. Hence it is from beyond the perimeter of the Sixth Circle that retractive effects must issue, and any point beyond this perimeter falls within the sphere of Cosmic Perceptivity, which is a Phenomenal Idea resulting from a contrast in action between Obedience and Disobedience, as soon as an energy-impact secures, as it must secure, definite action of a plus or minus kind.

*WERE THE ULTIMATE PARTS ORIGINALLY  
EQUAL OR UNEQUAL?*

To proceed, then, we cannot yet say whether, at the moment that the pressure of the Ultimate Circumscription of Will was applied centripetally, *i.e.*, from outside towards the circumference where infected life first appeared in the original Creation, all infected life first appeared as dual Unities of equal areas of good and evil energy, as in Diagram 14, or whether large variations between the areas had already taken place as in Diagram 15. One thing we do know, however, *viz.*, that since that moment the increase in area of one circle at the expense of the other can never have proceeded to the limit of the entire disappearance of that latter circle, so far as the effect of Expansion and Retraction is concerned, inasmuch as we have shown that the entire elimination of one circle can only be effected through the direct application of energies of the Second Category of Reality at the focus of cosmic expansion. This process of elimination has been termed by us *Re-creation through Diffusion* under the influence of the tractive power of Re-absorption into Unity (*vide* Secs. xc to ci).

Hence, as regards the influence of the black circle or the white circle of the ultimate will of Beings in HADES, we can say that both have always been operating on objects formed through lower indices ever since Time began; and that the energies issuing from these circles have always varied as regards their relative line of direction through the focus of Cosmic Expansion, because all Beings of dual Personality in HADES must have possessed *ab initio* their own intensity

of LOVE and HATE energy, and the differences in these intensities may be regarded as a difference in position relative to the focus. But for the moment we cannot say whether at the beginning of Time the joint areas, the white and the black, were equal or unequal in each case.

This question, however, is probably capable of being solved in favour of the supposition of equality by the following argument, which brings us back at last to the problem of Ferocity or Docility in the animal world. This particular aspect of the circumstances of non-Cosmically Perceptive organic life we have selected merely because it constitutes an outstanding land-mark in the general problem.

If the ultimate energies were unequal at the first moment of Time, it is implied that differential action of a kind which the Creator could not immediately control had already taken place. If, then, His Circumscribing Will had not been exercised equally in all directions, in certain directions, the black area must have wholly absorbed the white area (since the movement was then by hypothesis from white to black) in the absence of compelling limits. But this entire elimination of the white area must have meant *Spiritual Death* and of the fact of the occurrence of this Death in certain cases all infected Souls must have been conscious. But if conscious of these horrors could they have required the whole enormous machinery of Time which is designed to make good perceptive of evil and evil of good? Or are we to assume that once sin infected a soul its power of complete absorption became irresistible? If so, how could action from the Ultimate Centre of Life have been so arbitrary that in certain cases infection spread further than in others?

#### *THE PROBLEM SOLVED BY THE FACTS OF THE TIME-LIFE.*

Now, at first sight, when we turn in the other direction, to the differential mode of life in Time, it might seem that, if we attribute all formation to an inter-crossing of the will-energies in lower indices and to the impact of these energies

upon forms already constituted through lower expanded *and* retracted indices, we could get no relatively dark or relatively bright rays at all if all the ultimate areas of energy (our white and black circles) were in each case a pair of equal circles, although for different Beings these circles might vary largely in size. But in arguing thus we should leave out a factor of vital importance— that of Environment. The white rays, although always accompanied by dark rays, can establish their own effect with a relative predominance *in Time* if they fall on areas or material or circumstances which more readily yield the food required by the Growth which is about to be promoted through their impact.

### *WILL-RAYS OF LIFE ARE SELECTIVE.*

Let us remember that it is really the rays themselves that are exercising *selection*, not the objects on which they fall, for since Selection is a new principle above the molecular level, it must first occur as an impact, or as an essential energy in comparison with the will-area on which it falls, before, in consequence of its incidence, the CELL begins to manifest the same kind of activity with regard to Time.

But here an objection may be raised in the form, Have you not already begged the question by assuming that the environment is already differentiated to the extent of providing different kinds of food, conditions, and circumstances?

We reply, No, this is not an assumption but a necessary consequence of our data. For we have arrived at the conclusion as regards the ultimate energies in Beings in HADES that these vary in intensity. Hence there exist centres of Force of greater or less absolute energy, whether that energy is regarded with reference to its expansive or retractive effects. Hence we have for distribution from the highest to the lowest level of Expansion different quantities of energy located at different points in the sphere from which all energy issues. Therefore we have to break up these differences of energy from the highest level, where it is energy itself, down to the lowest level, where its effect is reduced merely to a point of application, through intermediate levels where at each new

level some different quality of the integral or absolute energy is liberated. But this subdivision of the absolute energy is obviously equivalent to a reproduction of the Cosmic Indices through the existence of which in Expansion or Retraction we have shown all Formation to be attributable. Therefore, at any given level above the furthest limit of Expansion, the Stellar Universe must be differentiated in form, or heterogeneous in character, through the working of the law, which we have already inferred, that the ultimate Centres of Force as regards differentiation in the Stellar Universe are Beings in HADES of a double personality, each having their own intensity of LOVE and HATE.

Our propositions are therefore established :—

First, that at the primary level of organic life the environment is already differentiated.

Secondly, that the Will-rays issuing from Beings in HADES are there *selective* in character.

### *PARTIAL SEPARATING OF THE WILL-RAYS OF LIFE.*

Hence the deduction immediately follows that these rays are there beginning very sensibly to separate out from each other towards the final and absolute polar separation of quality which distinguishes Energy when it is absolute in the form of Being in HADES.

Accordingly, the phenomenon of Ferocity in certain animals is wholly dependent upon such an admixture of the two kinds of rays in inter-crossing that the black rays are largely predominant and are selecting a particular kind of food and environment for the building up of ferocious animal forms, since Ferocity is merely a reduced characteristic under Perceptivity of the essential energy of HATE. Similarly docility is the analysis of the reduced rays of the energy of LOVE as that energy appears beneath the level of Obedience, which is one of the two implicated Cosmic Indices which cause Cosmic Perceptivity to become translated into activity.

***GREAT FORCE OF THE PRINCIPLE OF SELECTIVE SEPARATION.***

The immense force of the principle here established can be broadly understood when we reflect that, on this selective action of the lower indices of the ultimate polar energies, it depends whether all the forms of life in the organic world are on the whole exponents of the qualities of serviceableness or of disservice to the best interests of the higher forms that stand above them. But since none of them can be wholly good or wholly bad, either good or evil can be derived from all lower forms by Phenomenal Units possessed of a higher WILL-power through their appropriation of a greater number of pairs of Indices. Whether good or evil will be derived depends wholly on the manner in which that higher Will is utilised.

As regards man, the same principle clearly means that, if he makes LOVE his ruling principle in selection, LOVE itself will continually guide his footsteps towards higher degrees of association and dissociation, so that at all times he will be hedged round by the changing environment necessary to promote his eventual liberation from evil whether internal or external.

***THE DURATION OF GENERA FIRST DETERMINED BY THE RELATIVE RATE OF COSMIC RETRACTION WHERE THEY APPEAR.***

Before closing this part of the subject we may note that the length of continuance in Time of any particular genus is really governed by the *relative rate of Cosmic retraction* at the point where the genus appears. Both Expansion and Retraction must obviously be more rapid at levels where the area of expansion is much reduced and where its energy is correspondingly increased. These are the higher levels. Now the spirit fulfilling animal and vegetable forms does not retract into its own unities in HADES, because this spirit is merely the effect of a particular inter-crossing of the lower WILL-rays of man's soul in HADES as they are propelled

expansively outwards by the Cosmic Benevolent Power. Hence when they retract they retract back to the source from whence they issued, *i.e.*, to the dual personality of the Soul in HADES. But we must remember that these Centres of Force are the last of all to express their highest qualities and that these highest qualities when expressed become the non-synchronising passions of LOVE and HATE in physical man. When, therefore, man appears, Retraction as regards the individual man has proceeded up to a point which is the WILL-area upon which these polar impacts fall. Hence the lower indices have then been withdrawn from all the spheres of still lower indices. They have moreover been withdrawn absolutely, in spite of the fact that man's consciousness may pass back into, and again return from, HADES. For the great principle of the Economy of Formation, to which we shall presently allude in detail, here appears, and obviates the necessity of re-expansion taking place again, through a slow building-up from the free cell, through free vegetable and animal forms, to the level required for the individual man.

### LAW OF THE ECONOMY OF FORMATION.

Here we may say in brief that Nature retains any level of Formation represented by any particular species *through the apparatus of Reproduction*, so that the CELLS representing the mechanical basis for the evolution of any new unit of that particular genus are retained in a highly retracted form, no longer free but imprisoned within the reproductive organs of the female. In this manner the originating CELL, although relatively to lowest living free cells it is highly retracted, is less retracted than any other CELLS of the parent body in which it is contained. Hence, on fertilization taking place, it is relatively plastic and begins to develop towards a new unity of the same type as the parent by a very rapid cycle of changes, imitating the phylogenetic stages of structure-building by means of which Nature had laboriously constructed the particular degree of Perceptivity represented by the genus of which the mother is a unit. What is really happening is that the expansive impacts when first falling on the fertilised



cell find it already modified far above the level of the quality of the impact which is first in order of expansion and therefore lowest in order of energy. Hence these impacts become *retractive*, i.e., they accumulate material instead of pouring in energy; and this accumulation is necessarily governed by the same set of conditions regarding the disposition and modification of material round the originating centre which Nature has followed from time immemorial, and which the CELL itself reflects in the particular number and elements of its *chromosomes*. Hence energy continues to pour in from the higher indices, and these as continually retract and accumulate matter, until a balance is at last obtained in the germinal appearance of the indices which are the highest appropriated under the WILL of the genus. To understand this process better we should regard the Index of Cosmic Perceptivity as being divisible into a large number of subsidiary perceptive indices, or sense-perceptions, and we should for the moment regard these subsidiary perceptive indices as the indices or energies referred to in the foregoing description. This differentiation is really necessary during investigations into the higher levels of life, because the energies or Cosmic Indices are becoming far more intense in their approach to the ultimate polar energies, the qualities of which, it must be remembered, are not exhausted by a summation of lower indices although these lower indices are contained within them.

*POLAR INDICES NOT A MERE SUMMATION OF  
LOWER INDICES.*

Thus, although we have determined that the following indices are all LOVE-Indices and that their energies are relatively less dominant but more expansive in the order here given :—

Obedience	...	...	...	...	...	...	(i)
Physical Energy	...	...	...	...	...	...	(ii)
Expansive Pressure <sup>4</sup>	...	...	...	...	...	...	(iii)
Linear Appropriation	...	...	...	...	...	...	(iv)
Unity	...	...	...	...	...	...	(v)

Yet we cannot say that the polar energy of

LOVE = (i) + (ii) + (iii) + (iv) + (v), for the real equation is :—

LOVE = X + (i) + (ii) + (iii) + (iv) + (v).

LOVE, that is, in its issue from a pole contains qualities represented by X which we cannot exhaust until we arrive at the pole of Unity, or pass into the life-centre of the heart of the Son of God.

***THE VISIBLE FORM OF A LIVING UNIT DOES NOT  
HOLD ALL RADIATIONS THAT PASS THROUGH  
IT FROM THE ULTIMATE CENTRES  
OF ENERGY.***

Our argument has thus brought us to the recognition of the Law of the Economy of Formation, and our recognition of that law has the effect of convincing us that, so far as regards the energies of living men and women, the lower indices of these energies are not accomplishing new formative effects in energizing lower organic life. Hence we might argue that *to the extent of the presence of the millions of men and women who have lived on earth since man first appeared on earth* a fund of energy formerly sustaining vegetable and animal life must have been withdrawn, and therefore lower organic life must die out in proportion as the number of the human race increases. But this general deduction is, of course, very largely modified by the fact that this tendency is being greatly counterbalanced by the direct Will-action of man in preserving vegetable and animal life. And if he is indeed *conditioned* by this preservation we may conclude that before he can expand into a physical body his Will-rays in their lower indices are still informing animal life and vegetable life of all the more serviceable types. This idea may be difficult to follow, for it will be asked, Where does this energy come from? But to this we should reply, Man's visible form in no way absorbs his integral ultimate energies of Being. This is an entirely false way of looking at things. His lower indices have already rayed out into all the infinities of space, and in their retraction, which at that level is nearly complete, have formed all the myriads of stars and nebulae.

His physical being is now merely the focal point of his own ultimate energies of LOVE and HATE, and for that very reason the focal points of all his lower pairs of indices must move further out towards the limits of expansion as his indices are lowered in order of intensity of energy. Hence there is an *a priori* reason for supposing that his reduced perceptive energies, although not his cosmically perceptive energies, are still in action where they are required, that is, to energize the vegetable and animal kingdoms. If so, his Cosmic Perceptivity is now *through integral selection*, i.e., through the combined selection of all living multitudes of men and women, energizing and maintaining in life all serviceable forms. But this selective energization is not the only influence at work, for we still have the unselective energization due to the issue of WILL-rays from souls which have never yet appeared in the body.

*WHEN HIGHER FOCAL POINTS APPEAR ALL LOWER  
FOCAL POINTS BECOME ESTABLISHED*

Upon giving their due weight to all these corroborative indications we cannot avoid concluding that the real effect of the action of any higher pair of implicated indices at their own focal point is not to withdraw but to permanently condition all lower indices. At the highest focal point *all indices are in action* fashioning the form of the unit through Retraction and Expansion. At the focal points of lower indices, or rather around those focal points, there is a dispersion instead of a concentration of WILL-rays, but this dispersion has become permanently conditioned through its having a definite reference to the higher focal point. Applying these conceptions to the case of the individual man, they mean that *the lower indices are only active in maintaining forms of life through which the movement towards Cosmic Perceptivity in man has passed*. Besides this particular movement there have been many other partial movements through the spread of WILL-rays over the environment *in all other directions*. But these movements have failed *simply because they have diverged from the true line of Perceptivity which has gradually built up the Cosmic Perceptivity of man*. Along this line, all forms, whether animal or vegetable, are being maintained through the dispersion of the lower Will-rays of man, and the area of these forms increases in extent with enormous rapidity as we move down the line from the higher mammals towards vegetable life, inasmuch as the area of the WILL-rays is itself through Dispersion extending symmetrically with the extension of Objective Area.

This maintenance of partially perceptive forms which lie centred on the directing phylogenetic line from the original CRIL to MAN is, however, as we have said, being still supplemented through the emission of WILL-rays from Beings in *STADRS* who have never yet become cosmically

perceptive. From these rays, which have not yet retracted up to the focus of Cosmic Perceptivity, a certain disturbing action must result as regards lower formations, but it must be restricted within narrow limits owing to the fact that these rays must, *ex hypothesi*, emanate from Beings of an average high order of Cosmic Perceptivity. For the energies which are more intense must pass last out of the focus of expansion; hence they are only waiting to enter into man because the general level of Cosmic Perceptivity has not yet advanced to their own level. But from this argument we must not conclude that all new-born units of the human race are of higher essential Cosmic Perceptivity than those that have already lived and died. In the first place, many of these latter must return again to the earth-life, and, in the second place, although the tide is increasing in volume it is increasing in height only at its crest. The reason governing the delay in incarnation of many Souls is merely that there have hitherto been an insufficient number of units to form, under pro-creation, the particular structural formation of the CELL required as a mechanical basis for the reflection of the qualities of a particular Soul. That is to say, with an increase in population, the integral analysis of all the Indices appropriated by man is being slowly but surely filled up in all its parts.

#### RETRACTION SEPARATED FROM EXPANSION BY SELECTION.

A final caution may be added with regard to this part of the subject. The entry of any type of organic life is governed by the law that Retraction must have advanced to a point only infinitesimally below the point of entry of the highest Cosmic Indices, or subsidiary sense-indices, ultimately appropriated by the unit, and that the highest point of Retraction is only kept apart from the highest point of Expansion, through the expedient of Selection, which prevents Time becoming dominant in its assistance of retractive forces, and affords the living unit a power of determining in what particular way the forces of Retraction shall operate. Since the living unit thus itself determines the line of attack of Retraction, it can take steps to meet and defeat it, at least temporarily, by taking in nourishment and providing material to be broken up by the forces of Death, or buffers to ease the shock of their collision. *All this time it is also providing scope for the entry of the higher indices.*

#### THE LAW OF THE CONSERVATION OF ALL EFFECTS THROUGH THE ACTION OF RECOIL.

In speaking of the expedient that Nature adopts in building up all organisms from CELLS contained within the reproductive organs of the mother, we said that the whole process was regulated by the Law of the Economy of Formation. But this Law of organic life is in itself merely a subsidiary part of the working of a much broader law, which operates throughout the whole of Nature, whether organic or inorganic, to wit--the Law of the Conservation of all Differential Effects through the Action of Recoil.

To understand this law we must first recall to mind the truth that all Impacts have to be regarded as energy in relation to the pair of Cosmic Indices which, under implication, form the area or substance on which the impacts descend. This truth holds good as regards any two adjacent areas of implicated indices, however low they may be in the scale: the upper area discharges impacts on the lower area, and these impacts have to be thought of as absolute, although not ultimate, Force or Energy. At each lower stage, it is true, the relative intensity of this energy becomes enormously reduced in comparison with the quality of the energy that the impacts inherently possess on the next higher area; yet energy is present, although in a constituent form, and all the effects produced have to be measured in terms of TIME and work accomplished.

#### *THE BALANCE BETWEEN EXPANSION AND RETRACTION.*

If we bear this principle in mind we shall have little difficulty in seeing that, to whatever degree Energy is exerted in Expansion, to a similar degree but in an opposite direction Energy must also be exerted in Retraction. The visible effects are, however, enormously different as regards man's apprehension of them through Perception. For the Integral Retractive Energy reveals to his mind the idea of objectivity through the accumulation of matter round each new centre of disturbance, while the Integral Expansive Energy does not reveal itself at all as matter, but rather in the activities it succeeds in impressing on the constituent parts of each new Unity of Control which Expansion, together with Retraction, succeeds in establishing at each higher level of implicated indices. At levels above the level where Time and Physical Energy become integral, i.e., above the level of the purely material integral Unity of the Stellar Universe, which we have placed on the perimeter of our Fourth Circle, the Integral Expansive Energy is seen in what we are accustomed to call *life*, while the Integral Retractive Energy reveals its effects in the objectivity of all organic structural forms.

*PERCEPTIBLE EFFECTS AND ULTIMATE REALITIES.*

But while these are the perceptible effects of each Principle, perceptible effects are one thing and the ultimate realities underlying effect another. This distinction holds good especially with regard to the present problem. For it would be more accurate to say that Objective Form is everywhere a screen always erected between Retraction and Expansion *through their combined influence*, which thickens and becomes more complex in its structure as Retraction pushes back Expansion into the fields of more intense qualities of energy. But as Retraction is moving forwards towards more complex material forms, while Expansion is retreating backwards towards stronger re-inforcements of Energy, we are logically compelled to look on the former Cosmic Force as associated with Matter and the latter Cosmic Force as itself an efflux of Energy.

*EXPANSION REGARDED AS ENERGY,  
RETRACTION AS MATTER.*

Apart, however, from this conceptual method of representing to ourselves the two controlling Cosmic Principles, if we wish to express the real quality of the two Forces in accurate and scientific terms, we must clearly call Expansion the *energy* of Expansion, and Retraction the *energy* of Retraction, or the energy of Recoil. For we have ascertained that the whole process is really the result of the exercise of WILL-PRESSURE from two Cosmic Spirits upon the dualities of WILL-AREA of Beings in HADES, which dualities are forced into an impermanent Unity of Control through an Ultimate Circumscription of WILL. We have seen, moreover, that since all the forms in the Retracted and Expanded spheres, *viz.*, HADES and Stellar Universe, are themselves dual, no single-pole unit could ever be established through activities issuing in all directions from dualities *except through the occurrence of Retraction in the Benevolent Cosmic Power itself*. But the energy then set up at once becomes relatively dynamic, when compared with the rotatory movement of life out of, into, and back from HADES, and our present investi-

gation is concerned with the latter relatively static pressure-effects.

### THE ENERGY-SHOCK OF RETRACTION.

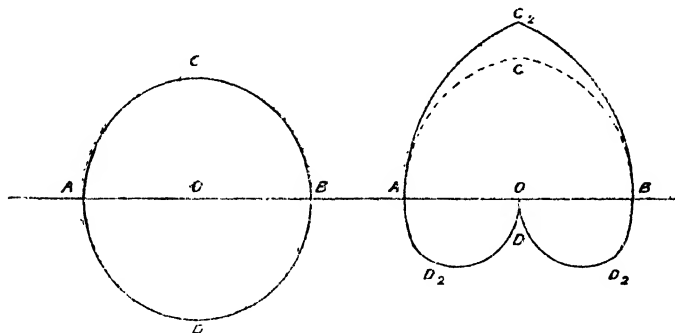
When, however, we consider the phenomena of Retraction and Expansion in the joint HADES and Stellar Universe sphere *per se* as resulting from the pressure of the two Cosmic Spirits, without regard to the tractive power of re-absorption into Unity, we again have to talk of the higher indices as being *energies* in comparison with the retracted accumulations under the lower indices on which they fall as impacts, until we finally come to the polar energies of LOVE and HATE when both kinds of energy become impacts independently. But since an impact, as we have seen, is always relatively to the form on which it acts, an energy, the initial index of Retraction, *vis.*, *illimitable divisibility*, which declares itself at the furthest limit of Expansion, when that limit has been reached,—this index, in necessarily becoming an Impact when the idea of Unity is dissipated with the manufacture of the ultimate and most minute particles, *also becomes an Energy*. Hence there is a *shock* in all Retraction—a shock due to the application of Energy—and this shock, however minute it may be at the furthest limit of expansion, must have its effects registered (although the registration may be delayed through contact with intervening forms which these minute shocks help to manufacture) eventually right up to the ultimate seat of the issue of energy, *vis.*, the dual Personality of the Soul in HADES. But further, since it is not merely an *energy* which thus registers itself but an energy acting from some ultimate point of direction, the direction from which the shock has proceeded will also be registered. If, then, this is true as regards the ultimate particles where the energy-shock and the point of occurrence are respectively least and most distant, it will be true as regards the formation, time of formation, and method of formation of all higher unities of control which are formed at points nearer the focus of expansion than the ultimate particles. Hence the law will hold good generally:—that all effects produced through Re-traction in the differential life of Time will eventually be registered in the seat of the ultimate polar energies of the Soul in HADES in the order, *method, and energy* with which they originally occurred.

### THE MECHANISM OF THE CONSERVATION OF ENERGY.

The real significance of this conclusion can be demonstrated more clearly by graphical means. Let ACBD represent a homogeneous elastic mass capable of altering its form upon the reception of any impact, however minute. Before it has experienced any impacts at all, its shape, other things being equal, will be circular, or symmetrical about one axis. Let us now try to imagine that the *ultimate Time-energy* which belongs to the duality of the Soul in HADES is a constant quantity in each individual case, and let us represent it as a circle, each element of area of which is charged with a particular degree of some still more ultimate energy. We will then consider how the emission of this energy is related with the cosmicly perceptive unit—MAN.

*LIFE IS AN INFORMATION OF A UNIT WITH THE HIGHER INDICES.*

Remembering that the law regulating the presence of the Life-principle in any unit is that Life is the result of a contractive pressure of the Ultimate Circumscription of Will upon the two Cosmic Spirits (i.e., the Cosmic Benevolent Will and the Will of the Spirit of Evil) which results in the energy of Love in the Cosmic Benevolent Will forcing the Love-energies possessed by all souls in HADES into Expansion through the Cosmic focus, we can see at once that, *so long as any unit is alive in the Time-life, it must be informing itself with the energies of the higher indices, and that the quality of these indices must approach nearer to the ultimate degree of intensity of the polar energies—LOVE and HATE—possessed as absolute energies by the Soul in HADES, in proportion as the living unit with which that Soul is linked advances towards the event of physical dissolution.* This deduction follows immediately from the fact that the lower indices move out first into Expansion and are the first to become retracted. So long,

**DIAGRAM 16.****Expansion from, and Retraction into, the Ideal Soul-area.**

then, as life is maintained in any living body, Death must be attacking it from the exterior, while energy pours into it from the interior, i.e., from the highest centres of the nervous system.

*THE IDEAL COSMIC PROCESS OF EXPANSION AND RETRACTION.*

If, then, we turn back to Diagram 12, we shall see that, since Expansion first begins along a line infinitesimally to the right hand side of the axis OE, Expansion, integrally considered, persists throughout the whole rotation from OE through OS to OK. On the other hand, since Death cannot attack a living unit until that unit is alive, and consciousness is not attained until the highest polar energies (in the case of MAN) begin to act on the underside of the axis OS, the persistence of Retraction, when it is integrally considered, is measured by a rotation from OS through OZ and OK to OE, where it ceases.

Hence the rotation from OE to OS represents the embryo stages of organic life, and that from OK to OE the successive dissolution of all



subsidiary unities of control which form the pyramid of life of the living unit. But, *under the law of the Economy of Formation*, Nature has really succeeded in diminishing the duration of the Cosmic formation and integration of all subsidiary unities of control from OE to OS by adopting the expedient of building up the new unit from a CELL, which, in a high state of retraction within the mother, already embodies all the essential qualities of life below the level of the highest indices that, as impacts, are giving life to the mother herself. Hence the points both of the origination of the new unit and of its Death as a Unity are practically made to coalesce with the horizontal axis KOS, and this amounts to saying that, *as regards any living unit*, Expansion and Retraction are at all times synchronously sustained.

If, therefore, we turn back to our circle ACBD in **DIAGRAM 16**, and regard it now at the moment when Time-conditions first begin to operate upon the formation of a new cosmically perceptive unit in the womb of a human mother, the emission of expansive energy from the ultimate centre of force in HADES must cause a contraction to take place along one side of any diametrical axis AOB, while at the same moment a protuberance begins to be formed on the opposite side of that axis along another diameter at right-angles to it. For the emission of energy must cause a loss in the area over which the energy per element of area is disposed, while the return of the same energy through Retraction must add increments to the area on the opposite side of the figure, which increments will dispose themselves symmetrically by a super-position starting from the opposite vertical pole C.

Hence, *so long as Expansion is governing the movement through its continued emission of Indices up to the maximum intensity of the highest of all Indices*, this movement of the supposititious area of Force ACBD, in HADES will advance towards the delineation of a heart-shape OD<sub>2</sub>AC<sub>2</sub>BD<sub>2</sub>O which is limited by the coalescence of D with O.

But when this limit has been reached, although the Objective Unit may be maintained for a period in the partial reception of the ultimate quality of the energy in the Centre of Force itself, it can attain to no further *quantitative* reception of this highest energy, and the principle of Recoil must therefore come into operation at the moment of the death of the objective unit.

#### *THE ENERGIES IN RETRACTION INSTANTANEOUSLY RELEASED AT DEATH.*

But here we must remember that Retraction, or the return of energy-rays into the HADES-mode, is not governed by the law of Time, for Time is a *differential* Index. Hence we conclude that, when the pressure of the Cosmic Benevolent Will is relaxed upon the Area of Force ACBD, this relaxation of pressure (which of course occurs when the Objective Unit dies) causes an instantaneous return of the heart-shape OD<sub>2</sub>AC<sub>2</sub>BD<sub>2</sub>O of circle ACBD when that circle is at work, to the original circular form ACBD of the Area of Force when that area was at rest before the beginning of Time as a cosmical conception. Hence the cycle of changes in the Area of Force itself becomes completed.

In speaking of the assumption of the ideal circle of a heart-shape during expansion we said that this movement would continue so long as Expansion is governing the situation. Our meaning is that Expansion in effect continues to govern the situation for so long as the Phenomenal Unit into which the ideal circle pours ultimate energy has life, and we include even the embryo stage, because it is only the emission of higher energies than Retraction is gathering up at any moment that enables the Phenomenal Unit to postpone the final victory of Retraction.

### THE INTRODUCTION OF DIFFERENTIAL EFFECTS.

Now at this phase of our argument we must pause to confirm the criticism which the intelligent reader has no doubt already made, *viz.*, that while we may have succeeded in representing to some degree the cyclic character of the emission and retraction of energy by the Soul in HADES, we have so far entirely failed to demonstrate how differential effects are registered through Retraction or Recoil in the ultimate constitution of that Soul. For the ideal circular form by means of which we have represented the energy-area of the Soul has returned to its original size and shape: and this return is equivalent, of course, to an admission that, in the highest exercise of activity under polar LOVE and polar HATE, there has been no variation at all in the quantitative areas of LOVE and HATE.

This apparent negation of all differential effects is, however, wholly due to the necessity of approaching the ultimate conceptions of any comprehensive theory of life by gradual stages. Effects of life are in all cases in reality necessarily differential; it may be said, in fact, that the case we have considered here is the one case that cannot by any possibility occur as a result of any particular individual life. We have been obliged to select it merely because it contains all the primary ideas, and the primary ideas only, that govern this part of our general subject.

### MAN UNDER THE WILL-ACTIONS OF LOVE AND HATE.

But let us now endeavour to pass beyond this ideal case into the question of the effect on the Soul-area produced by MAN under the Will-actions of LOVE and HATE. It is important to note that we say here "produced by man," not "produced in man," because the ultimate reference of action must be to the Soul-area, not to the ephemeral objectivity of the body and consciousness of any particular Phenomenal Unit, man. Our whole conception of Phenomenal Units is that they are more or less ephemeral in character in direct ratio, respectively, to their proximity to, or distance from, the Cosmic Focus of Expansion, when they have attained to their own proper Unity of Control, or effective appropriation of subsidiary indices.

### CONSCIOUSNESS.

Bearing this caution in mind, we must next endeavour to justify our implied assumption that the Consciousness of the Soul departs from Being and passes into MAN at the moment of his birth. The reason guiding us to this conclusion is that in all cases of organisms Conscious-

ness appears with life and disappears with death. Hence it is clearly an effect attributable to Expansion, and therefore in Man's case, when a mechanism has been built up for his utilization of all instruments formed through implication between Indices which are lower than those of LOVE and HATE, the expansive energy that begins to enter is, in quality, on a level with the ultimate energy of the Soul, *and the centre of decision of all issues has therefore in effect passed* within the mechanism of the human body, for it is not unreasonable to suppose that the Centre of Control, or Consciousness, will be found located at the Centre of decision of issues.

#### WILL.

Turning from Consciousness to WILL, the first fact that arrests our attention is that MAN is located directly, not intermediately, beneath the incidence of polar impacts, and yet in a sense is not beneath them, if by *beneath* we understand being of a lower quality than they are, for when retracted into Being he contains both LOVE and HATE. As a Phenomenal Unit he is sensible of the existence of both these polar energies, because their rays, which are of two kinds, are absolutely separated out from each other, and he comes into Consciousness from the expansion of one kind of them. In its highest category of action his WILL would therefore seem to be comparable to a power of moving either of two doors or valves, of which one shuts as the other opens, and *vice versa*. Being under expansive pressure and at the same time being beneath polar impacts, he experiences the effect of all lower indices (that is, he becomes cosmically perceptive), at the same moment that two kinds of energy from above *force him into responsive action to one or the other of them*; for it is, *ex hypothesi*, impossible for any Phenomenal Unit to remain irresponsive to an energy which is of a higher quality than any quality of energy it has itself appropriated. Hence it is only left to man to choose which of the two doors he will open, and, as he does so, its own character of energy transforms his Perceptivity into the activity of Obedience or Disobedience. That is to say, Perceptivity is in itself static until the dynamic quality inherent in all impacts charges it with the energy of activity.

#### ALL IMPACTS ARE DIFFERENTIAL AT THEIR POINT OF ACTION.

Regarding this analysis of the Will-action of MAN it is very important to remember the law that *all impacts must be subject to differentiation at the point of incidence*; and this differentiation in the case of the impact of LOVE or HATE on man is that *under the law of Time they cannot be synchronous*; hence they do not neutralize each other's action as regards incidence on MAN. Hypothesis requires a differentiation, and we cannot conceive what this differentiation can be unless it is that of non-simultaneity. In other words we may say that the whole law of the Time life is that it is differential; hence this condition must apply even as regards polar impacts *at their point of incidence*, for their point of incidence must be in Time or they would not be impacts.

Our point of view, therefore, amounts to this. No man or woman can be said to contain LOVE or HATE as essences, but they must always be admitting them in alternation as the energies of impact. These energies when admitted have the inevitable effect of prompting all lower activities towards a certain kind of selective action.

#### *WILL-ACTION AND THE SELECTION OF ENVIRONMENT.*

Here in fact the inadequacy of our simile of the opening and shutting of two doors becomes evident. A better representation of the truth is to say that man has inherent in him the power of selecting what kind of polar impact shall fall on him, because he is not mechanically but cosmically perceptive, and is therefore perceptive of the relative environments of the two polar opposites. By moving into the environment that on the whole characterises one polar energy he becomes more frequently subject to impacts from that kind of energy, so that his position then becomes that of keeping the door open to that kind of energy. These impacts are communicated to him through movements in others who, in certain phases of character (for human character has an immense range of analysis), give a better expression than he does of the perfect analysis of absolute LOVE.

#### *THE POWER OF IMITATION.*

If now he imitates this new kind of correspondence with Life, he inevitably sets in action all his lower WILL-indices, and this WILL-action converts the impact-energy into a particular kind of formation, which is the registration of a collision with Retraction under selection. Hence *retractive energy becomes solidified in him*, even although, under the highest kind of impact, the result of retractive solidification in an objective sense is often merely a modification of brain tissue.

On the other hand should he deliberately choose the lower kind of environment, by avoiding the resistances against which the expansive power of LOVE would force him, he is enabled to grasp a relative gratification of the sense or to secure a relatively high degree of possession of power over the merely instrumental Indices of life. But the gain is always accompanied by a relative loss in the control of the Love-Indices. Hence he becomes non-associative in character, and, in tending towards more complete isolation, gradually moves into the darker shadows of possession by HATE. The whole process is again registered by retractive solidification, but in this case the energies that are solidified become a fuel for the subsequent development or reproduction of HATE-energy.

*DISTINGUISHING FEATURES OF THE CASE  
OF MAN.*

Upon reviewing the considerations here put forward, we shall perceive that man's case is differentiated from that of all other animal life, in the fact that he is exposed to non-synchronous impacts from the essential *polar* energies of LOVE and HATE. At this particular position of Cosmic life there results a double action. Expansive pressure from Cosmic Love first forces him into a rational perception of his environment; he then begins to select; and, as he selects, polar energy of the kind selected flows in as an impact, forces him into an activity of its own special kind; and this activity, which is now the result of WILL-action after selection has been made, affects all lower appropriated Indices, and produces formation, or a solidification and registration of effect in the corporeal mechanism.

In the case of animal life, which is not cosmically perceptive, the expansive pressure from above produces a perception which is merely the perception of self-interest: it is not a perception of the probable interest of other life integrally considered, even to a small extension of detail, save in so far as the impact, which also in this case becomes an impact through the imitative capacity of the animal, already contains the altruistic character. Both in the case of Man and of non-cosmically perceptive animals, imitation is the effort to reproduce any particular perception, or reflection, of external surroundings. Hence the environment itself sets up a tendency to cause a solidification in any Phenomenal Unit of energies which latently register all the varied forms of purely material activity. Structure thus results which is the embodiment of repeated acts of imitation, and as all the time the growing unit is being moved up into the sphere of energies which integrally contain these activities, and which, in regard to the solidified energies are as Force is to matter, an actual free exercise of movements which the unit could at first only partially imitate must at length result from the specialisation of structure when moved by the (locally) essential energy of impact.

***TENDENCY GOVERNS THE ULTIMATE REFERENCE  
OF DIFFERENTIAL EFFECTS TO BEING.***

We now come to the final problem, How does man's selection of the environment of LOVE or HATE affect these energies as regards their quantitative disposition in the soul-area in HADES.

In order to answer this question, we must slightly alter our basic conception of the constitution of the soul when it is in Being not in Life. Hitherto we have spoken as if the soul possessed two polar energies, one LOVE and the other HATE. But now let us imagine that it possesses only one kind of ultimate energy, and that this one energy is fluid in such a way that—

LOVE = *The employment of the ultimate energy selflessly,*

HATE = *The employment of this ultimate energy selfishly.*

*Then, if the total amount of this energy in the possession of the soul is a fixed quantity for each soul, but a variable quantity for different souls, it is obvious that to whatever extent MAN opens the door to let in LOVE, LOVE will accumulate in him under retraction, and that this accumulation will be amassed at the expense of the quantity of energy that would otherwise be available to the power to HATE \**

Mutatis mutandis, HATE will accumulate in a retracted form in MAN at the expense of LOVE to the extent that his will opens the door to its entry and active energy.

Further, the white and dark circles of Diagrams 14 and 15 (p. ) will represent the relative tendency of the soul when it is in Being in HADES to employ the ultimate energy selflessly and selfishly respectively.

***COMPLETION OF THE CYCLE FROM RETRACTION  
TO EXPANSION IN THE CASE OF MAN.***

We have now explained the cycle of changes in the particular case of MAN as regards his employment of the ultimate energy, from the moment of his birth to the moment of his

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\*This 'accumulation' is really the enlargement of the next lower Index Area (Obedience) which is sensible only to impacts from LOVR.

physical death, and have also indicated how Death brings his soul-area (now composed of two linked white and dark circles) instantaneously back to two ideal circular forms, which are never equal in area, since by deduction this was the condition obtaining only at the moment of the first contractive pressure of the Ultimate Circumscription of WILL. The only remaining part of the cycle now left to explain is therefore the effect of the differences in area between these two circles, between the time of the first new movement into Expansion and the birth of the Phenomenal Unit, MAN. That is to say, how are we to relate this difference in area, which represents the effect of all the previous periods spent by the soul in the differential life of Time, with the next appearance of the same soul in a human body?

The solution of this problem depends entirely on the principle of the dispersion of WILL-rays under Expansion. It is not until the ultimate LOVE and HATE energies meet, but do not mingle, at the highest of all foci, that is, on the perimeter of our Sixth Circle, that Formation again begins under the WILL-action of the newly formed unit. Up to that point, therefore, all Formation is relatively *mechanical*, or in other words it must be a structural reflection of the differences in area between the two energy-areas of the soul, as well as of the particular quality of the whole energy possessed by the soul. As regards this latter point—the particular quality of the energy possessed by the soul—it is clear that every soul must possess its own particular quality of the ultimate energy, inasmuch as the association of all the units of the same order in any Category of Reality must amount to an analysis in parts of the quality which is only integrally expressed when all the parts are combined. Hence we conclude not only that every living soul varies with regard to its tendency to love or hate, but also that the quality of that love and hate is in every case different.

### *THE EFFECT OF PREVIOUS LIVES.*

Our general deduction, then, as to the part played by the static difference between the two areas of the soul during

Expansion amounts to this. All the effects of the previous human life have already been referred at the moment of the previous physical death to a disposition of the ultimate force *between two areas of opposite tendency* (our white and black circles), and the result of this reference has been not to alter in any way the total quantity of the ultimate force, but to make one of the two circles larger than the other. Hence, *since the reference is now ultimate*, the *physical* formation of the new living unit will be the same in all cases as regards the provision of physical mechanisms and their co-ordination, by reason of the law that even the pair of Cosmic Indices immediately beneath the highest pair of Indices in action on the unit are relatively at an infinite distance towards the furthest limit of Expansion from those highest Indices. But in the thickness of the ring that is defined by the perimeters of the two circles (here the Fifth and the Sixth) which are the two loci of focal points of the two pairs of Cosmic Indices, any relative position is the registration of a proportionate appropriation of the final integral differences between the two energies that are represented *in quantity* by the white and dark ideal circles of the soul when it is in Being before expansion begins. Hence, while Formation rapidly proceeds from a CELL in the womb of the mother which represents mechanically the ultimate basic differential and material constitution of the Phenomenal Unit, the influx of the higher Indices as impacts between the Fifth and Sixth Circles rapidly reproduces in the higher complex co-ordinations of sense-perceptions in the nervous system differences which, each at their own level, reflect the essential ultimate differences of the integral tendency to hate or the integral tendency to love. Accordingly, when the embryo at birth becomes cosmically perceptive, it is already equipped with a particular nervous temperament which will tend to restrict its activities throughout life into particular channels of expression, and will also tend to produce in it a tendency towards particular animal desires and particular altruistic impulses. Whether on the whole altruistic impulses or animal desires will afterwards preponderate depends entirely upon the sum of all the future determinations of WILL through



the selection of environment to accede to one or the other category of attraction. But it is quite obvious that a Soul which in HADES possesses a relatively large area of HATE-energy will experience a correspondingly great difficulty in avoiding steeping itself in the Time-life in the lusts that let in HATE.

### *THE TWO SETS OF CONTROLLING FORCES.*

From the point of view at which we have now arrived there is no barrier to our further perception that the developing man or woman is controlled psychically by two sets of forces. There is first the inherent tendency existing in the growing retraction of all but its highest indices, which we are accustomed to call its inherited nature, towards certain forms of selfishness or self-sacrifice, and there is next the perceptive WILL, which actually has LOVE and HATE and all lower indices under its own control, the formed by means of imitative selection, the latter as a sequel to that selection. In the growing retraction of all but its highest indices the whole process is being governed now not only by the quality of those indices, but also by their reference *in quantity* to the final disposition of opposite tendencies in the Being of the Soul. But since a child can seldom exhibit any great force of LOVE or HATE, its Will not yet having firmly appropriated all lower Indices, there is always time before its maturity is reached to teach it to love the good and hate the evil, in spite of its existing predisposition towards evil. In all cases Evil is, of course, a purely relative conception, for the perception of Evil depends wholly on the relative strength of the light diffused in the worldly environment in which the accident of birth places the unit. Intellect, which is to some extent a reflection of the intensity of the ultimate energy possessed by the soul, may easily appear in a high latent form in lowly surroundings. Whether it will be developed, and how it will be developed, really depends on the LOVE or HATE Will-action of the unit. As it develops under the WILL-action of LOVE a higher perceptive sense of both good and evil must always be attained.

**THE CONSERVATION OF ENERGY ABSOLUTE.**

In concluding this section it is desirable to call the reader's attention to the fact that, under the theory of life we have here put forward, there is an absolute conservation of energy everywhere throughout the Stellar Universe, when this is regarded as being linked with the Universe of HADES, *for the ultimate energy cannot be dissipated*, and as we have shown Retraction in the case of all organic life brings energy back again to its original static reservoir in HADES. Retraction does not, however, affect any of the physical energies contained in matter, but these are in no way dissipated. They are simply *eternally imprisoned in retracted forms* until the eventual accomplishment of all spiritual issues in Time brings about the final disruption of mechanical objects, and the separation of the Indices they contain. At that moment all energy will be returned to the Second, and thence to the Ultimate, Category of Reality. The process of re-absorption into Unity set up by the death of CHRIST does not alter this general conclusion, except that it is occasioning even at the present moment a gradual withdrawal of the ultimate energy into the Second Category of Reality, where it will abide until the dissipation of the Stellar Universe takes place.

**RELATIVELY STATIC CONDITIONS CANNOT END  
BI-POLARITY.**

It is desirable to refer to one other point. We have pointed out that were MAN to exercise his WILL-activity unendingly and uninterruptedly under LOVE, he would yet remain a bi-polar unit so far as the static forces of Expansion and Retraction between the Stellar Universe and HADES are concerned. Only one power can release him, the Cosmic death of JESUS CHRIST, which brought in the relatively dynamic energies of re-absorption into the Second Category of Reality. For, under statical conditions, although they accurately reflect all the highest laws of polar LIFE, man even in his best impulses betrays the bi-polar leaven. *His feet can never be clean* even in the highest physical footing: they must wait for cleansing by one who could walk on the Sea, and therefore needed no support from the material hand of MAN, for CHRIST was Himself supported in His walk and Being not from below but from above. Between Him and man there must always exist this profound and immense difference; His basic connection with Life is selfless, man's is cosmically selfish.

### ***SEXUAL REPRODUCTION AND THE LAW OF ECONOMY OF FORMATION.***

We have already dealt briefly with the cosmical expedient of raising the retraction of a living object to a point near the emergence into Expansion of its highest Indices by means of the specialisation of certain cells within the living mother into reproductive cells. So far, however, we have failed to touch on the question why reproduction above the level of the primary cell should be involved with the sex-division of organic units.

Now this law of reproduction through sexual coition is not in any way explained by saying that in no other way could a constant diversity in cell-structure be attained through the halving of the chromosomes of the maturation cells before the Sperm cell of the male coalesces with the Germ cell of the female. Unquestionably, provision has to be made by Nature for an infinite diversification of the structure of the egg-cells, so that out of these diversities, which are relatively infinitely great in number a less great number of cells may become the basic material reflections of the qualities of seeds only waiting for these particular formations to expand into them. But perception of the fact that a thing is required does not amount to an explanation of the principle under which the requirement came to be supplied. We must therefore look higher, and seek for an explanation either in relations between the Cosmic Indices, or to some condition under which those Indices appear.

### ***IMPACT AND INDEX.***

It is in the latter direction that the explanation is forthcoming. Expansion, even as far back as the Ultimate Circumscription of Will, is governed by the law that *Impact precedes Index as regards the point from which energy ultimately issues, but Index precedes Impact as regards the constitution of the Static area upon which Impact can exercise its influence.* Thus, absolute Life in the Eternal Father could not re-inforce the WILL of the Son of God in His government of bi-polar life in the universes of TIME and HADES until the Son of God Himself had passed into the Second Category of

Reality in direct connection with those Universes through the exertion of the Time-ward pressure of His WILL; nor again could the Beings in HADES expand into materiality until they had experienced the pressure of WILL in the love of the Son of God. In the first case, Absolute Life is the Impact, and LOVE conditioned by the Second Category of Reality the Index; in the second case, universal LOVE is the impact, and souls conditioned by the plane of Expansion are the Index. It is from this conception of the origin and conditioning of the most ultimate energies that we infer the fact of the Creation of the Stellar Worlds by the Son of God, and of the organic life within those worlds by the Eternal Father.

*FROM IMPACT TO INDEX AN ULTIMATE  
CONCEPTION.*

This whole conception of the priority of IMPACT to INDEX in references to the point of issue of energy, and of the priority of INDEX to IMPACT in reference to formation is therefore as ultimate as any conceptions that are conceivable, and it may therefore be held to be a great primal and governing law in all creational processes under expansion. Hence it will repeat itself in a modified form under whatever Category of Reality expansion is taking place. It will therefore be immediately obvious that when life, as seen in organisms, is the subject of our investigation, an *a priori* case has been made out for a specialization of all living units into two classes, one of which shall act in the position of the IMPACT and in the other in the position of the INDEX. Coupling this condition with the law of the Economy of Formation, which requires the provision of living cells within the body of a unit for reproductive purposes, it follows that, since this provision is an INDEX provision of Retraction, and like must act as like at any point of contact (although other polar qualities may also be demanded), a living Phenomenal Unit of the same generic order as the mother, who has assumed under hypothesis the INDEX classification, must provide the CELL for contact which is essentially characteristic of the energy of the IMPACT. But not only this, priority of action must also come from the male, and priority of recep-

tion from the female. The female must have priority of perception of the activity of the male, and the male must have priority of perception of response in the female.

*SEXUAL LOVE, A LOW FORM OF EXPANSIVE ACTION.*

The necessity for sexual reproduction as a reflection of an ultimate ultra-Cosmic principle is therefore proved, *if it can be admitted at the same time that the action of the male is an expansive action.* Now that this is also the case is obvious, for all sexual reproduction takes place under the influence of sexual attraction, and sexual attraction is merely a low basic material reflection of the higher energy of unselfish love. Every organism in fact is moved out of the lowest form of independent activity—which is to protect itself and find food—under the influence of the attraction of the female. In the case of units of the lowest form the same principle holds good even before the formation of complete sexual characteristics—contact takes place by the movement of the more energetic semi-male organism towards the less energetic but more plastic semi-female organism. In every case from the bottom to the top of the ladder of life the Life-principle then passes in from the Sperm Cell to the Germ Cell at the moment of contact simply because the action is the culmination of Expansion on both sides out of a still lower form of self-centred life activity; and it is at the moment of contact that the whole nervous system is most violently agitated into forgetfulness of all the normal habits of the lowest independent activities.

The arguments here advanced must not be construed as implying that in the case of man the act of sexual reproduction is in any way a means of escape from a self-centred life. By itself the act is always the lowest of all activities save those that are concerned with self-protection and nutrition. Cosmically perceptive man ages ago, in passing out of the purely animal life, passed into an environment in which love in its highest and most serviceable forms has no relation at all to merely physical associations with other units of his own order.



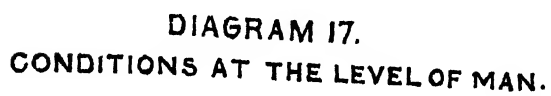


DIAGRAM 17.  
CONDITIONS AT THE LEVEL OF MAN.

CONDITIONS AT THE LEVEL OF MAN.

A. At this point of our argument we may expediently summarise the general consideration we have put forward with regard to organic forms, especially MAN, by extending the graphical representation of Cosmic Rotation so as to include our Sixth Circle. The explanation of this method has already been given between our Sections entitled '*Expansion and Retraction as Rotation*,' and '*Retraction and Expansion from Many Centres simultaneously*,' pp. to .

It need not therefore be repeated in our present Diagram No. 17.

In this case, if 2 divisions on any scale be taken to represent the radius of the innermost or Sixth Circle, that of the Fifth will be four, that of the Fourth, six, and that of the First, or outermost circle, will be twelve divisions, since in all there are six circles. The Second and Third Circles have not been drawn in this Diagram, as they are not required in an illustration of Expansion as it affects MAN.

Take the polar axes EOZ and KOS at right angles to each other, O being the centre or Cosmic Focus of Expansion. Set off along OK and OS distance OO<sub>1</sub>, OO<sub>2</sub>, equal to one selected division; or half the radius of the Sixth Circle. Then O<sub>1</sub>, O<sub>7</sub>; O<sub>2</sub>, O<sub>8</sub> are the *Poles of Dispersion* for the Fifth and Fourth Circles, respectively.

D. Now let us represent conditions under the idea of *latest expansive power* at the first moment of the movement of a Soul in HADES into expansion, instead of taking the other alternative view of *expansive work done* at any moment. The K E S O represents the HADES hemisphere; K E Z O the hemisphere of the differential Stellar Universe; and remembering that *the quality of the energy* (or particular Cosmic Index) *moving out into expansion at any movement varies inversely in intensity as its radius of action increases*, if we select X on the perimeter of the Sixth Circle as the position of a Soul beginning to move into the differential life of Time, we have the following relations between its ultimate powers of appropriating the different qualities of organic life:—

- (a) The range of its possible appropriation of the qualities of organic life lying between the CELL and Cosmic Perception, is given by the arc C.D.
- (b) The range of its possible manifestation of the Soul's own quality of LOVE or HATE from a zero quantity at birth to the full intensity of LOVE or HATE in the Soul in HADES, is given by the arc A B.
- (c) The range of its appropriation of the Ultimate Power divided between the LOVE and HATE areas of the Soul is *nil*.

C. For the first dispersion of the Ultimate Force is a dispersion from a polar integral impact issuing from X to Y into the Index-value OX or OY. This extension from a point to a line represents the relative



decrease in the intensity of the Index\* from a polar Index of LOVE or HATE to the dawn of the active implication at birth between Obedience and Disobedience which implication gives rise to the Phenomenal Idea of Cosmic Perceptivity. This dispersion has of course to be measured by cutting off the rays  $LO_1 A$ ,  $LO_1 B$  on the perimeter of the Fifth Circle, where Perceptivity becomes complete, and is therefore called *Cosmic Perceptivity*. This power of Cosmic Perceptivity is not in any way a relatively high power of employment of the different senses, but the attainment of a level at which all impacts cause a simultaneous *plus* and *minus* movement between the two areas of the highest, appropriated WILL-indices, here those of Obedience and Disobedience. It is only at this level that the whole WILL-area is divided into two distinct parts (See Diagram 5 in Sec. lii). At all other levels the WILL-area is undivided, and is as it were a substance formed at all points by an intimate chemical mixture between two different Indices. Perhaps a better parallel would be to say that only in the case of MAN is the WILL-area separated off into two parts, one a white part, containing all colour, and the other a black part, containing no colour. In the case of all animal and vegetable life the WILL-area is a composite of an immense number of small circles, some white and some black. As the Perceptivity of the forms increases, these circles increase in size while they decrease in number. Moreover, as the genus becomes more docile or ferocious, the white or black circles correspondingly increase in number. But if division is probably from what we know of cells, ultimately a two-division, the highest genus below MAN could never have less than 4 such ideal circles in the constitution of its WILL-area, of which either 3 might be black, or 3 white, for there can be no such thing in Nature as an equilibrium even beneath *reduced* impacts from the ultimate energies of LOVE and HATE.

D. We have now dealt with *the first dispersion*. The second dispersion is obtained graphically by measuring out another half-radius on either side of  $O_1$ ,  $O_1$ , to two points  $O_2$ ,  $O_1$  so that  $O_2 O_1$  equals two Index-values. Dispersion through these two new poles from a point M on the perimeter of the Fourth Circle will then give an arc CD, on the perimeter of the same circle, which will measure the Soul's latent power of appropriating all the mechanisms of organic life from the CELL up to Cosmic Perceptivity. As we pointed out before the powers of graphical representation are limited by the fact that the arc CD should actually be equal to the space  $O_2 O_1$  and the arc AB to that of  $O_1 O_1$ . In other words, *were there no objectivity in Nature*, each concentric circle would be infinitely distant from the next one, while the Sixth Circle would be infinitely distant from the centre O.

E. Now it is clear that although there are *three* inner circles drawn round O, there can be only *two* dispersions, because the absolute opposites of LOVE and HATE cannot enter into implication. They are

\* By 'the intensity of the Index' we mean the relative quality of its power of control or degree of approach to the Ultimate Force since the lower Indices have the greater extension in term of space the force represented by the Index increases in intensity as its objective manifestation decreases in extent. On this point the reader should refer to Note Beta at the end of the Addendum.

at once integral and polar, and as they issue from a latent form of energy in the Soul in HADES and becomes impacts upon man in the physical life which is the differential life of Time, they become differentiated only as regards TIME (they are already differentiated as energies by opposite signs) under the law that *they cannot synchronise as impacts*. That is to say, since impacts stir all lower Indices into activity, all the activities of MAN are regulated by the principle that they are the result of momentary issues into him of the polar energies of LOVE or HATE, which never enter into him both at the same time. It may be admitted that this generalization is a difficult one to apply as regards many of our physical activities, which would often appear to be neutral or mechanical. But these mechanical activities are all nevertheless subserving some higher end: they are being discharged under some purely selfish motive, or used as aids towards the maintenance of a life which requires both Time and health to effect its higher purposes. Hence they all range themselves ultimately as sub-instruments of selfish motive, or noble purpose; and therefore, still more ultimately, as the original contacts of LOVE or HATE with life, when life itself is cosmically perceptive.

F. It will be observed that at M there is a *refracted* dispersion area MD<sub>1</sub> ZC<sub>1</sub> M. This area clearly expresses the power of appropriation by the egg-cell of all the properties of physical matter that can enter into its molecular structure. A new basis of Formation has been inaugurated at M by the infiltration of *the principle of life* down to that level; hence in regard to all new activities contained between the perimeter of the Fourth Circle and the Focus of Expansion O, all matter is dead. But since its death has to be utilized for the purposes of organic life, the retraction of its Indices is stayed on the perimeter of the Fourth Circle, and the expansive Indices proper to Matter only are relatively maintained in a permanently imprisoned form. This imprisonment, however, is apparent only, and the effect is really due to the immense relative extension of Time in accomplishing retractive results between the First and the Fourth Circles as compared with the rapidity of all processes in action between the Fourth Circle and the Cosmic Focus O, in which latter area all impacts contain energy in a far more concentrated form. This concentration of energy, of course, increases until at O, if any Man could rise to O, the absolute nature of LOVE and HATE would be experienced.

G. Regarding clause (c) of paragraph B where we say that the appropriation of LOVE and HATE is *nil*, this truth will be evident if we reflect that a loving man or woman is a man or woman who has learnt to become active only in the exercise of love, while in every case their activity is the result of an impact that can be responded to in either of two ways. Hence in every case activity is due to the perception of a stimulus to action; it is not due to the *appropriation* of such a stimulus. Ex-centric perception is first aroused by the fall of impacts; they have then to be acted on by the WILL either selfishly or selflessly. The former mode of action clearly tends to destroy Ex-centric perception altogether: the latter mode of action to enlarge it endlessly. The one leads to eternal self-imprisonment or Spiritual Death; the other to liberation from self or Eternal Life.

H. We will conclude this section on 'Conditions at the Level of Man' by touching on the question of Perceptivity. It will be seen from our diagram at O that there are three different degrees of Perceptivity. viz :—

- (a) What we may call Integral Cosmic Perceptivity attained to through a position at O.
- (b) Cosmic Perceptivity ranging from an ultimate limit at O to a lower limit on the perimeter of the *Fifth Circle*.
- (c) Perceptivity of the animal and vegetable kingdom ranging from the higher limit of Cosmic Perceptivity on the *Fifth Circle* to CRELL-Perceptivity on the perimeter of the *Fourth Circle*.

No objection is likely to be taken to clauses (a) and (c); but it may be more difficult to see why Cosmic Perceptivity should range from the Cosmic Focus O to the perimeter of the *Fifth* instead of from the *Sixth* to the *Fifth Circle*.

The explanation we give is that we have to measure the relative frequency of the incidence of the impacts of either kind, i.e., of the LOVE and HATE impacts, as well as the relative value of the WILL-area, i.e., the degree of magnification of detail given by the total area of Cosmic Perceptivity, in each particular case. The latter value is generally increasing with the age of the human being from birth to old age, and is measured by the distance XL, where X is the relative standing of the unit in the world of Cosmic Perceptivity. The former value is the power of moving at my particular rate above XY, between Y and O, and represents the relative predominance of the LOVE-area of the Being of the Soul in HADES over the HATE-area, or *vice versa*. If the LOVE-area is the greater an upward motion from Y towards O may be begun under such conditions that the force of the LOVE-area becomes a force accelerating the prior-resistances already established below the *Sixth Circle* by the issue of lower energies from the HATE-area and their incorporation in the unit during the period of its physical and mental expansion. But as the full and continuous application of the energy from the LOVE-area *has to be made under the law of impact* the acceleration produced is not normally a continuous acceleration, but an exceedingly variable one, as it depends to a large extent upon the accidents of life, and the opportunities for determined WILL-action that life may offer. That is to say, we may wish to select an environment in which our desire to serve God may be tested up to the limit of human endurance, or any other high limit, but the environment itself does not necessarily at once offer the resistances of which we are in search.

It will now be clear to the reader that between the *Sixth Circle* and the Cosmic Focus the activities in play are really being governed by the law of *Diffusion*, the operation of which we explained in Section (Ixiii) to (xciii), (xcix) and (c). The centre O is infinitely distant from the perimeter of the *Sixth Circle*, and no body can reach it from that perimeter merely by means of a continual forward advance. But what it can reach

is the influence of the pole of Re-absorption into Unity when its own velocity becomes so rapid in the midst of resistances as to diffuse its own Nature, or the higher part of it, into a state *fusible* with the state of other bodies already controlled from the same pole.

We have here again brought out the truth that it is the motion of the Soul, or the work it is doing, that leads to its re-absorption, not the degree of its Cosmic Perceptivity (as measured from L towards 1). The latter gives both LOVE and HATE equal opportunities for the *incorporation* of their own qualities in the physical stage of development, and is therefore neutral as regards the more absolute energies developed by the unit selecting a particular kind of work through LOVE or another particular kind of work through HATE.

Our argument that Cosmic Perceptivity extends from the Cosmic Focus to the perimeter of the Fifth Circle is therefore established, since the upward (or downward) movement of the Soul within the perimeter of the Sixth Circle is necessarily being effected *through* the possession by the unit of a certain degree of Cosmic Perceptivity. Its appropriation of this Phenomenal Idea therefore amounts to its possession of a certain mechanism for both selection and action, and we may therefore regard Cosmic Perceptivity as being mechanical in respect of the high energies of LOVE or HATE which employ it as their basis for action.

I. Hence it will clearly be seen that between the perimeter of the Sixth Circle and the Cosmic Focus O, MAN lives within a sphere which we may term the *sphere of spiritual work or destruction*. It is a field in which the *polar impacts* of LOVE and HATE are demonstrating the ultimate qualities of their energies by converting them at all points below the point of impact into the activities of Obedience or Disobedience to the Cosmic Benevolent Will.

J. The diffusion of the substance of the Soul that results from a high degree of upward velocity through the resistances of HATE necessarily has the effect of loosening the centripetal pull exerted on all the constituents of Cosmically Perceptive life through the idea of *self*. This centripetal pull augments in value directly in proportion to the increase of the HATE-area of the Soul in Being. It can only be ultimately abolished through the Retractive Force set up by the Cosmic Death of CHRIST at the Cosmic Focus. For His Death, as in all cases of the Death of living objects, implied a retraction of all Indices up to the level of the highest Index. But in His case the highest Index—that of LOVE—was not only integral in quality but also integrally associative. Hence the retraction of the integral Cosmic LOVE-Index cannot be accomplished in full until all forms of active love between the perimeter of the Sixth Circle and the Cosmic Focus, with which forms it is essentially associated, die out either through the Cosmic Retraction of LOVE, or the local retraction of HATE. This local retraction corresponds to what we have called in the last paragraph but one of clause II, the downward movement of the Soul. It is in reality the conversion of the ultimate energy into a static augmentation of the centripetal pull into self.

K. We have now to consider very briefly what difference in idea is represented by the three degrees of Perceptivity, *viz*—

- (i) Integral Cosmic Perceptivity.
- (ii) Cosmic Perceptivity.
- (iii) Perceptivity which is not Cosmic.

As Cosmic Perceptivity stands mid-way between the other two, we may take it perhaps as a standard of reference, and invite the reader to study again the explanation given under sub-section C of this present section, and also page †128 of the Prologue. Other references will be found under *Perceptivity* in the Index.

What Cosmic Perceptivity really infers is that, since all forms in the Universe of Time are bi-polar, a power of comprehending *all* objective phenomena is necessarily arrived at when a living unit appears endowed with such a nature that its experience of every Impact leads to a definite *plus* or *minus* variation between the *two* parts of its WILL-area. When such an ultimate division of the WILL-area has been attained in living units developed through Cosmic Expansion and Retraction, the division itself gives rise to two results, according to whether the new order of life is regarded externally, that is, objectively, or internally by the units themselves, that is subjectively. Objectively the phenomenon of LAW appears, and subjectively that of a power of correctly analysing all lower phenomena.

L. But when we say that the new order of life has this power subjectively, we do not mean to imply thereby that the correct co-relation of all the factors of any problem is immediately apparent. What we do mean is that the order inherently possesses the power of applying the right tests in order to resolve any problem into its proper relations with all other problems. But to achieve this end both application and concentration are necessary, which is the same thing as saying that man is equally governed by the law of work as regards his intellectual, as he is as regards his physical, efforts. What MAN really does, or should do, in determin-

ing the relative place of any as yet unresolved new fact intruding on his consciousness, is to refer the constituents of that fact (for all facts have constituents) to two ultimate categories of thought, and this he has the power to do because his consciousness is super-imposed above two ultimate areas of reference, and *if there are any differences at all we cannot pass beyond a final reference of these differences to two divisions.*

Now degrees of the power of Cosmic Perceptivity are simply different in the size of the Scale to which different individuals are accustomed, or enabled, to draw for themselves a picture of the same objective fact. Hence different individuals may refer the broader details of any large picture correctly to the same two ultimate divisions. But this is true of the broader details only. The significance of the smallest details will entirely escape the perception of the unit having a lower degree of Cosmic Perceptivity, and in the limit this means that the newly-born babe can only probably perceive two details in every picture presented to it; one detail is pleasant and the other unpleasant.

Again, the power of perception of detail must vary in all cases with the particular development of the nervous system in particular directions. Hence, since it is in this mechanism of life that all human beings differ from one another owing to the particular kind of retraction effected by the entry of the lower energies of LOVE and HATE during physical development, an entry which is governed by the relative predominance of one of the soul-areas over the other, it follows that every living human being can only effectively specialize its perception in one particular direction. The final location of all the facts of life in a proper co-ordination must therefore be due to a combined effort on the part of all human beings that have ever lived. But while this conclusion is absolutely sound as regards *all details*, it does not follow therefrom that, as regards governing principles, we need wait for a compilation and separation of opinion from all these units. A magnification of scale under a high degree of Cosmic Perceptivity has the effect of showing the probable inter-relation of details at other parts of

any picture than at those which surround its centre, although the accuracy of perception will necessarily be the greatest at the centre towards which the gaze is being directed.

M. Now, if we turn from this explanation of the Cosmic Perceptivity of MAN to the simple local Perceptivity of all vegetable and animal organisms we shall see at once that, since there are not two ultimate divisions in the organism itself to which all facts may be referred, the analysis of those facts can never be ultimate in any direction. Hence these lower forms can never accomplish anything more than a local integration or co-relation of external circumstances. What degree of integration can be secured, moreover, can only have reference to the desire to live physically, since the WILL-area of the animal is that of *Independent Activity*. This law is qualified to some extent, however, in the fact that the higher Indices as they move out of the Cosmic Focus and fall in the animal as *Impacts* are unconsciously to the animal exciting its perception of the external towards particular selections out of that external. Hence a specialised structure results from continued agreements of the WILL to select in particular direction. It must be remembered that at all points of the whole field of Impact, the Impacts, through inter-crossing, are themselves selective in particular directions, and the effect of this particularity of the local rain of impacts is to concentrate the perceptive attention of the organisms on which they fall towards certain centres rather than others. Selective action then follows through the exercise of WILL in overcoming obstacles lying between the organism and the centre of its gaze. The effect of each particular WILL-action is afterwards stored up in the animal mechanism through the deflection of the retractive impacts towards these new centres of attack, which, however, are maintained, as in all cases, by the reception of the constituents forming round these centres of a higher quality of energy issuing expansively than can be applied by Retraction as it reverses the lower Indices at the plane of contact and exercises an integral pressure towards the new general centre.

This principle,—of the reversal by Retraction of the highest but one Energy-index of the Indices in action at a plane of contact, and the movement instituted by this reversed index towards a new general centre, while the highest Energy-index is stamping its own quality on the *constituents* of the newly-forming higher Unity of Control—will be explained graphically in a subsequent Section.\*

N. We have now given a brief general explanation of the difference between the Cosmic Perceptivity of MAN and the Perceptivity of all forms lower than MAN. It only remains to notice the distinctive features of Integral Cosmic Perceptivity.

Cosmic Perceptivity amounts, as we have seen, to a power of perceiving, to a greater or less extension in detail, *all the facts that can be perceived* from a particular position on any ring lying between the Fifth and Sixth Circles. Here the qualification *that can be perceived* is to be noted particularly, because perception from a position which is not central is necessarily distorted in particular directions.

Where, however, the position is central there is no distortion of Perception of any kind, and objects, moreover, are seen according to their proper proximity to the centre in terms of their appropriation of the higher Indices of the Ultimate Power. Here all facts are properly co-ordinated *from a Cosmical point of view*, not from a local point of view, and this accurate adjustment in co-ordination will characterize position at the Cosmic Focus for every increase in the degree of magnification of detail that attends the physical growth of a unit standing at this point.

If, then, we apply this deduction to the case of life of CHRIST, we must admit that, from birth up to death, He alone of all human beings that have ever lived could co-ordinate all facts truly as they kept on increasing in the complexity of detail

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\* See note *Beta* at the end of the Addendum. In inorganic forms the constituents receive motion while the Unity is being consolidated. But above the level of the Fourth Circle the polar Index of Love contains in addition to all lower Indices qualities which are unknown and which we have termed X. Hence there is always energy of a higher quality being imparted to the constituents of a Unity during the process of its solidification into a higher Unity.



which His physical and intellectual growth caused His consciousness to appropriate. Hence at all periods of His life His sayings and actions must have possessed a balance and expression in their circumscription of thought and resistances which will never again be attainable in this world, for, once His death had inaugurated Retraction from the Cosmic Centre, it necessarily became impossible for any other living being again to occupy that centre.

This, then, is the governing reason why the written records of the sayings and doings of CHRIST are so infinitely valuable to all ages.

O. We have no space here to discuss the reasonableness of the occurrence of a Virgin-birth. But remembering that the conditions were, *ex hypothesi*, Cosmic and uni-polar, no great difficulty is likely to be experienced in demonstrating that the Phenomenon was not only demanded but was also naturally possible. The single polarity of the nature of CHRIST necessitated the elimination of a reproductive CELL-impact that is itself bi-polar. The question of possibility is therefore governed by the broader question, If the expansive power of Cosmic Love could build up MAN against the resistances of HATE, could the expansive power of the Ultimate Life force Cosmic Love itself into analysis in the body of MAN? The answer seems to us to be inevitably affirmative, for the Phenomenon here manifested may be regarded as the inauguration of a new basis of Formation from a new high Unity of Control—MAN. The First Formation, that of MATTER, was inaugurated by means of the application of the *Cosmic* power of LOVE on the bi-polar constitutions of all souls in HADES. The Second Formation, that of organic Life, was instituted through the application of pressure from the Ultimate Circumscription of WILL upon the Cosmic Force of LOVE which, under this new external pressure, found a footing for formation at a point where the highest Unity of Material Control, *viz.*, the Stellar Universe—had already been formed under retraction. But this circuit of action was still indirect, since it had to be established through the single Cosmic Focus of Expansion, between which and the

perimeter of action of the Cosmic Force of LOVE there are **ranged** an infinite number of finite individualities. If, then, the Ultimate Will should seek to compel the Cosmic Force of LOVE itself into analysis through the focus, not through intermediate points of contact with finite individualities, but directly, cause has been found for the institution at one point of a new process of Formation which must begin at the highest available Unity of Control, which is MAN undefiled through the inheritance of a bi-polar nature.

*LIFE IN THE STELLAR UNIVERSE AS  
REPRESENTED BY SIX CIRCLES.*

The design of the next Diagram, No. 18, is to summarize in graphical form the results we have now obtained regarding Objective Expansion from the Cosmic Focus out to the furthest limit of Objectivity. The different kingdoms of matter and life are expressed in terms of Formation, and the particular Unities of Control formed at different levels are marked on the perimeters of the circles where they form.

Through the HADES hemisphere the circles are shown in dotted lines in order to indicate that in that sphere differential conditions only obtain at the level of the Sixth Circle, and these are *inactive*.

*THE COSMIC INDICES.*

A. The whole cosmic process of movement into the Objectivity of higher Unities of Control is dependent on the principle that Expansion integrally considered pours in all its Indices into any forming object completely at the level proper of any Index, and with successive reductions at the same level for the action of other higher pairs of Indices according as they are there more distant from the levels where they are integrally expressed. Retraction in the Cosmic balance obtaining develops exactly the same intensity of force as Expansion at any level, but reverses all the Indices, and directs its force through minor Unities towards the next inner centre of disturbance, *i.e.*, towards a centre on the next inner Index-level.

B. This principle depends on the fact that the Expansive action is really a property of LOVE and acts from above the Cosmic focus; Retraction on the other hand is a property of HATE and acts from the opposite pole, *i.e.*, from the furthest limit of Expansion. The Cosmic Spirit that is thus opposed to the Cosmic Benevolent Will has therefore in a sense to feel its way into opposition, and it only gradually declares its integral antagonism as the scene of the real decision of issues is shifted nearer towards the ultimate polar qualities of energy.

C. We will now exemplify this law of Formation by taking the specific case of the Atom. This form, according to the teaching of Science, is the first Unity of Control that lies above the electron, while the electron as the ultimate particle is actually formed on the furthest limit of Expan-

sion. Then we may remember that in order of priority of control we have determined the succession of the Indices to be as follows when those first written down are nearest the ultimate source of energy, *vis*:—the Soul in HADES.—

LOVE and HATE ... ..	( i )
Obedience and Disobedience ... ..	( ii )
Physical Energy and Time ... ..	( iii )
Expansive Pressure and Resistance ... ..	( iv )
Direction (Linear Appropriation) and Space ..	( v )
Unity and Division * ... ..	( vi )

D. The Atom, therefore, according to clause A, is formed through the following chain of principles acting from above:—

Ultimate Energy ... ..	( i ) four times reduced
which sets in motion... LAW ... ..	( ii ) three times reduced
which governs Independent Activity ... ..	( ii ) twice reduced.
which is applied to Consolidation ... ..	( iv ) once reduced.
which establishes in the Atom the idea of	
Three Dimensions ... ..	( v ) which is completely
	represented in
	quantity at the
	level of the Atom.

These forces and reduction of forces and conceptions are contained by both Expansion and Retraction at this level.

E. Now the conceptions here advanced will, no doubt for the moment, be deemed wholly unintelligible. We shall endeavour to explain them by gradual steps, but before doing so we must first touch on the question of the substitution of the terms which under clause D take the place of the words for the Indices in the corresponding positions of Clause C.

*We have here simply substituted the Phenomenal Idea expressed by the implication of the Two Indices at each level in place of these Two Indices separately.* This substitution is in accordance with the law that when Objects are not directly beneath the poles on the highest level, the Impacts falling on them instead of coming from two polar points come from areas formed by an implication between the pair of Cosmic Indices which are both completely expressed at the level of the area.

F. Accordingly, since LOVE and HATE are particular employments of one fund of Ultimate Power, the Phenomenal Idea they give as regards their activity at levels where their qualities are necessarily neutral is simply that of Expansion and Retraction in collision.

Next, we have shown in a preceding part of this Addendum that the implication between Obedience and Disobedience as they become active from a reception of energy from the ultimate power, gives rise, objectively, to the Phenomenal Idea of LAW.

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\* Elsewhere called 'the power of Illimitable Divisibility.'

Next, Time and Physical Energy between them build up the Phenomenal Idea of Independent Activity. Below this level, where as far as we can assess it, both Expansion under Force and Contractive Pressure have been at work (although expansion to the furthest limit has preceded all other ideas of Time), the Phenomenal Idea represented is *probably* that of contact, although arguments might be advanced to show that it is really Consolidation. At the Fourth and Fifth levels it is mentally a great difficulty to express the different Index-qualities and the qualities of their Implication in words, because they are beginning to grow purely conceptual. We do know, however, that the Index of Space must be on the Fifth level, and we conceive that the Phenomenal Idea there represented must be that of Three Dimensions, since the idea of Three Dimensions is Objective while that of Space is conceptual.

At the Sixth Level, under the necessities of the case, both Indices must be conceptual. But while that of Unity becomes disclosed as a content of all ultimate infinitesimal divisions, that of Division becomes active as a polar impact; hence we have described this Index as 'the Power of Illimitable Divisibility.'\*

Lastly, since Objectivity is far from being exhausted by the idea of Consolidation we have another argument in favour of the Phenomenal Idea at the molecular level being also that of Contact.

G. We have next to justify our employment of the particular verbal phrases that connect the Phenomenal Ideas of clause D with one another. Our explanation is that all these Phenomenal Ideas have each their particularity of action as Impacts upon *all* lower implication; hence this action requires in each case a particularity of verbal expression.

Thus under (i), Force is always known to us by its giving rise to movement and LOVE is an ultimate force; under (ii) LAW always regulates activities in a definite and invariable way; under (iii), the activity of already moving objects can always be applied to other static consolidated objects; under (iv), consolidation which is integral in the molecule (for all higher consolidations are the sum of their appropriated molecules) reflects itself in the Atom not as a minor consolidation but as an initial form; and under (v), (which does not enter into our present particular problem), form in the Atom reflects merely *position* into the election or ultimate particle.

Now, we are quite prepared to admit that, in the case of the Atom which is here selected, there are no intervening objective points of contact for the production of lower Phenomenal Ideas from higher ones under the process of Expansion. But it is not by this kind of objection that our analysis of Cosmic Formation can be shown to be invalid, for the absence of intervening objective points for the transmission of the different qualities of the Ultimate Energy simply implies that the Impact in action at

\* The suggestion being that a Division of the first medium of association—the ether—could only be effected by a power which is itself cosmic, and that it can only be effected where unit bi-polarity first makes itself felt. Retraction always attacks the pre-existing objective formation. Hence, on the limit of differential action, the ETHER becomes the eventual objectivity, but its objectivity is Cosmi-

any point of reference (here the Atom) is almost in the position of a Polar Impact, the conception of which is that it *simultaneously contains all Indices of its own kind* and exerts their particular effects in the inverse order of their priority of Control. Hence the Impact on the Atom from above acts in the same way, and injects into it the qualities of all Phenomenal Ideas that stand above its own level. But there is this qualification, that when the lowest of the Impact qualities has asserted its influence, and the next higher one begins to act, there occurs what we have termed a *first reduction* in the integral expression of that lowest Index, and when a still higher quality appears, its own influence is in turn subject to what we call a *second reduction*, and so on, until, in the case of the Atom, the Ultimate Energy (here regarded as being divested of life, be it noted) suffers a quadruple reduction of the highest essential quality it can inject into Matter.

H. At this point, then, it becomes necessary to explain the idea represented under these successive reductions. To do so let us compare the case of the highest Unity of Material Control—that of the Stellar Universe, which we place in the category always marked (iii) in these sections marked with the letters A to H, with that of the Molecule which is always placed in the category marked (ii). Then our meaning is that the *first Reduction* of the integral Independent Activity contained within the Stellar Universe through expansive impacts having had to work on the Molecule reduces in the Molecule the whole of the activities of that highest Unit of Physical Activity to the scale of the activities of the atoms contained within it. The Second Reduction would be a reduction of all the physical activities of the Stellar Universe to the scale of the activities of the electrons comprised within the Atom.\*

The enormous scale on which the reduction of activities proceeds will therefore be immediately apparent, and the same kind of scale regulates reduction as between *any* higher and *any* lower Phenomenal Unit.

As regards LAW the principle signifies that the regulating control of LAW is lowered on one reduction from the control of the whole Stellar Universe to the simple control of the activities of the atoms within one molecule.

At the same time we must bear in mind that, while the *range of control* or *range of effect* is thus enormously reduced, the *variety of control* of the same kind is as enormously increased. Applying this idea of *variety of control* to the case of the electron, it signifies that the *positions* in which the electrons first appear as the most minute imaginable particles momentarily possessing a very high rapidity of movement away from the governing centre of the Stellar Universe are so infinitely multiplied that the idea of Number would entirely fail to express them. It is from the combination of these two principles that the whole human race exhibits a uniformity of physical form *simultaneously* with an absolutely diversity in the constituents of character.

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\*See also Diagrams 22, and 21. In the latter the degrees of reduction are determined by the order of priority of the different pairs of Indices.

I. We must now pass on to a consideration of the force acting retractively from the furthest limit of Expansion ; as noted in the second part of clause A.

In dealing with all problems of Retractive Activity the most essential thing is to acquaint ourselves at the start with the governing principle, which is that *Retraction at any level is always directing its activity towards focal points on the next higher level of implicated Indices.*

J. If we consider this statement for a moment its truth will be seen to be self-evident. For, *ex-hypothese*, when Expansion has proceeded to its furthest limit, Retraction at once commences *in the form of polar impacts*. Now every impact has the inherent quality of exercising its influence over the whole of the area formed round any centre of disturbance next above it or next below it through an implication between a different pair of Indices to the pair to which the Impact itself belongs. The centre of disturbance is the focal point alluded to in our italicised statement of the general law, and it is situated on the perimeter of the circle which is next nearer to Cosmic Focus of Expansion than the circle from which the Impact begins to operate, or, introducing the graphic method of representation which we first adopted in Diagram 12, the Retractive Impact Circle is the outer, and the Circle of Disturbance the inner, of any two adjacent circles of the whole number of Six concentric circles which between them comprise all the different loci of integration of the successive pairs of Cosmic Indices.

K. As we regard Retraction essentially as Force, its action is always polar, i.e., it is capable of being directed on all Unities which are also subject to expansive force. The Indices of Delimitation accompany the forces of expansion as they are directed outwards from the Cosmic Forces ; they do not accompany the Force of Retraction which may be said to utilise the delimitations assigned by the forces of Expansion as they are pushed back. The polarity of Retraction is not due to the disappearance of the Upper Index of Expansion (Unities) and the substitution of the lower Delimiting Index of Division. Under the process of continual manufacture at the further limit the Upper Index always continues, but is *delimited* on the occurrence of Retractive energy by a constitution into ultimate division.

L. A preliminary representation of the chief factors determining the process of Retraction may be made graphically as in Diagram 19.

This Diagram is only intended to give a mental picture of the primary principles regulating the conditions of collision between the Expansive and Retractive Forces. It is not in any way to be construed as an exact diagram of forces.

Here any length A O is taken to represent the value of the Expansive Index of two Indices integrally in implication on

A B; B C, which is of course a similar length, represents the Delimiting Index, or Index of Delimitation. O C is the level or plane upon which the Minor Unities are located which are afterwards to be formed into a higher Unity on A B. The impact-action of Retraction takes place along a line Z O, that of expansion along lines A O, B C, so that O C is always tending to move

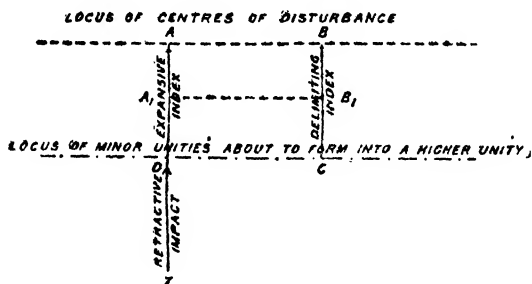


DIAGRAM 19.

**Factors in the collision between Expansion and Retraction.**

towards A B, it being assumed that Retraction is taking place. When impact action first begins from O towards A the index-value of the retractive impact is a *point*, but as the whole Cosmic Process of Expansion compels movement everywhere, the impact energy from Z O develops exactly the same amount of centripetal force as the amount of centrifugal force it experiences from contact with the movement A towards O. Hence these two kinds of force balance each other at every moment, but at whatever relative level Z Z<sub>1</sub>, or A A<sub>1</sub>, we may consider either the movement of the retractive impact into the field of the energy of the Expansive Index, or the collision itself in terms of the intensity of energy exerted on both sides at any intermediate level B B<sub>1</sub>, an equivalent degree of delimitation will have been liberated from the other implicated Index B C. Hence the objects on which the retractive impact with an initial point-value at O first began to act are ultimately imprisoned along A B into a new Unity of Control; each of those objects, however, having become charged in the meanwhile with the full value A O of the energy of

the Expansive Index.\* This is clear, because these objects have been forced up from the level O C where they were quiescent originally, to the level A B where they become unified or imprisoned into a firmly solidified Unity of Control.†

When this level has been reached the Retractive Impact at Z, which had some former Index value if action did not begin from the furthest limit of expansion, has now absorbed as well the whole index value O A.

Hence the new Unity of Control A B forms, as it were, a new point of contact for a repetition of the same process in a new scheme of thought in which lines A, B become points in regard to a higher form of energy issuing from a new circle almost infinitely distant towards the Cosmic Centre ; while the swollen retractive impact at the level A B has now become sensible of the new degree of energy being exerted from this circle.

To conceive of this repetition of action we must try to imagine that our circle, of which A B is a very small arc is suddenly moved out to a very great distance from the Cosmic Focus.

M. One difficulty that may occur to the reader is how to account for the presence of the Delimiting Index B C in Diagram 19, alongside with the Expansive Index A O. This combined presence of the two Indices, even though originally they are latent, is attributable to the fact that all Expansive action is maintained by the pressure of a Cosmic Force of LOVE-energy on beings containing two kinds of polar energy. The movement instituted by this Cosmic Force of LOVE cannot be arrested *directly* by the Cosmic Force of HATE,

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\*This value A O contains *reductions* of all Indices above A, as well as the integral value of the Index definitely located at A.

†It may be difficult to understand how, if there is always a balance in intensity of force between Retraction and Expansion, any impartation of energy can be made to the constituents of a forming Unity. Actually an impartation is effected, because the lines of action of Expansion and Retraction are not parallel. On this point the reader should refer to Note Beta at the end of the Addendum.



because the former Cosmic Force is itself being supported by the Ultimate Circumscription of WILL. Hence the resultant effect is that the HATE-INDICES pass through the Cosmic Focus of Expansion as Delimiting Indices concurrently though latently with the Expansive Indices, since the polar delimitation of HATE which exists at the Cosmic Focus must be repeated in a reduced form through all the activities of life. But when the furthest limit of the Expansive properties of LOVE-energy is revealed on the furthest limit of expansion in the Stellar Universe, *then* the HATE-energy declares its first form of activity in the retractive impacts of endless Division, endless as regards Time and nearly endless as regards form. The endlessness of the repetition of Division in Time signifies that manufacture is continually in progress. Movement then results everywhere because the LOVE-energy is cosmically polar as an expansive energy acting excentrically from all points of contact from the one Cosmic Focus of Expansion; while the HATE-energy is also cosmically polar as Force, but it acts through many minor Unities on the outer ring towards the centres of disturbance on the inner ring of each of these groups of minor Unities. As regards Formation, the LOVE-energy is always *relatively* differential in acting, and the HATE-energy is always *relatively* integral; but the former *at every point of contact* is imparting a higher quality of energy to the minor Unities; for although Retraction has developed the same intensity of force it has been applying it in consolidating the minor Unities into a higher Unity. Therefore Expansion is always *relatively* Life; Retraction always *relatively* Death in its exertion of energy towards quiescence. Similarly, Solidification is Death; but accretion of materiality the period during which Life is deferring the ultimate solidification in Death.

It will be understood that the origin of all *centres of disturbance* at every level is to be found in the intersection of directing lines such as the lines,  $P_1$ ,  $P_{11}$ ,  $Q_1$ ,  $Q_1$  in Diagram 12 with the perimeters of the different Index-Circles. Conceptually these directing lines issue from different points as the HADES hemisphere, and the centres of force from which

they issue latently contain different appropriations of all Delimiting Indices. The intensity of the Ultimate Power contained within the Soul-areas is also in every case different. Hence, although motion in the HADES universe is at all times uniform, there is in the beginning an infinity complexity of variation in qualities of appropriation of Force, both expansively and retractively, which must inevitably be reproduced in all the differential expressions of Time.

N. Another law of the process of Formation under Expansion and Retraction that should never be lost sight of is that *at any plane of contact between the two forces, the Expansive activity is always one degree higher in the quality of energy it imparts to constituents and one degree lower in point of concentration, than the Retractive activity.*

To explain this law, let us take the case of the Atom, and read the particular action in progress by the help of the ideal action shown in Diagram 19.

Then the plane of contact is the line O C on which the atom is located. From this locus (the perimeter of the Second Circle) the atom is being moved up with other atoms towards the molecular level, which is located one Index-value higher, on the perimeter of the Third Circle.

This 'moving up' is due to the activity of the accumulated Retractive Impacts which have charged themselves with all the Index-qualities possessed by the electrons, *and have reversed the direction of these qualities, which were all originally dispersive.* This reversal of Dispersion into a centripetal contraction always acting from the outer limit is the logical complement of the integral process of Cosmic Expansion. Now the whole method of the collision between Expansion and Retraction at any plane of contact such as O C in Diagram 19 hinges upon this principle:—Retraction is necessarily incapable of preventing the addition of the new quality of energy to the constituents of a newly-forming Unity of Control, of which they become possessed as they move up into the field of a higher Index. For Retraction is *contractive* in nature; that is to say, its general line of action is always being directed towards the nearest inner local centres of disturbance. But the lines of action of Expansive Force are always at right angles to the parallel lines of any two adjacent Index-levels. Hence a higher impartation of dispersive or ex-centric energy can be poured in, or stamped upon, the constituents of the newly-forming Unity by Expansion, while Retraction is engaged in contracting these same constituents simultaneously towards the higher level on which the centre of the newly-forming Unity will finally rest quiescent.

In this preliminary analysis of the process of Retraction, it will be observed that we have made the following hypotheses :—

- (a) We have assumed that whatever degree of Reduction of the Expansive Index of Force on the Fourth Circle is present in the *local* Index of Expansion\*, the same intensity of Force can be spontaneously generated by Retraction and exercised towards the new local centre of disturbance.
- (b) By showing only one line Z O for the Retractive Impact in place of the two lines A O, B C which represent the implication of two Indices, one of Expansive Force and one of Delimitation of that Force (*vide* Diagram 21), in what we call the Expansive Impact, we have suggested that RETRACTION is polar in the sense that either (i) it only contains Indices of Delimitation in its essential nature, and develop Force directed towards local centres merely as the result of a balance to Expansive Force being directed away from the Cosmic Focus; or (ii) that it essentially contains Force directed towards the Cosmic Focus, and no Indices of Delimitation. In the latter case, the working of the principle of Delimitation (*i.e.*, the assignment of the spatial and other allied limits to the new Unity) would be solely due to the presence of the Index of Delimitation in the Expansive Impact (*i.e.*, to B C in Diagram 19), which would then govern the forces both of Expansion and Retraction. In the former case the Indices of Delimitation would be a summary of the Delimitations already expressed under the retrogression of Expansive Impacts, and we should have to assume that Retraction has the power of reproducing them in their own proper order and reduction.

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\*Expansive Indices (or Indices of Expansion) are the upper, and Indices of Delimitation the lower, Indices of Diagram 21. Expansive Impacts are latent implications of both kinds of Indices.

On the whole, since there can be no opposition between two sets of Indices of Delimitation, of which one set is a complement of the other, it seems to be more reasonable to regard the Power of Retraction throughout as a summation of reversed Indices of Expansion (*i.e.*, the Upper Indices of Diagram 21) under the reductions at which these Indices have been exercised at all levels outside the level at which collision is taking place. For in this way the Power of Retraction becomes equivalent to *Force being directed always towards the next inner centres of disturbance* ; and since the minor Unities are already formed, philosophically, the only conception we require for the principle that consolidates them into higher Unities is that of pure Force being so applied towards local centres that it may at length direct its attack on the Cosmic Focus itself, where all minor centres below that centre have become established through solidification.

Regarding the development of higher Index-force in the Power of Retraction, the reader should refer to *Note Beta* at the end of this Addendum.

(REDUCTION.)

O. This is what we mean by the term 'Reduction'—any case in which a high Index has conceptually to work through the screen of a lower Index in order to impart its own quality at any lower level of collision. If only one such lower pair of Indices intervenes, there is one reduction of the effect of the higher pair of Indices ; if there are two intervening lower pair of Indices between the highest pair and the level of collision, that highest pair undergoes two reductions in the expression of its activity at that level, and so on.

P. It will therefore be seen, in the case of the formation of Atoms into a Molecule, that the Expansive and Retractive Impacts at work are constituted as follows before Formation begins :—

- “ A 3° Reduction of Law.
- “ + a 2° Reduction of Independent Activity (Time and Energy).
- “ + a 1° Reduction of Pressure (Molecular level).
- “ + a 1° Reduction of Division (lower polar level).

Here \* signifies impacts that are issuing from above (*i.e.*, from the Cosmic Pole O) and have been reversed ; † signifies impacts always issuing from below (*i.e.*, from Z, the furthest limit of expansion) which are reduced through being conditioned by a preceding type-formation (in this case, that of the Atom).

On the other hand, at the first moment of Formation, the reductions became :—

2° in LAW

1° in Independent Activity

Pressure reduced only for position between the Index-levels.

Q. The Pressure Index in all cases occupies the position of being a semi-mechanical means of providing for the application of force on already constituted objects. Pressure is then always the registration of a pre-existing Force. On reversal under Retraction, Expansive Pressure becomes Contractive Pressure.

R. Above the Molecular level the chief differences in Formation would appear to be as follows :—First, what we have called the Pressure Index is now acting above its own level of formation which is on the Third Circle (the reader should refer to Diagram 18). This does not mean that the influence of Pressure disappears in the process of higher formation but apparently that all future consolidations now become the sum of pre-existing unit consolidation.

Secondly the centre of Kinetic Energy is now in sight,\* since it is located on the Fourth Circle, and the formations we are considering lie between the Third and Fourth Circles. Then, remembering that the inner one of any two circles is in reality a point in comparison with the immense relative extension of the outer circle, it is clear that the whole perimeter of the Fourth Circle is now relatively decreased to a point, and becomes the centre of the Stellar Universe. Hence, the centre from which Kinetic Energy is now being derived is at length identical with the centre towards which contractive pressure is being exerted by Retraction, and it follows immediately that no higher material Unities of Control than the Stellar Universe can ever be formed, since there does not exist any higher centre of Kinetic Energy out of that Universe from which a higher quality of energy can be imparted to that Universe as a whole if, theoretically, it is regarded as a constituent of a still greater whole. This deduction is really proved by the fact that out of the material of the Stellar Universe there spring organic forms which themselves contain a new higher quality of energy viz., Life; and hence it is not through augmentation of higher material Unities that development is now proceeding, but through the introduction of a new principle, viz., the inauguration of a new basis for Formation.

#### THE PROCESS OF FORMATION.

A. An interesting illustration of the effectiveness as a system of thought of our theory of the Implication and Procession of Cosmic Indices in pairs may now be given. It will serve to show in a striking way how this theory can be employed to explain the limits of Formation even as regards the infinitesimal.

Sir Oliver Lodge on p. 10 of his 'Substance of Faith' in speaking of the eye says, 'The eye is an instrument for appreciating ripples in the

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\* That is, the centre from which Physical Force, as an absolute principle issues.

ether. These are generated by violently revolving elective charges associated with each atom of matter . . . . His reference is here to the electrons or ultimate particles which recent researches have shown to be the ultimate particles in order of minuteness. They have to be conceived of as particles since, although absolute energy may exist elsewhere, in the Stellar Universe its presence is always known to us by its effects. We are therefore obliged to think of the constituents of the Atom as being solid particles of the first grade of minuteness charged electrically.

B. But above the level of the electron, all forms, however solid they may appear to the senses, are actually systems of constituent lower Unities of Control, which are all exhibiting movements governed from the centre of the higher enclosing Unity. Thus the Atom is built up out of 'violently revolving' electrons; the Molecule of less violently moving atoms; and the Stellar Universe of masses of molecules, which masses have in all probability a movement of translation tending to become a fixed movement of revolution about the centre of the Stellar Universe.

C. In connection with all these internally agitated systems, what we have to remark especially is that they are none of them real solids: they all enclose to a less or greater degree what we may call a *fraction of Space*, although the limiting dimensions of these several systems are reduced by successive infinities as we descend from the Stellar Universe to the Atom. It is only in fact where, instead of a system, we have the ultimate one-constituent electron that Space ceases to be enclosed within the paths traced out by a less or greater number of constituents.

#### FORMATION ON THE FIRST CIRCLE.

A. At this point we may turn to our theory of the relative position of the different pairs of implicated Indices to see how it accounts for this essential difference in character between the electron and all other higher Unities of Control—the Atom, the Molecule, etc.

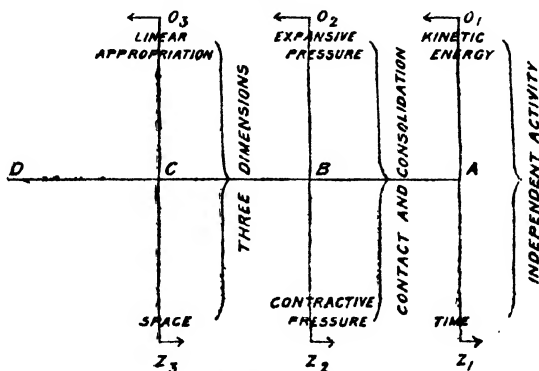


DIAGRAM 20.

B. Now if we treat this problem as a purely physical one, the Indices of Expansion, or the Upper Indices of Diagram 21, determine the

formation of electrons from an ultimate source which is our Fourth Circle in Diagram 18, and from nearer sources which are the Third and Second Circles of that Diagram. Retraction at this level is such a reversal of these Indices and reduced Indices that their force and the direction of that force is employed in dividing the Unity of the surface of the outermost and limiting sphere into minute divisions.

### THE COLLISION AT THE OUTERMOST LIMIT.

A. To explain what we mean here, let us take any horizontal axis A B C D and assume that Expansion is working from A towards D, and Retraction from D towards A. Take  $AB = BC = CD =$  the Index-value between any two pairs of implicated Indices. Through A B C and D draw  $Z_1 A O_1 = Z_2 B O_2 = Z_3 C O_3 = Z_4 D O_4$  and let the axis A B C D bisect these vertical lines. Then in Diagram 20 we are representing the relative location of the different pairs of implicated Indices between the electrons and the Unity of Control of the Stellar Universe by the lines  $Z_4 D O_4$ ,  $Z_3 C O_3$ ,  $Z_2 B O_2$ , and  $Z_1 A O_1$  in ascending order of the pre-dominance of control of these pairs of Indices. To simplify the graphical representation, let us imagine also that the Expansive Index of each implicated pair is located at the points  $O_1$ ,  $O_2$ ,  $O_3$ ,  $O_4$  and the delimiting Index (which is not yet retractive, be it noted, at the points  $Z_1$ ,  $Z_2$ ,  $Z_3$ ,  $Z_4$ .

C. Then, so long as collision is in progress, we have the following Indices acting at the outermost limit D:—

- A 3° Reduction of (Force and Time),
- + a 2° Reduction of (Pressure and Resistance)
- + a 1° Reduction of (Linear Appropriation and Space),
- + Unity and Division integrally declared.

The degrees of Reduction are numbered according to the rule that any pair of implicated Indices undergoes one reduction (here called a 1° Reduction) for every intervening pair of lower Indices through which it has to act.

*But for the fact that there is Objectivity in the differential life of Time*, these reductions would be successive divisions by Infinity; that is, the influence of any one pair of implicated Indices would vary from its own level to each successive lower level as  $1, \frac{1}{\infty}, \frac{1}{\infty^2}$  etc.

Now at this level of the outermost of all Index-Circles the whole particularity of Formation is governed by the fact that there is a preceding Unity; viz., the limitless ETHER, and that this is not objective in the sense that subsequent formations are objective. Hence, since Retraction is always procuring higher degrees of Objectivity its first effort on the outermost limit must be to express a primary objectivity in the ether of a material kind. In effecting this purpose it delimits the conceptual expanded Unity at this limit through infinitesimal division. If, then, the energy of Retraction is being exerted in obtaining ultimate divisions in the pre-existing undivided medium, the energy of Expansion can only find a scope in producing a movement of rotation in these ultimate divisions under Retraction. For *ex hypothesi* the divisions are on the limit:

therefore Expansion cannot advance them; nor can Retraction move them inwards, for its energy is lost in dividing. Therefore during the process of division they are stationary, and if they are to receive the energies of Expansion there must be the energies of rotation.

F. Regarded from the point of view of Index-control the process is that all the Expansive Indices *drive in* their qualities upon D as a point, in their movement from D to A, while Retraction drives in the same qualities but in a reversed direction towards the constituents of the major Unity, which are here infinitesimals of the most minute order.\*

G. Again the nature of the collision at this level may also be explained as follows. The Retractive Power can always develop retractively an equivalent intensity and quantity of force to that which is developed by the activity of Expansion. But at the limit of Expansion, the sub-constituents and the higher Unity formed out of those constituents are identical; there is only one constituent, and that constituent is also the embracing Unity. Hence the whole resulting Formation becomes a division into ultimate points, but these points nevertheless contain the limiting conception of 3 dimensions. This may be shown as follows:—

#### (LINEAR APPROPRIATION).

A. We have conceived the Phenomenal Idea of 3 dimensions to arise from an implication between two Indices; one called *Direction* or *Linear Appropriation* and the other called *Space*. The term *Direction* signifies a tendency of any object, however minute it may be, to exhibit all its activities, whatever their nature may be, along one fixed line drawn from the Cosmic Focus (or centre O in our Diagrams of circles) *towards the first centre of disturbance under a collision between Expansion and Retraction*. This conception means that, as regards 3 dimensions, the centre of form of the forming object will be found in this line; as regards Pressure, that all expansive or contractive agencies are being directed along this line; as regards Independent Activity, that whatever velocity of outward movement the Index of Force may impart the moving body will travel along this line. *Direction*, or *Linear Appropriation*, is the property under which a harmonious Unity preserves a fixity of position for all its constituents; for in a real Unity the function of each delegated agent can never conflict with the functions assigned to other agents.

B. Now if the Indices of *Direction* (or *Linear Appropriation*) and *Space* are located on the level of the Atom; if, as we know is the case, an outer Index-level is always almost infinitely remote from an inner one; and if an implication between the two Indices here mentioned gives rise to the Phenomenal Idea of *Three Dimensions*; then it is clear that this Idea must be reduced to the conception of a point at the level where the constituents of the Atom, i.e. the electrons, are generated. And our conclusion that this deduction is correct is supported, first by the fact that, as we have already shown, the Indices on the outermost of all Index-circles must be *Unity* and *Division*; and secondly by the

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\* See Note *Epsilon* at end of Addendum.



fact that, in the order in which we have placed the Upper Indices of Diagram 21, we have, reading from the Cosmic Focus outwards:—

**FORCE—PRESSURE—DIRECTION—UNITY**

a sequence which logically expresses the conditioning of an absolute principle FORCE as it seeks to achieve an integral expansion through the mechanism of its own minor Unities.

C. Hence, on these grounds, it may be concluded that the order of succession of our Indices is correct. If so, we must then suppose that the Index of Direction acquires its integral reality at the level of the Atom because *under the conflict of Expansion with Retraction*, Objectivity requires the reference of Direction to the ultimate grade of *form*. Form, moreover, requires some concentration of minor Unities, and the electrons, being ultimate unities, do not discover the idea of concentration. That is to say, they have no governing centre, and Direction, to be explicitly declared, demands a reference to some ultimate local centre of Force, because the highest of all physical principles regulating the collision between the Cosmic Powers of Expansion and Retraction is the principle of Force. The truth is that, since the Index of Force although under reduction is present at the levels both of the First and Second Index-Circles, all our conceptions of Unity, Division, Direction, and Dimension must be made to refer to activities emanating from centres of force.

D. A reversal of the Index of Direction by one degree under Retraction when formation is considered at the molecular level implies that the direction of force now has reference to the common centre of constituents which, at a previous level of formation, each had a particular fixed direction on the Index-level where form first becomes cognizable.

At the outer limit of all Direction is also reduced one degree, and in this case the reduction implies that the real activities of the ultimate unities, or electrons, must be referred to a centre of force which afterwards becomes the centre of the Atom.

**(REPEATED IMPARTATION.)**

A. It will be seen that our whole system of explaining the processes of Formation is based on the conception that the qualities of any high pair of implicated Indices not only act through all intervening screens of lower pairs of Indices, but are imparted first to the lowest of all Unities of Control, then again to the next higher Unity of Control, again to the next higher, and so on, just as if the primary forms had never existed. To put this conception into concrete terms, the implicated pair of Indices (Kinetic Energy and Time) which are complete on the perimeter of the Fourth Circle do not only impart their effect to each electron as a whole, but also to each Atom, Mole-

cule, and mass of molecules as a whole, so that each of these Unities at first tends to be impressed with a force over its hemispherical section tending to drive it at an accelerating rate of movement away from the Cosmic Focus.

B. This principle applies also conceptually to all lower pairs of implicated Indices as regards the impressment of their own particular qualities on Unities of Control formed below their own level.

### *THE SIGNIFICANCE OF INDICES BECOMING INTEGRAL.*

A. From the fact that when the collision between Retraction and Expansion is taking place at any level above the locus of any pair of implicated Indices, the expansive index at that level becomes reversed (the expansive indices being those at O<sub>3</sub>, O<sub>2</sub>, O<sub>1</sub> in Diagram 20), it might be supposed that the outward direction of this Index is thereafter finally ended or annihilated. This, however, would be an erroneous conclusion. What really happens is that the final limits have already been assigned at a lower level to the action of the Index that has been over-passed. Although at higher levels it will still disclose its presence, the Unities of Control that are there formed will be formed under a repetition of constituents in each of which the Index has already acted up to a limit. These formations are therefore, as regards this Index, merely a collection together of constituents in each of which the action of the Index is already finally declared.

B. It follows from this principle that :—

- (a) Matter, as an ultimate solidity, ceases to be formed at the level of the electron. Above that level all material objects, so far as they are material, are composites of electrons.
- (b) The ultimate form of 3 dimensions of all objects ceased to be formed at the level C of the Atom. Above that level, all forms, so far as they are expressed by 3 dimensions, are composites of the ultimate 3 dimensional forms of the Atom.

- (c) Forms as governed by contact, *i.e.*, an ultimate contact between constituent particles, ceases to be manufactured at the level B of the Molecule. Above that level all contact is limited by the limits in space of constituent molecules.
- (d) The movement of purely material Unities ceases to be generated above the level A of the Unity of Control of the Stellar Universe. Above that level all movements arise from an appropriation by new objects of existing kinetic energies.

#### *THE TERM 'ENERGIES' OPEN TO MISCONCEPTION.*

A. At various points of our argument in this Addendum, we have spoken of the 'energies' of Indices lower than the pair on the Fourth Circle. This mode of expression has been occasioned through the necessity of having to express the idea that each pair of Indices has its own particularity of action. At the same time it must be carefully borne in mind that the only Energy Index that exists in a strictly scientific sense is located on the perimeter of the Fourth Circle, or at o, in Diagram 20.

B. Hence when we speak of the Force of Illimitable Divisibility revealing itself in the generation of electrons at the level of the Fourth Circle, we do not really imply that the Index of Division is itself a principle of Force. Force is unquestionably in action even at the outermost limit, but it appears from the *Third Reduction* of the Index of Force itself, and this Third Reduction of Force is conditioned retractively by the Index of Division, which delimits the integral Unity by disclosing its ultimate constituents. We are about to show that the integral Unity is the ETHER, and that conceptually it precedes the generation of electrons.

C. Similarly, at the next level C of Diagram 20, there is no idea of energy in the idea of Space, but the assertion of this idea nevertheless has the effect of terminating the idea of an independent movement of each electron away from the Cosmic Focus. This independent travel of the electron is what we have called its Line or Appropriation.

#### *THE LATENCY OF THE IMPLICATION OF INDICES WHEN MOVING INTO EXPANSION.*

A. It was remarked in a former section that the Delimiting Indices must be conceived of as moving into expansion along with their co-related expansive Indices; and we observed that we may picture this movement of pairs of Indices passing together out through the Cosmic Focus as being a kind of vortex movement. But the ultimate reason is that if the final area of force, the soul in HADES, is, as we know it to be, bi-polar, every partial analysis of the conditions integrally expressed in that area must also disclose bi-polarity. Hence, as the conditions which are there in-

tegrally expressed are analysed in the Stellar Universe through a series of Indices which are superimposed upon one another in their order of predominance of control, all these lower Indices must issue from the Cosmic Focus in successive pairs which must be so constituted that one Index of the two forming the pair is always ready to define and delimit the significance of the other.

B. On the other hand Retractive Force, as we have shown, is always single in its polarity, and at any plane of collision the accumulated Impact is always a sum of Forces which have already established formations under Delimitations supplied by the lower Indices of Diagram 21 in their accompaniment of the Upper Indices of that Diagram.

Generally, then, at any plane of collision the activity from above is that of two Indices which in an implication which is not yet integral constitute the Impact that is imparting higher *conditioned* qualities to the newly forming Unity of Control, while from below Retractive Force is a summation and reversal of all Expansive Indices, whether integral or reduced, which have already been revealed below the plane of collision. The Indices which are really expansive partially reveal the final energy of LOVE; the Indices which are really delimiting partially reveal the imprisoning nature of HATE.

### THE ETHER.

A. Hitherto, in all our conceptions of the formation of higher Unities of Control through a collision at different planes or levels between Expansion and Retraction, we have referred the energies of collision ultimately to a graduated expansion of the two final energies of each soul in HADES, and we have been obliged to regard the Agency effecting an expansion from all souls simultaneously (at least as regards the appearance of all Indices below Obedience and Disobedience) as being that of the Cosmic WILL of LOVE which forces the Cosmic WILL of HATE unwillingly to declare its own characteristics through the characteristics of the unit-areas of HADES, controlled by its Cosmic power. Hence up to this point all formations have been differential in expression, because the unit soul-areas in which Cosmic Pressure is being applied are themselves bi-polar and local analyses of the Cosmic Powers.

B. But in point of Time, or rather, in point of priority of Formation, the two Cosmic Wills must already have been in collision directly, not intermediatly through the partitions of the soul-areas which are associated with them in nature. This fact is self-evident, if we remember that conceptually we have to work on the major hypothesis that the quality of HATE had already infected all bi-polar Beings before the Cosmic process of the Expansion of Indices into the differential mode of Time had been set in motion.

C. If, then, these two Cosmic Wills had already been in collision at the inception of the Cosmic process of Expansion and Retraction, it is quite certain that there would exist in Nature some material or objective declaration of that collision having taken place, if we admit that, later

in the process of differential formation, minute objective unities gradually becoming concentrated into higher Unities of sensible size attest the advance of Retraction against the ex-centric power of Expansion.

D. On this basis of thought, we therefore conclude that the **ETHER** in its characteristics of all-pervasiveness, perfect fluidity, and elasticity is the objective representation of the collision between Expansion and Retraction at the beginning of all things, before the electrons came to be formed on the first Index-level. It is a perfect fluid, because it is in some way the objective representation of **WILLS** that are polar and indivisible. Further it must integrally express the first conditioning of the energies of Cosmic Love by the powers of Death and Hate. If the parallels given by differential objective Unities hold good, it must embody Energy within some imprisoning limits. But since its existence is referable to two integral Powers, the Ether is probably so constituted as to be the primary basis for the action of all energies or Indices that are afterwards differentially imprisoned. On the one hand it is a substance: this is its manifestation of the action of Evil. On the other hand it is a perfect substance, and this is its manifestation of the nature of Good.

### *THE CHARACTERISTICS OF THE COSMIC INDICES.*

A. The ideas of Space and Time are so familiar to all our readers that any attempt to describe these Indices would be superfluous. Those of Obedience and Disobedience have been sufficiently explained in the Prologue, and in the paragraphs under 'DIFFUSION' in this Addendum. Under the Section entitled 'DIRECTION OR LINEAR APPROPRIATION,' we have just considered the significance of that Cosmic Index, and at about the same point of our argument we dealt with the meaning of the Index of DIVISION. As the indices of LOVE and HATE cannot be fully understood except through the experiences of human life, in which kingdom they explain themselves, and as the idea of UNITY is everywhere partially illustrated in every objective natural or artificial form, it only remains to conclude with a few remarks on the characteristics of **KINETIC ENERGY** and on **EXPANSIVE**, or **CONTRACTIVE**, **PRESSURE** and **RESISTANCE**. Our list of twelve Cosmic Indices grouped into pairs is then complete.

B. We have placed the Index of **FORCE** on the perimeter of the Fourth Circle in order to signify here, as in the case of all other Indices, that at one particular level (here

the Fourth level) the idea of the energy of physics is integrally expressed simultaneously with the integral expression of TIME.

C. Now by the words 'an integral expression of a Cosmic Index our intention is to suggest that, at any level above the level where we place that Cosmic Index, any manifestation of it is due simply to a re-combination, or appropriation, of lower Unities of Control in which the Index has already finally declared its meaning, so that at any higher level the reappearance of the lower Index in no case amounts to any quantitative addition to, or to any revelation of a new characteristic in, the scope of that Index. Applying this rule to the case of the Index of Contractive Pressure, it means that above the level of the molecule, contraction can never proceed further in concentration of molecules than the sum of the spaces occupied by independent molecules. Each molecule in its existence expresses some integral peripheral contraction and this local intensity of contraction can never be exceeded, however many molecules come to be formed together into any mass. In the case of one molecule the contractive pressure maintaining it as a Unity is measurable by the hemispherical section, and for  $x$  times that unit number of molecules forming one mass the limit of contraction in space will be measured by  $x$  times the hemispherical section of one molecule.

In the case of KINETIC ENERGY, the data are somewhat changed, in the fact that we have in the Stellar Universe one final material Unity of Control. Hence, applied to this case our rule means that no higher organic forms developing out of the ground-work of that Unity can in any way add to its quantitative possession, or characteristic manifestation, of KINETIC ENERGY.

So, once again, the whole solidity of the Stellar Universe contained in all its forms must be a solidity resulting from the collection together in local centres of the infinitely small solidities of a number of electrons which number, in relation to the infinitesimal size of each electron, would be infinity multiplied into itself 3 times if all space were solid. As space is not solid, the sum of the solidity of all forms is simply part of the sum of all

electrons, if there are free electrons in Space. Formation at higher levels, that is, does not add to the quantity of solidity already manufactured by the electrons on the perimeter of the First Circle; although, under the process of manufacture of electrons at the furthest limit the number of electrons themselves is continually increasing.

D. So as regards the higher Indices, such as that of ENERGY, the total quantitative amount of energy in the Stellar Universe is continuously being added to as we pass upwards from the perimeter of the First Circle towards the Cosmic Focus until a final limit is reached when Retraction begins to refer all movements of translation towards the single governing centre of the whole Stellar Universe. That is to say, Energy is first imparted to the constituents of the Atom, then to the constituents of the Molecule, and lastly to the massed constituents of the Stellar Universe. In every case each impartation of energy is independent of all other impartations. But above its own level, which is on the perimeter of the Fourth Circle, the Energy-Index is never augmented either quantitatively or qualitatively.

### FORCE OR ENERGY?

A. If we refer to scientific works, we shall ascertain that ENERGY is classified under two heads:— The energy of *motion*, which is termed *Kinetic*, and the energy due to position, as in the case of a bent spring or a suspended weight, which is termed *potential*. Now an important point to note is that the latter kind of energy is always accompanied by the idea of *Pressure*; for the suspended weight exerts a pressure due to its weight; and the bent spring must exert pressure on the solid surfaces opposing its motion. Hence since quiescence is necessarily an evidence of a control established by Retraction we infer that the energy of motion is always nearer the focus of Expansion than the energy which is termed potential. Accordingly as a term, KINETIC ENERGY is more properly descriptive of the highest Index of purely material control than POTENTIAL ENERGY.

B. But an ENERGY is in all cases an effect, not a cause; we ought strictly speaking to substitute the term FORCE for ENERGY, if we wish to form a correct mental idea of the existence of an absolute principle of Expansion which has the attribute of being able to expel all objects away from the Cosmic Focus.

C. The conceptions here touched on can only be dealt with adequately in treatises on Natural Philosophy. But if the reader will recall the fact to mind that, according to the laws we have established with regard to Cosmic Perceptivity, MAN is the highest of all Phenomenal Units in the Stellar Universe, he must in himself be capable of employing the Indices of Expansion in their order of priority. We may therefore assist ourselves to a clear mental idea of the relative significance of the different Cosmic Indices which are of a purely material nature (*i.e.*, of a nature not containing perceptive functions) by considering the forces and resistances brought into light when our WILL prompts us to take *any* physical action. Thus when we press our hand against a wall our arm in moving the hand to the point of pressure becomes invested with *Kinetic Energy*; the hand in pressing against the wall exerts *Expansive Pressure*; and the wall in resisting the hand balances this *Expansive Pressure* with an equivalent Resistance. If, now, the pressure against the wall is maintained, the WILL is exerting what we have called *Force*, and, if the wall could be made to over-turn, this Force would have imparted to the moving wall a certain degree of *Kinetic Energy*.

D. Now *Kinetic Energy* is always measurable in terms of the *mass* of any object and its *velocity*. Again *velocity* is measurable in terms of *Time* and *Space*, while mass is measurable in terms of the minor constituents of any Unity and their velocities. If, then, any higher Index has the property of projecting its own effect through intervening screens of lower pairs of Indices, it is clear that the ultimate principle Force is the principle that has been at work, not only in imparting *Kinetic Energy* to any larger mass we are considering, but also in imparting velocities to all the minor constituents of that



mass, and yet again to the constituents of those constituents. Hence we can reduce Kinetic Energy itself to an inter-action between the indices of Force, Time, Pressure, Space, and Direction; Pressure and Direction being Indices that have been at work integrally at the levels of the Molecule and Atom respectively.

E. As, then, we have already included all these Indices except the Index of Force in our list of Cosmic Indices, it is clear that the proper descriptive term for the Index of Expansion, which with the Index of Time becomes integral on the perimeter of the Fourth Circle, is not Kinetic Energy but *Force*. Up to this point of our argument it has sometimes been convenient, however, to speak of the Index of Expansion on the Fourth Circle as being Kinetic Energy in order the more clearly to mark the nature of the *effect* that Force, the ultimate principle itself, has been producing in the constituents of all Unities of Control. This effect is, of course, the production of velocities of motion, initially away from the local centres of disturbance which finally becomes the centre of mass of any Unity.

F. Were we to describe the Index of Expansion on the level of the Fourth Circle as *Force that imparts Kinetic Energy* we should be including in our definition all the qualities or characteristics of Indices below the Fourth Level. But our whole scheme of representation is to express each separate Index both of Expansion and Delimitation as a single independent principle of Formation. Hence in our description of this highest purely material Index of Expansion, we must omit the qualification *that imparts Kinetic Energy* and call the Index simply and solely *Force*.

G. Like all other Indices this highest material Index or principle of Formation, *Force*, has to be referred for its origin of issue to the latent integral energies of LOVE and HATE which are contained within the soul-areas of all bi-polar Beings in HADES. The quantitative content of Force within the Stellar Universe is a final measure of the latent quantitative content of this subsidiary analysis of LOVE and HATE in the universe of HADES. If so far as regards its inorganic forma-

tion, the Stellar Universe as a whole exhibits signs of being far advanced towards a final equilibrium, the direct reference is that Expansion and Retraction cosmically regarded have now advanced to a level of collision where the limits of action are being governed by higher principles of Formation than those of Time and physical Force.\*

*GENERAL RECAPITULATION.*

A. Now that we have completed our assessment of the proper descriptive terms for all the Cosmic Indices, it will be desirable to recapitulate all the principles which we hold are determining the formations of Time.

B. There are 3 Categories of Reality. The first is the ULTIMATE WILL of the Eternal Father, the characteristic quality of which is what we may term ABSOLUTE or NOUMENAL LIFE.

The second is the separate but simultaneous existence of the COSMIC LOVE of the Son of God, and the COSMIC HATE of the Spirit of Evil.

The third is the conjoint existence of the energies of both LOVE and HATE in the nature of all bi-polar Beings in HADES.

ABSOLUTE LIFE may be expressed in quality as being equal to X + COSMIC LOVE.

COSMIC LOVE may be expressed in quality as being equal to :--

- Y
- + Obedience
- + Force
- + Expansive Pressure
- + Linear Appropriations
- + Unity

in descending order of the predominance of Control of its different Indices.

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\*In reality, however, the appearance of the higher forms of civilized life gives a better measure of the distance to which the crest of the wave of collision between Expansion and Retraction has advanced. For if manufacture is continually in progress at the outer limit there can be no equilibrium in the Stellar Universe until Space becomes solid.

C. The unknown qualities X and Y are qualities which only express themselves when finite Being passes within the Unity of Control of ABSOLUTE LIFE and COSMIC LOVE respectively. A passage within these higher Unities of Control means a departure or escape from the limits determining lower Unities of Control.

D. COSMIC HATE may be expressed in quality as being equal to—

Z  
+ Disobedience  
+ Time  
+ Resistance.  
+ Space  
+ Division.

E. The nature of the Being of the Soul of MAN in Hades may be expressed as being a tendency to apply the energies of WILL both selfishly and selflessly. The degree of WILL that can be so applied is always of the same order in Index-values (Love, Hate; Obedience, Disobedience; Force, Time, etc.), but it varies for every different soul both in intensity ; in the position of its line of action; and in its local analytical expression of the summation of all Indices by the two Cosmic Wills.

F. It will therefore be seen that the ultimate reference of all heterogeneity in the Stellar Universe *within the Third Category of Reality* is to the latent powers of Souls in HADES. This ultimate reference has the effect of concentrating within the Soul when it is in Being all tendencies towards variations in a differential mode of life. These variations, when expansion into that differential mode begins, are accordingly in character :—

- (a) Variations in the line of issue of the WILL-rays at all levels.
- (b) Variation in the specific qualities of the WILL-rays within the local Index-value at any point of action.  
(This condition arises from the fact that each soul

was initially a different local analysis of some of the qualities of ABSOLUTE LIFE surrendered by the Ultimate Will).

- (c) Variation in the specific intensities of the different energies of the Will-rays.

G. *Organic life* in the differential mode of Time is the expression of an exercise of expansive pressure on any objective Phenomenal Unit through the circuit.

ABSOLUTE LIFE to COSMIC LOVE to the Soul in Being.

The lower Will-rays projected outwards in answer to this pressure are those that inform vegetable and animal organisms with life.

H. *Formation* is at every level the result of a collision between Cosmic Expansive, and Cosmic Retractive, energies or Indices. Except at the level of the Cosmic Focus, Cosmic Expansion everywhere expresses its activity by moving outwards two associated Indices at a time, one an Index of Expansion and the other an Index of Delimitation. Each higher pair of associated Indices exerts its influence through all the screens of lower pairs of Indices intervening between the level where the higher pair become integrally expressed and any lower level of collision. But for every intervening pair of lower Indices the higher pair of Indices undergoes *one degree of reduction* in the impartation of its own qualities and limits at the level of collision.

I. On the other hand Retraction is always exerting its influence on the formation of Unities of Control by acting from a single pole as a Force integrally exerted towards a higher centre of disturbance. The nature of the Force at any level is a summary of all the reductions of Force that have hitherto acted below that level.

J. From this difference in the nature of the application of Expansive and Retractive Forces it follows that *Expansion is always imparting to the constituents being forced into a higher Unity of Control an Index-quality that is one degree higher than Retraction has at its command, while Retraction is always consolidating those constituents towards a point of concentration that is one Index-value higher than the level to which the constituents receiving energy belong.* The effect

of this action is that higher quantitative energies are continually being imprisoned within the wider limits of higher Unities of Control.

K. MAN is the highest Phenomenal Unit in the differential life of TIME because all his activities and thoughts are finally referable to a two-division; and cosmic bi-polarity can be carried no further than a concentration of all issues into two categories. The effect of this ultimate bi-polar division in MAN is that he must stand on the perimeter of an Index circle where the ultimate energies of LOVE and HATE become directly experienced as Impacts in their own integral qualities, and where they are only differentiated from each other in their non-synchronisation. In Man's case, therefore, every reception of an Impact must, under the law governing all collision between Expansion and Retraction, result either in the impartation of the tractive energy of LOVE in Man, or in a more rigid consolidation under the centripetal pressure into self. Eternal death must therefore be equivalent to the most rigid form of eternal imprisonment in self.

#### *FINAL STATEMENT OF THE COSMIC INDICES.*

A. If, as in Diagram 20, we represent the Index levels by parallel straight lines instead of circles, the following Diagram 21 shows all the Cosmic Indices in their relative position and relative predominance of control.

B. The Phenomenal Ideas expressed through the implication between the two Indices of each pair are entered against brackets. At the 4th and 5th levels there are two Phenomenal Ideas in each case: at the Fourth Level because the Independent Activity of purely material Unities of Control is merely motion; at the 5th level because the idea resulting from position at that level depends on whether the gaze of the Phenomenal Unit, MAN, is being directed towards the inner and higher Pole O (the Cosmic Focus) or towards the outer and lower Pole Z, the source of all Retraction.\*

#### *EQUATING NUMERICAL SYMBOLS WITH THEIR VERBAL EQUIVALENCES.*

A. The author has very frequently been asked to explain how a particular verbal equivalence can be determined for each different num-

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\* The reader should now revise for himself the successive Statements of Indices given on Pp. 86, 27, and 115. He has only to take the Upper and Lower Indices of Diagram 21 and substitute each pair for the pair put in the former statements at corresponding levels.

He will understand that the significance of the pairing of Indices in Diagram 21 is that FORCE is always delimited by TIME; PRESSURE by RESISTANCE; DIRECTION by SPACE; and UNITY by DIVISION. Reference should also be made to the Notes at the end of the Addendum. This final revision affects all preceding statements made regarding WILL; IMPACTS; PHENOMENAL IDEAS, and IMPLICATION.

ber, when numbers are regarded as being symbolic. This question may be paralleled by another. How would one estimate the total weight of a number of stones of the same material but of different sizes? For any particular number when employed as a symbol may either appear independently, or in a complex form with other numbers. For example, we may have the number 3 either standing by itself, as it does in the 3 group of *SHEM*, *HAM*, and *JAPHET*; or we may have it in such a complex form as the 1393 of the evaluation of *EUROPA*, or the 3285 of the evaluation of *BRAHMA*.

B. Adopting this simile of the stones, then, as a parallel, 3, when standing by itself, might be called the smallest of all the stones, and the other stones would be multiples of this size, the multipliers being any other number from 2 upwards. Supposing that these multipliers were not fractional, the eye would very soon learn to estimate how many times the smallest mass was contained in all larger masses, provided that there were a sufficient number of stones to represent every multiple of the unit mass several times over. Hence by means of comparison we should soon be able to write down the whole mass of any given number and arrangement of stones without having to place each one of them separately in a scale.

C. The case of the method of assessment of the probable verbal significances of different numerical symbols is exactly similar. That is to say, when in mythological writings we encounter such varieties in form of the appearance of 3, for instance, as occur in 13, 1393, 3285, 23, in each case, if we wish to determine the ultimate significance of the number 3, we must momentarily neglect the other numbers and say to ourselves, Is there always some general idea present in the symbolism when 3 appears, and if so, what is most probably the literal expression of that idea?

Applying this principle of analysis to the specific case of the number 3 we find as follows:—

- (i) That a sense of the Divine education of man is always present.
- (ii) But that that education is also always a very broad and general one, and is usually of a primary type.

D. Hence, knowing that any impressment of the Divine Will on the human will must be equivalent to the control exercised by a higher over a lower Cosmic Index, we decide that the symbol 3 must in general represent a primary kind of *Divine Impact* on *MAN* which has the effect of educating him in the spiritual life. But as education (which is the structural modification of Character) and the quality of all Impact both imply that *work is being done*, we can view the whole significance of the Impact in the light of *WORK*, and we are thus enabled to attach to the symbolical number 3 the significance either of—

- A. The issue from God of an energy that is accomplishing a primary educative work, or
- B. The impact upon *MAN* of the energy that has the property of accomplishing educative work.

In the first case, A, we are referring '3 to the Divine Activity, and in the second case, B, to the response given by man to the *impact* of that activity.

E. But, in order to abbreviate the verbal equivalence for 3 thus determined, as well as to make it easier to handle in cases where the verbal equivalences for several different numbers have to be given together, it is convenient to express our normal equivalence for 3 in the shorter verbal form:

3 = *The impact on MAN of the work of God.*

Subsequently, the accumulated effect on the mind of considering many instances of the symbolic appearance of the number 3 will convince us that, as a Symbol, 3 is most generally intended to express *the moulding of the Soul by all or any of the primary Divine agencies in the differential life of Time*. Hence the effect of this symbol is to denote a location of man's consciousness within the human body, which location, or position in life, is subjecting him to the influence of primary Divine impacts. An advance in man of the knowledge of God is thus provided for, but 3 always appears under such circumstances that the degree of advance suggested is always an elementary one. Any higher degree of man's advance into the knowledge of God is, as we shall learn by comparison, reserved for description by the number 6.

F. The symbol 3 will thus be seen to imply *an impact on life in the human body of elementary Divine agencies for man's Spiritual education*. In certain rare instances, however, the Symbol 3 covers the case of Being (not life) in HADES, under the idea that the whole movement of rotation from life to physical death and from physical death back to life again through the HADES Sphere is being occasioned by a constant efflux of Divine Will-energy. Hence even the process of the retraction of the Soul into HADES becomes an auxiliary part of God's general cosmical education of the human race.

G. This general method of analysis for determining the verbal significance of each number has always to be applied to the case of each different number by considering it independently. But it will be obvious that, if we have already secured highly probable verbal significances for some of the digits between 1 and 10, the determination of the significances of the remaining digits will become increasingly simple and easy. The general problem is therefore of considerable difficulty only as regards the probable verbal values of the symbols which are the most extended in meaning, and are therefore the most frequent to appear.

We may in general terms describe this method of determining the verbal significances of different numbers as a *process of elimination by means of repeated comparison*. The particular manner in which a particular number always appears first of all suggests to the mind a primary idea of the meaning of that number as a symbol. Then, as this manner is different for different numbers when they appear by themselves, repeated comparison promotes an advance in the correctness of any verbal equivalent.

ences which are at first tentatively assigned. Ultimately, the verbal equivalences finally selected should be broad enough to cover the whole range of significance of each symbol. It will be understood, however, that the verbal significances thus finally assigned are in many cases susceptible of being expressed by a different set of words, which will express the same general idea in another form.

H. While this is the method by means of which the determination of the probable verbal equivalences of the different numbers must first be made by any investigator, he will have to adopt a reverse method when he has satisfied himself that these verbal equivalences he employs are approximately accurate, should he wish to take the public into his confidence. For the method of deduction is too laborious if our governing desire is to pass beyond the determination of equivalences into an interpretation of the symbolic writings to which these equivalences have to be applied. In such a case it is simpler to say, 'The verbal equivalence for such a number is so and so. This will be admitted to be a true value by the reader if he notes the intelligibility of the results we are about to secure from such a basis in our interpretations of myths.' If, then, we always obtain intelligible results when using these equivalences, the *prima facie* evidence is strong that these are the correct equivalences. Our conclusion will be still further fortified when we discover that, by using the same equivalences for the same numbers in different languages, the co-ordination of many different myths thus interpreted from each language results in the the same general view of life appearing from all the languages.

#### REASONS GOVERNING THE SELECTION OF CERTAIN NUMBERS AS SYMBOLS FOR CERTAIN SPIRITUAL IDEAS.

A. In the first few chapters of this work, the reader will observe an endeavour made to account for the choice of certain numbers as symbols for certain spiritual ideas. Some of these explanations still stand, *viz.*, with regard to the numbers 1, 2, 8, 9, 10, 11 and 12, as will also all the derivations of the group of multiples of 10, multiples of 11, even hundreds, even thousands, the terminal 1, and irregular compounds. But as regards the simple digits here omitted, *viz.*, 3, 4, 5, 6 and 7, the far more embracing breadth of our present theory of Life enables us to assign the selection of certain numbers for the expression of certain ideas to causes based in the root principles governing that theory.

B. Thus, in the case of the symbol 3, there is probably an echo between the number 3 and the 3 ultimate factors ruling Expansion, *viz.*—

ABSOLUTE LIFE



COSMIC LOVE



POSITION IN BI-POLARITY.



Since, as we have shown in our section recapitulating the Cosmic Forces at work in Creation as a whole, Organic Life is at all times and in all places a revelation of the downward pressure exerted from ABSOLUTE LIFE on COSMIC LOVE which latter finds in the<sup>4</sup> BI-POLARITY of Being the surface of resistance for the manifestation of its universal work of Expansion within the differential scheme of TIME. Then, since we have also just shown that the subjection of human life to the elementary stages of spiritual education is the real inner significance of the number 3 as a symbol, we secure, by means of an ultimate reference, a reason for the selection of 3 as the symbol denoting primary Divine Impact on the living consciousness of MAN.

C. An explanation of the choice of the symbols 4, 5, 6 and 7 to represent their own particular ideas can be afforded by means of a reference to the existence of the Six Ideal Circles on which the successive pairs of Cosmic Indices are located in their order of predominance of control.

For if we count 1 for the Unity of Control formed on the perimeter of our First Circle, we shall count 4 for the Unity of Control attained to on the level of the Fourth Circle. But this Unity of Control is the whole non-organic Stellar Universe, which, as regards all activities of consciousness, is *neutral*. Therefore, if the number 4 figuratively expresses a standing of man in life which is neither consciously opposing nor consciously disobeying the WILL of God, we have an exact agreement between the number 4 used in a philosophical sense as being the Fourth Stage of the differential formations of Time and the same number used as implying that the spiritual activity of MAN is relatively neutral.

D. Next, counting the levels of Formation again from the outermost limit of Expansion inwards, the Fifth level is the level of the Cosmic Perceptivity of MAN. Now, the power of Cosmic Perceptivity is clearly the first or elementary expression given in the differential life of Time of the fact of the undecided bi-polarity of the nature of the Soul. For had the Soul been swept in any former life into the stream of re-absorption that is passing into the integral WILL-control of the Son of God or into that of the Spirit of Evil, it would never have again appeared in the form of a human body, since, as in the case of other Formations, it would have become a constituent of a new Unity. Hence the Cosmic Perceptivity of a human being is the affirmation given by Nature of that Soul's alienation of WILL in bi-polarity, and, throughout the whole Bible, the number 5 signifies *Alienation from God, or those who are alienated from God*.

E. Turning now to the number 6, we can see that the Sixth level in our Diagram 21 expresses man's continual subjection to the polar impacts of LOVE and HATE. These impacts are not implicated, but they are differentiated in being non-synchronous. As we have shown, their primary effect as they issue from the Being of the Soul in HADES is to stimulate the Cosmic Perceptivity of man towards a perception of the desirability of activities of their own nature. If he then accedes to the suggestion of one or the other kind the energy of either LOVE or HATE is imparted to his

WILL, and all his lower activities are set in motion towards the desired end; the result being a definite structural modification of character, through a variation between his quantitative areas of Obedience and Disobedience. Accordingly, it is on the Sixth level of the impact of LOVE or HATE energies that all spiritual work is done, and all registrations of that work are made in the shape of structural modification.

F. Now it is a very significant fact that, everywhere in the Bible, and generally in the ancient sacred books of all nations, the number 6, when figuratively employed, is reserved for the description either of an active discharge of Spiritual LOVE-energy by the unit human being, through Obedience to the Divine Will, or of an equally determined and defiant rejection of the associative obligations of LOVE in cruelty and selfishness. *When the symbol is being employed in the former sense, a large advance in the perception of its obligations by the soul above its spiritual state when symbolized under the process-symbol 3, is always strongly marked*; and the obvious deduction from this fact is that the life thus symbolized is rapidly advancing towards the development of its own proper tractive power on other life.

Then, since we have demonstrated that the fact of the Re-creation of the soul depends wholly upon this development of this tractive power in self-forgetfulness, it follows at once, that when the number 6 is employed figuratively and in a favourable sense, there ought to be indicated a position of the typical human being at the very dawn of Re-creation; and this, as the reader will see when he studies the resolutions of myths given in this work, is precisely what is indicated in every figurative application of the number 6; when the other symbols accompanying it are obviously favourable.

G. A very noticeable illustration of this point is afforded by the 40 evaluation of the Hebrew word ELIJAH (v. p. 217, Chapter XVII), and other instances too numerous to quote here, will be found in the Index, p. 1437, against the combination of 6 with 4.

This discovery of the double meaning of 6 can be applied to an interpretation of the 666 symbol of the Beast in Revelation XIII. 18 (v.p. 7, Chapter I); since, under this ascription of the selection of 6 to yield a congruity with the Sixth level of Formation, the composite symbol 666 would be probably designed to express *an opposition to the energy of LOVE in all Three Categories of Reality*.

H. At the same time we must here explain to the reader that, throughout all our detailed investigations into the meaning of numerical symbols in other parts of this work, we have regarded 6 when it denotes the impact of Divine energy on man as being a product of 3 and 2. If, as is quite possible, the Divine 6 was originally formed in this way, its general significance would still be the same, although the reason governing the selection of the symbol would be different. For 6 as a 23 composite would then signify '*The impact of the many (2) works of God (3)*'; 2 being the symbol for multiplication, and 3 being, as before, 'the impact of the work of God.'

I. We may now take up the case of the symbol 7. Counting as before from the outermost circle as 1, the value at the Cosmic Focus O (Diagrams 18 and 21) becomes 7. But at O we have arrived at a summation of all the facts of the differential life of Time. Hence the reason governing the selection of 7 as a symbol to represent 'all' or 'the whole of' is immediately obvious.

The digit 7 is also used in a secondary sense as equivalent to 'the impact of restorative process' and this secondary meaning can be similarly explained, since the whole scheme of the differential life of Time is to effect a restoration of the soul from the disease of self. At the centre, therefore, or at the Seventh Level, there is an integration of all restorative processes.

J. We may conclude this Section with another note on the subject of the number 8. Our analysis of symbols in the other parts of this work has shown that 8 to a very high degree of probability is generally, if not always, a symbol for 'That which has become re-created,' when it characterises human beings; and 'Re-creative' when it characterises the quality of Divine impacts (i.e., the expansive impacts of LOVE, since all LOVE is ultimately Divine). Now, as we have shown in more than one place, the Re-creation of any Soul is equivalent to its withdrawal from a location within the joint HADES-and-Stellar-Universe environment into a higher mode of life altogether; in fact into that Universe throughout which all units of life accord absolute obedience to the Will of the Son of God. Hence, if the symbol 7 sums up the energies of the Time-life, since Recreation is always attained to in the Time-life, a symbol of 7+1 clearly represents a passage out of a lower universal unity into a higher universal unity. It is therefore highly probable that the symbol 8 with its known significance was chosen in this way.

K. We may add that the added 1 terminal is of frequent occurrence in the symbolic numerical codes as an appendage to compound forms like 30, 40, 50, 60 (the multiples of 10), and to double zero forms like 300, 400, 500, etc., which would otherwise end with a zero. In all these cases a sense of 'termination of' or 'inclusion within' is conveyed, but if the latter sense is used the compound must itself be the symbol for a higher state of life. In the case of the primary digits 1 to 9, and the double figures, 10, 11 and 12, which are the radicals of the whole numerical code, the +1 terminal only appears to have been employed in this particular case of 8, being derived from 7+1, and in no other case is it used except with regard to already-formed compounds otherwise ending in zero.

### THE MESSAGES OF GOD TO MAN.

A. It is in the unknown qualities X and Y of ABSOLUTE LIFE and COSMIC LOVE respectively that scope exists for the direct personal communication of the Eternal Father and the Son of God with all finite Beings not spiritually dead. We

have pointed out that, while the energy of LOVE manifests itself in the ascending series of Indices :—

Unity,  
Direction,  
Expansive Pressure,  
Force,  
Obedience,

when it is under analysis in TIME, we cannot say that LOVE, whether human or Divine, is equal to :—

(Unity + Direction + Expansive Pressure + Force + Obedience), because, like white light, it contains what we may call both actinic properties as well as the properties of heat. A beam of sunlight contains invisible or obscure rays at both ends of the spectrum, and we may therefore conclude from the antecedent probability of a cosmic parallelism of nature between LOVE and HATE, and LIGHT and DARKNESS, that LOVE as an energy has properties both on the ETHER limit of expansion and on the Cosmic Pole limit of concentration which are not at present susceptible of analysis, because they depend on a connection with a higher Category of Reality.

B. Further, Natural Science is only just beginning to teach us that matter of a certain molecular construction like radium possesses the quality of being able to generate radiations in the ether, the wave-lengths and number of vibrations of which are entirely distinct from those of LIGHT. These vibrations are now being utilized for the purpose of direct communications through Space from point to point without the intervention of any special material circuits. Since, then, MAN from his position must be in nature inherently responsive to all physical agencies without exception, we cannot doubt that, through his intimate relationship both with COSMIC LOVE and ABSOLUTE LIFE, there are natural processes yet to be discovered which any Power standing above them can utilize for the purpose of communicating His WILL even verbally to individual units of the race.

C. It is therefore to be concluded that both the Eternal Father and the Son of God are able, should occasion require

it, to correspond immediately and by an apparently verbal mode of expression, with every living soul. Communications so made are not compelling, for nothing can *compel* the *WILL* of man in its own sphere of action, but they are illuminating, consolatory, and directive. There can be little doubt that, if our inferences are correct; a universal language is in existence in the Unity of Control under the Son of God which requires merely a concentration of thought and *WILL* in the direction of any particular soul to translate itself as a verbal message to that soul. When this instrument of communication is applied by a soul in a higher Category of Reality in the direction of a bi-polar soul in the Third Category of Reality (*i.e.*, either in *HADES* or the Stellar Universe), the differential conditions of the latter mode of life establish their influence at the differential perceptive centres, and transmute the universal language into equivalent terms in the earthly language in which the soul receiving the communication is accustomed to think. A reverse process would take place when a communication is made as in prayer from a lower Category of Reality towards the centre of control of a higher Category of Reality. All such ex-centric communications must obviously in the end be referred to the hearing of the Son of God, since if they are really ex-centric in a lower category, they must become centripetal towards a higher category.

*ON THE CHARACTER OF THE LIFE IN HIGHER  
CATEGORIES OF REALITY.*

A. A large idea of the exceedingly splendid possibilities of the mode of life in higher Categories of Reality is derivable from the consideration that all the stars, suns, and worlds now visible in the Stellar Universe owe their existence to the pressure of the Cosmic Will of *LOVE* on the Soul of *MAN*. By means of a great variety in forms of thought-expression we have now conclusively demonstrated the fact that all energy of whatever kind, even the conceptual energy of ultimate form, is latent in *HADES*; so that *HADES* integrally considered is to the Stellar Universe as Force is to Matter. Our general deduction, moreover, will stand despite the many scientific inaccuracies there may be in our analysis of Formation at the three lowest levels (*i.e.*, the levels of the electron, atom and molecule). Although these will doubtless be pointed out and corrected hereafter, yet our levels and their number (Six) are determined, not through the pairs of Indices which we have tentatively suggested for each level, but by the material Unity of Control (the electron, atom and molecule) now

definitely recognised by scientists as being basic, and as being each the constituents of the form next above it. Hence, although the description of our Indices may be wrong, the number of our pairs of Indices and our statement of the kind of Formation at each level must be right.

B. Accordingly, the broad foundations of our system of philosophy are to all seeming immovable, and the apex of the structure laid on that foundation is the ultimate reference of all causes of variation to a concentration of opposite kinds of latent energy in the Beings or Souls in HADES. The following minor deductions from this established law of Formation is therefore itself also incontestable:—*If a final Unity of Control has anywhere been attained to in the Stellar Universe, the constituents of that Unity, so far as they are consolidated, must necessarily be a perfect reflection in kind of the ultimate variations in relative position, quality and intensity of energy which were once concentrated in the final centres of reference, in so far as these centres of reference are capable of expressing their higher in terms of their lower variations.*

C. Now we have already established the proposition that, eliminating all ideas that belong to the perceptive activity of organic life, the Stellar Universe, regarded as an inorganic entity, became a material Unity of Control from the moment that organic life in the form of a CELL first appeared within it.\* This moment of the inception of organic life is clearly the determining limit as regards the attainment of a visible Unity in our universe, since, locally and cosmically, the higher Formation appears as soon as the constituents of the newly-forming Unity are themselves consolidated up to a level of interference from the next higher centre of disturbance. Hence, at the moment of the origination of organic life somewhere within the Stellar Universe, the whole location in Space of that Universe must have been determined, and with that determination its governing centre also became determinable.

D. If, therefore, we now apply the rule shown in italics in subsection B to the material Unity of Control of the Stellar Universe, it will follow immediately that, since its ultimate constituents of the highest order are masses of matter concentrated into suns, these suns, in their relative location in space, size, content of particular matter, and energy, must be accurate reflections on a scale of three degrees of reduction (counting from the Cosmic Focus O) of the relative position, relative qualities, and relative capacity of employing the Ultimate kind of power of souls in the bi-polar state in HADES. That there may be dead suns means nothing more than this:—that certain bi-polar Beings, by reason of their differential God-given qualities, were so placed in the original order of life before Sin was, that, when HADES as a whole experienced the pressure of the Cosmic Will forcing all Being into expansion, these particular Beings were the first to be born physically. The centre of disturbance related with the ultimate centres of force in HADES of these beings were therefore the first to declare themselves in successive Index-levels, and

\*We do not say that it is an established Unity of Control, but that as a Unity of Control, it is now at its highest levels in sight of the centre of Physical Force.

therefore, other things being equal, the final concentrations of matter, or suns associated with them, were the first to lose their energy and die. But since, as regards any adjacent pair of Index-circles, one of the two circles is almost infinitely remote from the other, it would be incorrect to draw any other kind of conclusion from this local dissipation of energy. The effect of differences due to Time is most marked on the perimeter of the Fourth Circle, only because Time becomes integral on that level. Above that level the real limits of change are other than Time limits. The death of any Sun is therefore not in any way related with the disappearance of a Soul from the Third Category of Reality, even although the concentration of that mass of matter was originally caused by the expansion of the lower Indices of that Soul up to the Fourth level. At the outermost level of Expansion the effect of the continued reductions of the Time Index will obviously be to eliminate Time altogether as a differential principle, and this means that at the original or lowest level of Formation the energies radiating from different Souls began to act simultaneously, but at different points of the surface of one enclosing sphere. At this stage of our argument it is hardly necessary to re-affirm the principle that, when Retraction has advanced cosmically to any Index-level, all Indices located below that level are really neutral. Their function is simply to register the effect of variations between higher Indices. But, in the case of MAN, since his physical formation begins from the CELL as a minor unity, and not from a sun as a minor unity, the dissipation of energy from a Sun is no indication of what has been taking place in the co-related Soul.

E. The author has deemed these cautions to be necessary, in order to guard against the danger of rash inferences being drawn from mistaken analogies. Having noted these dangers, we may return to a consideration of what the immense display of energy in the Stellar Universe is really designed to teach us. It is this, that MAN, even as a merely mechanical instrument of the WILL of GOD, is inconceivably greater than he has hitherto imagined, since all stars, throughout the whole of Space, have been massed and guided to the relative positions and endowed with their immense velocities of translation, through Forces which must originally have passed through the bi-polar areas in HADES of the Souls of men. Nevertheless, CREATION as seen in Time is not the work of man, for the conditions are two-fold. *There must be an external and relatively unlimited Cosmic Power as well as a surface for the application of that power.* Throughout CREATION the Soul of man is simply the surface, or more correctly, the reservoir which is kept constantly filled to the same level. To whatever extent latent energy is forced out of it by Cosmic Pressure and transmuted into kinetic energy in the differential mode of Time, to an exactly equal extent, the same energy is simultaneously returned to the same reservoir. Ultimately, then, the soul of MAN can only be regarded as a mechanism for particularising the action of the Divine energy which is constantly flowing through him in the form of energy. Unhappily he has become possessed of the tendency to employ this Divine energy in two ways; one way selflessly, as he was intended to employ it, and the other way, selfishly, and it is wholly due to his inability to free himself

from the latter particularisation of the application of energy that he has plunged himself into a mode of *life* governed by two sets of controlling Indices.

Still, even under existing conditions, the Stellar Universe is full of the presence of God and the Son of God, and the magnitude of the Soul of man, as an *instrument of God*, is reflected by the Firmament of Heaven in all its glory. If, then, God can thus furnish the Life of Time through the Soul of MAN with so much glory under present difficult conditions, what will be His furniture of Life successively in the Second and First Categories of Reality, when HATE with all its allied Indices is silenced? The answer is that the fullness of these modes of life must be splendid and glorious beyond any thought of expression, for units of life will then have power to move forward for ever into fields of new conceptions and new associations that will reproduce in an extended form, without one iota of loss or regret, all former conceptions and associations that have ever helped to show the soul the germinal nature of LOVE and LIFE.

### *THE CHRIST OF HISTORY FULFILS ALL CONDITIONS.*

A. In deciding for ourselves whether the historical story of *CHRIST* is a mere fable or the greatest, because the most significant, of all Time-realities, we must be guided to our conclusion only in a very minor degree by attempts to connect His existence in Judaea, and the existence of the men who knew most of His real character, with the more obvious national movements upon which historians of the time, under the rule of first perception being directed towards externals, would naturally concentrate their attention.

B. As regards the particularity of His cosmic position, it is obvious that externals would there have the smallest of all significances. At the Cosmic Focus all differentials are practically integrals, and this amounts to saying that all the lower aspects of life, such as the particularity of the human form and the particularity of its environment, have become negligible in their differential qualities in comparison with the concentrated distinguishing nature of the energies that are flowing into them at this one point. In other words, as we have shown before in our Sections dealing with Impacts, here the human form, and the intellectual development within that form at any moment, were merely the surface of action for the impartation of an Energy that was itself the summary of all differences existing between the ultimate Nature of Christ and the ultimate nature of all other men. Therefore as we cannot determine the nature of an Impact by examining any section parallel to the base of its cone of action, so we cannot determine the Nature of CHRIST by eliciting what men of His time thought of His bodily form or the circumstances of His environment.

C. So far as His activity in life is concerned, the sole guide we have, in fact, as to the character of the Energy which He, alone was always receiving, is not the immediate effect of that energy in securing a great power of compulsion on what historians would consider to be the governing factors of the social and political conditions at the moment so



much as the *quality* of the activity in the single life of CHRIST, which the receipt of that energy imparted even in the midst of the narrowest range of human interests. And on this point the verdict of history is unanimous:—His activities were never designed to secure personal place or wealth or power; they were at all time selflessly directed towards promoting in his fellow-men a greater power of appreciation of the value of Love, Love for God, which is Love seeking for an extension of its own qualities, and Love for man, which is Love seeking to apply received energy of its own kind in remediation of the sorrows of others.

D. This highest kind of evidence as to the actuality of the life of Christ is abundantly recorded in all the references to His Work that are contained in the Gospels and Epistles. It differs in quality from that advanced in support of the blamelessness of life of other holy men mainly in the inferential disclosures it makes of the immensely greater breadth of view of Christ. But in another point it also differs profoundly:—it places on record the fact that a MAN who was at all times wholly sane, wholly selfless, and who revealed Life from a breadth of view to which no other man has ever attained, continually claimed to be fulfilled as Son of the Eternal Father with the single polar energy of LOVE, and in every direction substantiated this claim by the perfection in quality of the activity He displayed.

E. But there are still three other indirect sources of evidence as to the truth of this claim He invariably asserted. We may note first the recorded fact of His Virgin birth. That this differentiation in His physical evolution was demanded by the highest of the laws regulating organic development under the Cosmic forces of Expansion and Retraction we have demonstrated in our sections dealing with the question of Nature's method of providing for continual variations in the human egg-cell. This has to be the basic mechanical reflection of a particularity of variation in the retracted predispositions of a certain quality of Cosmic Perceptivity, and the latter in its turn becomes the surface of contact for the incidence of impacts from a certain bi-polar division of soul-area. At the same time we pointed out that all the basic mechanical variations represented by different egg-cells do not fructify into human beings, simply because certain particular basic variations of this kind are not a reduced reflection of any existing concentration of differences in particular Soul-areas. When, however, instead of a provision being made for a new variation of the same order (which may or may not become a true minute reflection of higher differences) through the mechanism of Sexual Impact on Sexual Index, the egg-cell is constituted through uni-polar Life itself, acting as an Impact on the maturation cell of a human mother, the result must be the development of a human being, the physical characteristics of which do not express retractively any predisposition towards an unbalanced utilization of energy in the establishment of local interests. The whole human body then simply becomes an instrument for the perfectly radial discharge of selfless energy in all directions. In other words, it is the phenomenon in MAN of Expansive energy being radiated with conceptual perfection on the highest of all the planes of the differential life of Time.

F. Another indirect source of evidence as to the actuality of the recorded life of Christ, to which we must allude here, is the consistent authorization in His miracles, natural actions, and discourses, of the whole scheme for the figurative expression of cosmical truths which had been carefully worked out in the Hebrew scriptures before His birth. This scheme for the figurative expression of deep under-lying truth is based on the employment of two codes of symbols, one numerical and the other verbal, and the manner of the employment of these codes may be said to be identical in all the ancient sacred books of the East. Proof of the statements we here make will be found given in due course in the successive analyses of the symbolic writings of the Old and New Testaments, and of certain of the myths of heathen literature, to which the greater part of this work is devoted, from the Introductory Chapter onwards to the end of the Appendices. An investigation of this nature is of immense importance, because the effect is to show that, in all the cases examined, the fragments of legendary history included in sacred books which have been accepted as first authorities for guidance in religious matters are only historical in form, because this form was the best guarantee both for the preservation of the statements which the books contain, and for the preservation of the order of those statements. When an exhaustive analysis has been made of these legendary histories, an inner meaning is discoverable in all of them, and to discover this meaning we need only substitute the proper literal equivalences for their particular forms of speech and for their particular arrangement and setting. These equivalences are first obtained from an inter-comparison between writings which are obviously symbolic, and in which the symbols are expressed in simpler form, or are less carefully disguised.

G. Working on these lines the reader will soon satisfy himself that what is mythical literature in surface form is cosmical literature in inner meaning, and that the cosmology so unveiled does not differ in its broad outlines whether we obtain it from the Old Testament, the temple-symbolism of Egypt, the Greek myths, or the Vedas and Puranas of Hindustan. And the bearing of all this on the actuality of the life of Christ is as follows:—He did not in any way intellectually agree to the false conceptions of the origination or development of life which seem to be expressed in the traditional history of the Bible; at all times He pierced through the surface form of this traditional history and saw behind it a true if exceedingly broad analysis of the ultimate principles that are regulating the life of MAN. Moreover, while He signified His concurrence in the truth of this analysis by adopting the same code of Symbols Himself, and while He employed the same historical forms, He also greatly illuminated the range of their significance, and succeeded in showing what was their proper co-ordination. Finally, the inner cosmology which He thus sealed with His approval became the only philosophical scheme of thought which physical science can never over-throw; for the science of life is greater than the science of matter; and He stood at the very centre of all life. It was because He stood there that He perceived problems of Love and Hate to be the sole problems requiring treatment at His hands. If life is something more than a spectacle, if its issues are far-reaching and never-

ending, how could He who stood at the centre of all issues, and saw all life, for one moment relax the vigilance which would secure the future of all Love for all ages? Humanity required to be taught what Love was in all the ripeness of its perfection; the explanation of lesser matters could be left to lesser men.

H. Finally, having lived this life of sleepless vigilance, defending Love, and exposing in all its insidiousness the character of Hate, it was required of Him to die, that, His opposition to Hate having been tested to the limit of human unselfishness, Death, in the Retraction of His own Indices, now united with their maximum force to all Love everywhere through the ex-centric associative quality of His own Love, might draw the whole race of mankind with Him into the higher Unity of Control into which His Spirit then began to pass. All this was a Cosmic or natural, not a purely legal process. For we have shown that the energies of Love and Hate are the highest of all energies. They are not mere intellectual conceptions but real and ultimate Cosmic forces. Therefore, the Retraction of the Love-Index of Christ, which had been developed to its maximum under an encounter with resistances culminating in Death, must have resulted in the actual dynamic liberation of a new order of Cosmic Force directed towards the centre of a new external Cosmic Unity of Control in a higher Category of Reality.

This, the fourth of our sources of evidence as to the actuality of the life of Christ, *viz.*, the record of the manner of His Death on the Cross and of the conflict between His Will and the forces of evil that led up to it—is therefore the most vital of them all, since it connects His life as a man with a whole chain of cosmic processes, all implying the necessity for the deflection of a static Retraction into HADES towards a dynamic Retraction into a mode of life of single polarity.

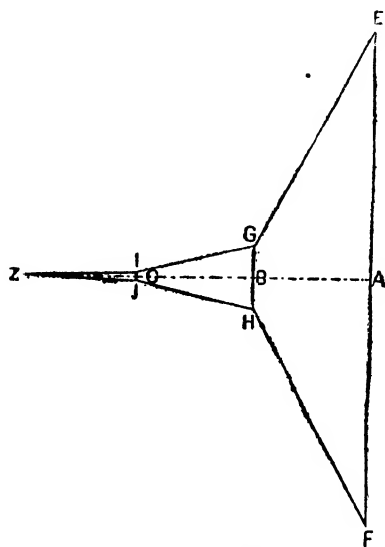
### ***SURRENDER OF THE LIBERTY OF ISOLATION FOR KNOWLEDGE, POWER, AND LOVE.***

A. We have seen that, locally and cosmically, the collision between Expansion and Retraction has always this effect:—*The liberty in isolation of the constituents of any Unity of Control becomes conditioned by the new value of the Index of Delimitation, while at the same time there is imparted to them a higher form of Energy corresponding to the action of the new value of the Index of Expansion.*

B. As formation advances to higher levels these ‘new values’ of the Indices here referred to are the decrease of what we have termed the reduction of the Index-value. For every higher level of action there is a 10 decrease of Reduction, until any particular Index becomes integral on its own level. It is

merely as a matter of convenience that we speak of 'the decrease of Reduction' of the Index, instead of the 'augmentation of the power of the Index,' because it is important to bear in mind that the higher Indices are always acting at lower levels under Reductions.

C. This whole principle of Reduction depends on the fact that all Unities of Control in the Stellar Universe are of sensible size and objectivity. The degrees of Reduction therefore vary, in the case of purely material Unities of Control, in the ratio of the limiting diameters of those successive Unities as may be seen from the following figure:—



**DIAGRAM 22.**  
**Reduction.**

D. Adopting the same arrangement of letters for the Index-levels that we have in diagram 21, let  $ZC=CB=CA$ . Take  $FA$  to represent the diameter of the Unity of Control formed on the Fourth Circle. This is the diameter of the Stellar Universe. Let  $GH$  represent the diameter of the object, formed on the Third Circle, *i.e.*, the relative average diameter of a molecule;  $IJ$  the relative average diameter of an atom;  $Z$  the ultimate point diameter of an electron.

E. Then the design of diagram 22 is to show that the Indices of Force and Space which are integral at the level F A E are contained within lower forms in the ratio of the diameter F A E to the diameter drawn at the successive levels, H B G, J G L and Z; and are only communicated because at B, J, and Z the Unities of Control all have sensible, although extremely, minute diameters. The *first reduction* of the Indices of Force and Space (called a 1<sup>o</sup> Reduction of those Indices) is in the ratio :—

$$\frac{\text{Diameter of the Stellar Universe}}{\text{Diameter of Molecule}}$$

The 2nd degree of reduction is—

$$\frac{\text{Diameter of the Stellar Universe}}{\text{Diameter of an Atom}}$$

The 3rd degree of reduction is—

$$\frac{\text{Diameter of the Stellar Universe}}{\text{Diameter of an Electron.}}$$

More exactly, the actual ratios of reduction are as the *cubes* of the ratios here given.

F. Exactly the same principle applies as regards the reduction of the Indices (Expansive), Pressure and Resistance which become integral at B, in the direction of I J and Z; and of those at C (Direction and Space) in the direction of Z. But there is no corresponding expansion of Indices on the right-hand side of the level where they become integral. All objects forming to the right-hand side of that level as regards their content of those Indices draw on the fund of the Indices to the left-hand side of their own proper level.

We have here explained the idea of Reduction in order to elucidate what we mean by the 'new value' of the Indices referred to in the italics of sub-section A and B. \*

G. But the real point of our argument is to show how all minor forms are continually losing *their own liberty of isolation* in order to become merged into, and to constitute, higher Unities of Control, which, in exchange for the loss of the individual liberty of their constituents, receive in exchange themselves a new impartation of Energy from the Index of

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\* The Reduction of an Index really signifies the reduction from the full scope of the declaration of the quality of an Index at its integral level to a smaller scope in its declaration at any other level. Reduction always refers to the Unity of Control proper to any level. When reduction takes place it is always accompanied by an immense augmentation in the number of the lower Unities of Control. Reduction and repetition of Form are therefore complements.

Force which is located on the level F A E of diagram 22. This received energy is really the *life* of the new Unity of Control, since it is only in virtue of its possession of Energy as a whole that it can resist the force of Gravity that would otherwise concentrate all matter in Space at the centre of the Stellar Universe. The same principle, of course, applies in a minor degree as regards the individual life of the constituents of the minor Unities of Control, the Molecule and the Atom.

H. This whole principle of Formation will accordingly be seen to be basic throughout the Cosmos, and it must therefore apply even in the case of the worlds of vegetable and animal life, as well as in the case of the development of man into higher social unities under the advance of civilization. The condition is everywhere the same:—*Individuality can only be preserved through the surrender of the liberty of isolation, and, in exchange for this surrender, the unit of formation becomes included within the scheme of a higher Unity of Control, and will live so long as that higher Unity lives.*

I. It is easy to apply this rule to the case of the individual man. For his life is obviously secured from danger in exact proportion to the degree in which individual men are restricted under the laws of the tribe or community from procuring their individual interests at the expense of other men. And the surrender by the stronger of their own relatively greater power saves the whole community from internecine destruction.

Extending the rule from the man as a unit to tribes and nations as units, the same principle applies. The life of the minor constituents can only be secured through mutual concessions which restrict the free-play of local activities, but secure in exchange a permanently assigned local activity, fulfilling a definite necessary function within the major Unity of Control.

J. Apply the rule to social intercourse and it will be seen to bear out, from a more ultimate source of support, the arguments we have advanced in the Prologue Pp. †163 to †174 regarding the restrictions cultured social life imposes on all its members. There is no such thing as unrestricted local liberty anywhere within the whole Cosmos. Any attempt to obtain it must either involve the penalty of Death, or that of a declension into a lower Unity of Control. Hence we may argue with perfect correctness that wherever people either level criticism against their neighbours in public in such a way as to lead to an outside identification of their meaning, or make use of expressions which are at variance with the laws of association, they are effectively analysing themselves as not belonging to the highest Unity of Control under culture and good taste.

Let the author here explain that this sudden change of his argument from the general to the particular is not made without a definite

purpose. His present theme is the character of the laws of association. These laws become more and more complex as we study them in relation to political questions, but they are simplest where their sphere is the purely social intercourse of man with man. Here therefore they disclose themselves most objectively, and it is accordingly here that we shall most easily perceive the elementary principles of right and wrong as they affect the general problem. We may take it for granted that if dissociative tendencies are in evidence at the surface level of social intercourse, they will not change in character, but merely in particularity of expression at any higher level.

K. Then, basing the continuance of our argument on this inference, it is open observation that what we have termed in sub-section J. the lower social Unities of Control, very generally confuse the idea of social liberty with that of unrestricted personal liberty; owing to a failure to perceive that, within the social world, all forms of association are the outer bulwarks of the citadel of Unity. If, then, we are to make a proper use of our position within those bulwarks and defend the principles there entrusted to us, we have no right to apply the laws of association in a dissociative way. We have no right, that is, to act as if the perceptions of other people were a negligible factor; for the chief media through which all men obtain perception—the ether and the air—do not only convey perceptions to us specifically but convey them at the same time to all surrounding living beings. In other words, the very ground-work of Nature is associative, and we are therefore acting against Nature in its integral teaching if we claim a right to apply the instruments of perception without in every case considering the general effect of our employment of those instruments.

L. A neglect of the first principles of association may be seen carried to the furthest limit of absurdity in the belief of some that any facial expression in other people not in their own circle of audience can be identified with their own remarks, and dealt with as if it were an unwarrantable intrusion on their privacy of opinion. For, in the first place, when we are addressing one audience we are showing a poor regard for our present company if we concern ourselves with any other; and, in the second place we have no right to demand that, merely because we are ourselves giving vent to unpleasant criticisms, or deriding the prepossessions of others, the liberty of all people in our neighbourhood should therefore become so conditioned that they must all put on an appearance of gratification. It would be equally logical to object to the laughter of strangers in a public assembly, because conceivably their laughter might be connected with our actions or assertions. All attempts of this kind to connect the indefinite with the definite must be held to be equally unwarrantable. So long as men have a right to their own thoughts it is not until they tell us what their thoughts are that we can have any right to challenge them or the expressions that accompany them.

M. Regarding conversation, however, there is an obvious and essential difference. It can be made as definite as we please about any one we please; and we can cause our references to particular individuals or their prejudices to be identified by associating them with individual peculiarities

or circumstances. But little reflection, then, should be sufficient to convince us that an instrument of expression which can be made definite in identification requires handling with discrimination. This discrimination is good-taste; it is the rule under which the cruder emotions of primeval man have to be restricted under the associative laws of a higher social Unity of Control. Under these laws the whole idea of retaliation and collision between individual units is necessarily done away with. To handle the instrument of conversation in such a way as to compel the general public into a perception of our personal opinion regarding individual character or other debateable subjects, is therefore both a crude offence against social etiquette, and a hypocritical and dishonest method of attempting to cause provocation, under the assumption that what we have taken no trouble to disguise from any one will not be identified by any one.

N. Now it is true that Society has a right to expect from its members an agreeable demeanour and agreeable manners, and we may therefore admit that distasteful gestures and the facial expression of strong emotion are generally undesirable. But the same argument applies with greater force as regards verbal expressions and conversation in general, since speech is as far more definite than gesture, as the language of speech is more definite than the language of the dumb alphabet.

O. Clearly, then, there is a profound confusion of thought in the argument of people who first insist upon the exercise of an unrestricted liberty of speech in public, and are then ready to attack others in their vicinity who may seem to be offended at it. Without knowing it they are trying to controvert an incontrovertible law of logic: no positive can be established through any number of negatives. Indifference being a negative quality, we can never satisfy ourselves that any one is perfectly indifferent, since perfection in this sense is being made equivalent to indifference under an endless repetition of tests. Moreover, what is to be thought of a littleness of mind which demands indifference in others at the very moment that it is thus extraordinarily apprehensive that they do not possess that indifference, and is therefore itself open to the same charge? How, too, can any test that can be imposed be free from the assumption which it is the object of the test to prove, viz., that those whom we are not addressing are so interested in our affairs that we are completely absorbing all their attention? For, obviously, if we are not completely absorbing their attention, we cannot say to what extent they are being moved by other considerations in which we and our affairs have no place or influence of any kind at all.

P. We may therefore conclude that this whole conception of the unrestricted liberty of private conversation is patently childish and illogical, and that the mental position of people who seek to defend it by still more illogical methods is based on a profound misconception of the very nature of liberty in cultured Society.

Q. At the same time, this mental position is interesting, because it derives what little significance it has from the far more profound perversion



of the principles of association which the policy of evil is continually endeavouring to secure through the same expedient of suggesting that positives can be established through negatives. For it is endlessly being suggested by the spirit of this policy that good can be proved by an abstention from evil; courage not by courageous acts but by a reputation for never having shown fear; truth can be regarded as being sufficiently expounded if we can point out apparent inconsistencies with accepted doctrines; and life itself is to be viewed in the light of having self-preservation as its ultimate aim. Although the circumstances to which this rule is applied are very different in character, the method is always the same. Let us not wait until an offence to which we object arises of itself; let us rather see if we cannot make it arise through continued provocation. Let us hold all men to be guilty on hear-say, until they have proved themselves to our satisfaction to be innocent—a thing which, as has just been pointed out, never can be proved; for the spirit that demands one test will also demand tests of the same kind illimitably. Further, let us judge men not by their positive qualities, but by their negative defects: let us judge philosophies not by their broader grasp of facts, but by their inaccuracies in smaller details. This is one principle on which persecution whether religious or social has always acted: the Inquisition burnt and tortured men, not because their lives were bad, but because it saw that only in the quiescent inactivity of a formal belief could the worldly power of a then formal religion be upheld; the so-called patriots of the French Revolution were convinced that political liberty was synonymous with the negation of individual superiority, and against the whole teaching of Nature destroyed many thousands of the best citizens of their country in order to build up a new Unity of Control in which gradation of power and differentiation of function should find no place. In the former example persecution was supported on the theory that an evil man who accepts an authorized religious system is of more value to God than a good man who thinks he has understood its errors; in the latter example, fierceness and brutality of nature were regarded as being sufficient proof that, in the absence of the refinement they expressed, there would be an absence of the authority over others by which that refinement had been usually accompanied.

R. Happily for the future of the world it does not seem as if God took this view of the right regulation of the life of man. At least if we may judge by the story of David, and by Christ's dealings with the Pharisees and Lawyers, what He seeks for is rather the dynamic self-forgetfulness of love than a decorous and cautious policy of abstention from patent evil. The highest of all energies—Love—is expansive in its nature. To please God we must therefore act ex-centrally, for all expansive indices are indices of ex-centric action. If therefore our guiding principle is to act ex-centrally, that is to say, un-

selfishly in the interests of others, much will be forgiven us in the way of defects, for these then simply imply that they cover sources of expansive energy which the associative will of Love will later on, when strengthened, include in its complete and perfect radiation.

S. But in all this development of energy we shall assuredly discover that the broad law of the apparent surrender of individual liberty still obtains. A price has first to be paid for knowledge, then for power in applying that knowledge, and finally for the discovery of the unselfish means of the application of that power. Yet at all stages the gain is abundantly more than the price paid. The price paid is the conditioning of our individual liberty, but the reward secured is a continual advance into the knowledge of the mind of God and of the real character of His Life. This is the internal effect of our Will-action—the structural development of our Being on its highest plane. The external effect is the work accomplished on others, their impulsion within higher and more lasting Unities, until they too pass within a Unity in which Death can find no entry and in which immortality is the energy of life imparted to each of its constituents. Whether then we consider the internal or external effect, the momentary losses of liberty, which express themselves to us as a curtailing of the more obvious forms of pleasure and enjoyment, are always being compensated for by a higher degree of potential absorption, or actual discharge of the energies which are really God-like, until, at the end, Life will no longer represent itself to us in the idea of independent movement but as a complete absorption in the splendour and glory of the majesty of God.

#### CONCLUSION.

What then is the conclusion of the whole matter? That there is nothing more dangerous in life than HATE, for in hating we are being brought within the influence of the current that sweeps life towards the pole of spiritual death, the death of eternal self-concentration. But since we cannot live by negatives, in order to avoid HATE and the power of HATE, we must act positively and learn to love; only thus can we pass into the communion and fellowship of all the Saints with God.

Knowledge is a great acquisition, power is a great gift, but both knowledge and power are of themselves useless or worse than useless until the WILL that is behind them is energised by love. It is Love alone, therefore, that justifies all activity and sanctifies all wisdom ; in love alone there is real equality, for it contains no thought of self ; it assigns to each the one function that each can perfectly discharge ; and it then builds up a final flawless Unity of Control, glowing with the splendour of the WILL of the Son of God, and moving forward harmoniously and unendingly into the Absolute Life of the Eternal Father.

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NOTE ALPHA.

A. The form of our equations for the successive Unities of Control such as:—

$$\text{Unity of control} = \phi x [b, y \Psi n (a, z)] \&c.$$

suggests, by the number of pairs of algebraic symbols contained within the outer brackets, that Retraction has proceeded up to the level of the pair of Indices notated by the first two letters on the left-hand side of the expression within the brackets.

B. In the example here given there are *two* pairs of implicated Indices, viz:—

*a, z* and *b, y*

Retraction is therefore represented as having proceeded up to the Second Index-Circle, which is the Atomic Level.

C. Now, it is not denied that all Unities of Control must depend for their Formation on the inter-action of *all* Indices. But the point is that Implication between the two Indices of any co-related pair does not take place until Retraction has proceeded up to the level of that pair. Hence, since the Unity of Control is objective only in virtue of its *retracted* Indices, it becomes correct to express it in terms *only* of all lower Indices which have become retracted up to its own level. It is true that, within the Unity of Control thus expressed, all higher Indices are also operative. But they are not there integral in action; their activity is being governed by one or more degrees of *Reduction* (see Reduction, p. §233); and the enormous scale on which the extension of the Index Circles takes place enables us to neglect these higher Indices in our typical equation for any Unity of Control, save that the *Impact* on any such Unity of Control may be represented as a partial integral of the two co-related Indices which stand immediately above the level at which the Unity of Control under consideration is being regarded as an independent form.

D. By Unities of Control we mean, of course, those forms which Natural Science has now definitely recognised as being the successive constituents of matter, organic life, and human society; viz., in order, the electron, the atom, the molecule, the Stellar Universe and the CELL (which stand at the same level), and finally MAN. All organic forms between the CELL and MAN are ephemeral transitions between these two Unities of Control, each of which has its own Index-Circle, viz., the Fourth, and the Fifth.

E. It will thus be seen that the author does not now take his stand upon the position that Science has not yet exhaustively analysed the principles determining the composition of different Unities of Control, as was originally suggested on p.† of the Prologue. His final point of view is that so far Science has failed to discover the fact that the whole process of Formation at all levels depends upon two great laws:—

- (i) That all the final ideas (called in this work *Indices*) of the differential life of Time delimit one another in pairs.

- (ii) That the relative predominance of control of these Indices, or final irresolvable conceptions, can be truly assessed by writing them down in pairs in a certain order of priority. In this order the higher Indices always assert their activity in Formation from their own level to the lowest Index-level under successive degrees of reduction for every intervening lower pair of Indices through which they have to act.

F. On the subject of what is meant by an Index becoming integral the reader should refer to page §238 of this Addendum under 'REPEATED IMPARTATION' and to page §242, Sub-section C, under 'THE CHARACTERISTIC OF THE COSMIC INDICES.'

G. For the final list of these pairs of COSMIC INDICES the reader should refer to the Section entitled 'FINAL STATEMENT OF THE COSMIC INDICES' on p. §250 of this Addendum, and to Diagram 21 facing the same page. But it is desirable that he should understand that, although this list is the result of three or four revisions, it is still only a tentative statement certainly requiring the approval of men of science as regards the statement of the Indices located at Z, C, and B, and possibly open to their re-constructive criticism at these points, which define the three lowest levels. The author might have stated his theory by employing algebraic symbols at these levels, without committing himself to an attempt to express the corresponding pairs of Indices in the form of definite mental ideas. But it seemed to him to be preferable to adopt this latter method, in spite of the risk of making an erroneous estimate of the Index-qualities at those levels, because, although his statement of the Indices might not be rigidly exact, it would yet serve to show within limits at what levels of Formation certain of the basic conceptions of objectivity first begin to disclose their presence.

H. As regards the pairs of Indices located at A, M, and N in Diagram 21, he has not much doubt that he has made a correct statement of them, and of the Phenomenal Ideas which they convey when they are seen in implication in the Phenomenal Units proper to each level. At the same time, it must be borne in mind that, even if there are errors at these three higher levels in the verbal assessment of the Index-qualities, the theory as a whole is not affected, since it is based ultimately on the fact that Science, both physical and biological, has now definitely recognised the existence of five, and only five, successive Unities of Control, advancing by intermediate stages from the electron to MAN.

I. We may note that, since the electron at the lowest level has to be regarded as an ultimate point of solidity, while the Phenomenal Idea of Three Dimensions becomes integral at the Index level next above—that is, at the level of the Atom—the Impact-area of the Atom is a real area or surface, so that the quantities  $b$  and  $y$  in para. A of this note vary as  $b$  multiplied by  $y$  within the expression  $\phi x [b, y]$ . As, then, the law at this level is the multiplication together of the two co-related Index-symbols to represent a product, and all other Indices also appear in pairs, it may be inferred that the Phenomenal Idea at any Index-level may be

represented under the symbolism of *Area*. Hence we may write all Unities of Control in the form:—

$$\phi x [b y \Psi n (az)]$$

J. Finally the reader should remember that, whenever the term 'Index' or 'Indices' is employed, the significance intended to be conveyed is that of an irresolvable basic conception of the same order as Force, Space, or Time. These three basic conceptions have always been recognised; but the truth for which the author has contended throughout this Addendum is that the differential life of Time has been built up to man's level not only by the employment of three such basic conceptions but by *twelve*, and that these twelve are divided up into six groups of two in each group.

### NOTE BETA.

#### THE PROCESS OF FORMATION.

A. RETRACTION AND EXPANSION.—In the text of this Addendum we have already explained that Formation at every level has to be regarded as the result of the collision between two great Cosmic Principles, one the Power of Expansion, the other the Power of Retraction. The former Power may be described as Force always acting away from the Cosmic Focus; the latter Power as a complete reversal of that Force towards local centres which, as the plane of collision advances nearer towards the Cosmic Focus, are tending continually to coalesce with that Focus.

B. DIRECTION.—Since the first centre of disturbance is the centre of the form that ultimately becomes the Atom, and since the Upper Index of Diagram 21 that has to be located at the level of the Atom is that of DIRECTION, a reversal of all the Upper Indices by Retraction means a reversal of the application of FORCE from a DIRECTION, Cosmic Focus to sub-constituent of the Atom (the Electron) to a line from that sub-constituent to the centre of the Atom. The sub-constituents themselves have no fixed DIRECTION, *because as soon as they are generated*, they begin to be impelled towards the disturbing centre which is the centre of the Atom. Under our system of description, DIRECTION in their case may therefore be said to be reduced one degree, since we hold DIRECTION to be integral, that is to be explicitly and finally disclosed at the level of the Atom. When Cosmic Retraction passes above the level of the Atom, the Index of Direction is again reduced one degree for a reason which is the reverse of that applied to the Atom, *viz.*, that DIRECTION now applies to only one ideal point of many points, each of which once really possessed the real quality of DIRECTION, and that ideal point is the governing centre of the higher unity.\*

C. UNITY AND DIVISION.—In the same way expansion can only declare its ideal unity at the furthest limit where the electrons are generated. Here for an instant it declares a living Unity. But at the same instant RETRACTION reverses that Unity, and the reversal of a unity

\*DIRECTION may be held to be a primary fixity in position of manufacture or generation which refers to the whole area of disturbance at the second Index-Circle controlled from any one ultimate seat of Force in HADES.

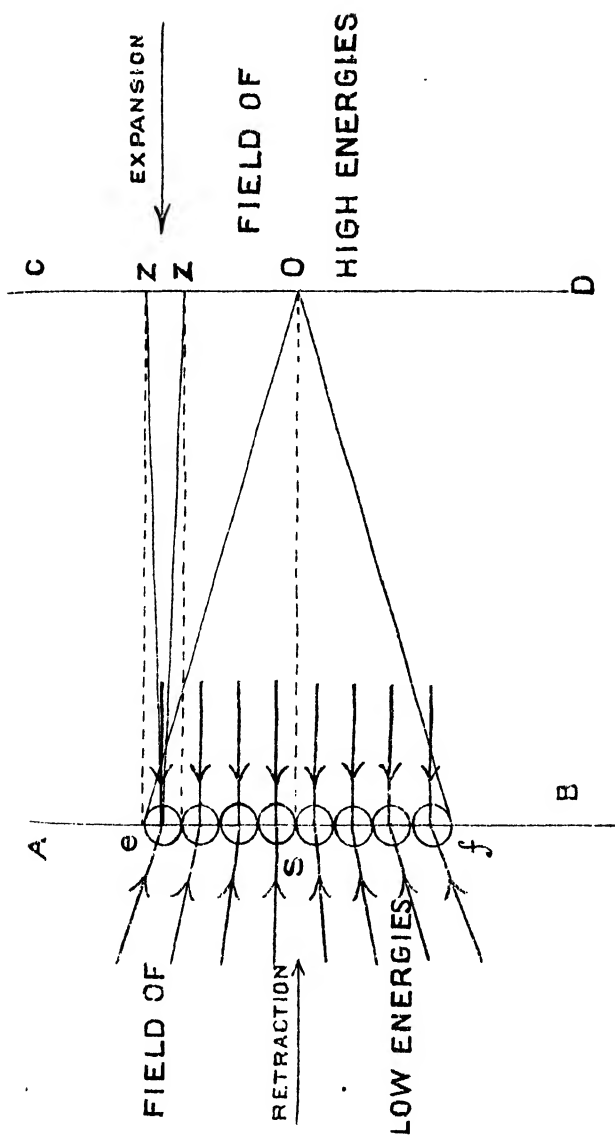
at the furthest limit of Expansion must signify division repeated and repeated to the utmost limit of minuteness. Each of these final Divisions would become an ultimate dead unity, were it not for the principle that the higher Indices must inform Constituents with energy, while the formation of the unity is proceeding. Hence we may conceive that, if this almost unlimited division is in some way a division of the Ether, the divisions become the constituents, and these constituents each acquire a motion of rotation. They cannot acquire a motion of translation away from the Cosmic Focus if, as our governing hypothesis is, RETRACTION can always develop a force equal and opposite to that which is being applied to the constituents of a Unity, save that the line of its application of force to these constituents is governed by having to be directed towards the next inner centre of disturbance. On the limit of expansion, then, where, under DIVISION, the centre of the particle coincides with the centre of disturbance, the energy of Expansive Force must be discharged in communicating a rapid movement of rotation to each ultimate particle. It is therefore at this level that the idea of rotation first originates.

D. THE COLLISION.—The conceptions which we have here put forward may now be illustrated by the help of the following Diagram No. 23.

AB and CD are any two adjacent Index-levels, or parts of the perimeters of two adjacent Index-circles. Of these two Index-levels, CD is the nearer to the Cosmic Focus, while AB is the nearer to the outer limit of expansion. The distance between these two parallel lines is immensely great in comparison to the size of the small circles between e and f, which are intended to represent the Unities of Control formed on the level AB. In respect to the Unities of Control finally formed on CD, these small circles are minor Unities or Constituents of the major unity.

Then, if we take the circles centred on e f to be the number of minor Unities which are about to form into one major Unity on the level CD, the centre of disturbance about which these minor unities will finally consolidate will be the point O on CD, which is opposite the centre of e f. And, according to our theory of the nature of the Powers of Expansion and Retraction, Expansive Forces will always be acting along lines parallel to OS, while Retractive Forces will always be acting along lines joining the centre of each minor Unity (in whatever position they may be between AB and CD) with the centre of Disturbance O. For, since the Cosmic Focus is at an infinite distance from CD in comparison with the interval between AB and CD, the lines drawn from the Cosmic Focus to the minor Unities must always be relatively parallel.

E. DEVELOPMENT OF RETRACTIVE FORCE.—Again our theory requires that, if any minor Unity were centred on the line OS as well as on the line AB, the expansive force being applied to that minor Unity from O to S would develop in the Power of Retraction an equal and opposite force applied from S towards O on the same minor Unity, and that the same intensity of force would act retractively (i.e., towards O) on the hemispherical sections of all the other minor Unities, but along



## COLLISION AT A LOCAL CENTRE BETWEEN EXPANSION AND RETRACTION.

NOTE.—The interval between the Index-levels AB and CD is very great in comparison with the size of the minor Unities between *e* and *f*.





lines always joining the centre of each minor Unity with the centre of disturbance O. The lines of these retractive forces being applied to the minor Unities are shown in red, while the expansive forces have their parallel directions shown in blue.

F. REVOLUTION.—Under the play of these two sets of forces, it will be clear that, in the limit, consolidation will take place about the centre O, on which level the issue of all retractive and expansive forces will cease. When O has thus become the centre of figure of the consolidated Unity, all the minor Unities will be revolving each in its own orbit about O, provided there are no internal collisions between these constituents. If internal collisions are frequent, the orbital movements will become converted into rapid rectilinear movements in all directions within the limit of the sphere traced out by the particle which was originally most distant from O. These orbital movements may be said to be a result of the application of expansive force, while the movement towards consolidation into a Unity centred as the level CD may be said to be a result of the integral force of Retraction as applied to the constituents of the major Unity. Hence, on the whole, while Retraction consolidates, Expansion imparts energy to the constituents, and it is their possession of this energy that maintains the whole form in being.

G. GOVERNING FACTORS.—This elementary sketch of the method of Formation may be held to be true of the formation of all Unities from the Atom to the Stellar Universe as a final major Unity. In every case the limit of form attained depends on four factors ; (i), on the size of the constituents ; (ii), on the intensity of the Force applied to the constituents ; (iii), on the interval between the Index-levels, which governs the time of formation, and the quantity of energy finally imparted to each constituent ; and, (iv), on the number of minor Unities which fall within the influence of a particular centre of disturbance.

H. OVER-LAPPING.—Owing, however, to the principle of the over-lapping of different areas of extension as first illustrated in Diagram 12 for the areas  $P_2r$ ,  $P_1r$ ; and  $Q_2s$ ,  $Q_1s$ , increasing complexities of disturbance from an original perfect uniformity of formation are continually in progress at every level from the outermost limit towards the Cosmic Focus. It should also be pointed out, with reference to Diagram 12, that the dispersions there shown are incorrect if we wish to represent the degree of control any centre of disturbance situated on one Index-level has over the forms on the next outer Index-level by the lengths of arcs such as  $ss$  and  $vv$  on its own level.† For it is obvious that the disper-

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\* But only, of course, as regards the consolidation of this Unity.

† The principle is that the WILL-rays, or rays of Force, which are issuing from any ultimate Seat of Force in HADES, meet in one point only at the innermost level, i.e., on the perimeter of the Fifth Index-Circle, where they are exerted on one Unity of Control; the particular Phenomenal Unit, or human being, which is associated with its own ultimate seat of Force. If, then, there is dispersion, and only one Unit is affected at the level of the Fifth Index-Circle, below that level there must be a number of minor Unities affected, and this number will increase at levels nearer the outer limit of expansion. Hence we may regard the area that would be occupied by any inner set of these minor Unities as being *the area of disturbance* that is controlling an outer set of a very much greater number of minor Unities on the next outer, or lower, Index-Level.

sion of the rays  $P_2s$ ,  $Q_2r$ , will be greatest at the outer limit, and less on inner limits or Index-circles so far as we consider, not the total force exerted at any moment, but the number of Unities affected from any centre in the HADES hemisphere. For if there is any area of disturbance at all, the force per unit of area exerted over the number of unities, *i.e.*, over an area of dispersion, at any level must increase as the number of unities over which it exercises control in any higher level decreases; provided that the force being exerted from the ultimate seat of force in HADES remains a constant quantity at every level, as it will remain until the integral Expansive Force becomes affected by the process of re-absorption at the level of MAN.

I. CONTINUAL MANUFACTURE.—For the probability is that we cannot assume that all the latent force there is in these ultimate seats of force in HADES is capable of discharging the whole of itself at any moment, first in the manufacture of the ultimate particles; then, when this manufacture has been completed, in the manufacture of atoms; and so on. What is far more probable is *that manufacture is continually in progress at every level*. This we may suppose to be so from the fact that with only a comparatively small number of ultimate seats of energy in HADES as ultimate centres of Formation, we could not explain the vast quantity of matter in the Universe, except on the supposition that, throughout minute intervals of Time during countless ages, there has been a constant repetition of division into ultimate particles on the outer limit of expansion.

J. INCREASE IN INTENSITY OF FORCE.—But if there is this continual manufacture in progress, then we must apparently have recourse to the supposition that the intensity of the force in application at any level is continually increasing as the level of collision moves nearer to the Cosmic Focus. For we may argue that if the process of Formation at the outer level of all requires a certain expenditure of Force, the formation of the minor unities there generated into higher unities will require another expenditure of Force; and so on. Hence, analysing the processes in operation in the most elementary way, we may say that if a total force  $P$  is required for continual formation at the electron-level, as soon as the formation of atoms is begun, the total force issuing from the Cosmic Focus expansively will be  $2P$ ; and again, as soon as the formation of atoms into molecules begins, that total force will become  $3P$ , and so on. If, then, we represent the local *intensity* of the force working expansively at the furthest limit by  $p$ , at the second, or next inner level, the intensity of force will have become  $2p$ ; at the third level (*i.e.*, at the level of the perimeter of our Third Circle),  $3p$ , and so on.\* That is to say, the issue of WILL-energy from HADES (or the uniform mode of life) that is opposing the advance of Retraction is continually augmenting the total quantitative force of its expulsive power as the crest of the wave of Retraction advances nearer and nearer towards the

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\* Apart from the increase in intensity due to the decrease in area of action.

Cosmic Focus ; and in the end the force of Expansion as a whole, and the force of Retraction as a whole, will balance about the Focus itself. The last moment of Time will then have arrived with an exertion of the whole possible intensity of Force expansively out of the ultimate seats of energy in HADES, and the exertion of an equivalent final intensity of Force retractively towards the Focus, which latter will therefore balance the total expansive force, and end all the differential activities of higher formations.

K. INCREASE IN INTENSITY OF HIGHER IMPACTS.—Along this line of argument, we may therefore conclude *that Impacts are always increasing in the intensity of their force as Formation advances towards the Cosmic Focus, and that, between any two Index-levels, the increase in the intensity of the impact is uniform and regular.*

This is a principle of very great importance to bear in mind, because it is a prime factor determining the increase in complexity of form at every higher level, through the continual impartation of higher qualities of energy to the constituents of all unities during the process of formation of those unities. Its bearing on the law of REDUCTION will also be seen, since it means that, as regards the Index of Force, Reduction is not merely a question of the decrease in size of the minor unities at lower levels, but is equally a question of the decrease in the intensity of the force acting on the reduced surfaces of those unities. Obviously, too, it affects the Index of Pressure, which thus becomes a registration of the intensity of force *that was in operation* during formation at the level of any minor unity under consideration.

L. HETEROGENEITY.—Let us now turn again to a final consideration of the problem of Heterogeneity.

If our conception of the progressive extension in the area of control of minor unities at further limits is a correct one, it will be seen that the maximum extension controlled by inner centres of disturbance occurs at the furthest limit of all, and that here, therefore, there must be a maximum over-lapping of arcs such as ss. and rr. in Diagram 12, each of which is referred to a different ultimate seat of energy in HADES, if the lengths of these arcs increases at outer levels not only directly as the distance of that level from the Cosmic Focus, *but also inversely as the decrease in the energy of formation being exercised at any level.* That is to say, if there are in all 4 physical Index-circles, and we represent the intensity of energy on the level of the innermost or fourth circle by 4, the intensity of the energy being exerted on the outermost limit will be relatively 1, but the extension of the arc controlled from centres of disturbance on the outermost circle but one† will not only be 4 times the length of the arcs controlled from the fourth circle, but  $4 \times 4$  or 16 times that extension, since the arc also expands as the intensity of the force being exerted at its own level decreases.

† In order to exhibit the range of control of an inner centre of disturbance over an outer Index-level, it is convenient to place on the outer circle on the centre of disturbance on the inner circle the arc which is affected.

Hence it follows that the over-lapping of different arcs on the outermost limit will be relatively 4 times greater than on the inner limit of the Indices of Physical Force, *i.e.*, on the limit of the 4th circle.

M. VARIETY OF FORMS.—If, then, we admit that the ultimate particles generated on the outermost limit are all identical in quality, the effect of this continual over-lapping of areas of disturbance on the perimeter of the first circle must seemingly be to introduce a great variety of form in the Atoms next constituted on the perimeter of the second circle, since collision must be continually in progress in all directions as the ultimate particles become subject, not to a single pull from one centre, but to many pulls from different centres, so that the dominant pull from their own proper centre may be easily counteracted.\* And if this conception of disturbances of movement taking place at the lowest level of all be correct, it would follow that heterogeneity of structure must be at a maximum in the different unities of control at the Atomic Level, while heterogeneity in the contained energy of constituents will be constantly increasing in higher unities, owing to these increasing differences in the masses of prior units of formation.

N. IS THERE AN ULTIMATE REVOLUTION?—Another factor that has to be considered in relation to the problem of Heterogeneity is, To what extent is Formation affected by the fact that the ultimate seats of the issue of energy from HADES may themselves be conceived of as being in revolution?

To this question we believe the correct answer is that the HADES hemisphere as constituted by these ultimate seats of force cannot properly be regarded as being in rotation at all. The apparent rotation to which we alluded on p. 155 in our analysis of Diagram 12 is a rotation of non-polar Indices only. The ultimate polar energies themselves cannot be regarded as proceeding from rotating areas, although, *under the differential conditions of organic units in Time*, the higher Phenomenal Units into which they discharge themselves have to be conceived of as being in revolution from Life to Death. For, in a mode that does not know Time, save in the exterior effects of Phenomenal activities, Time itself must be unreal at points where the energies of issue become polar and absolute.

O. DOES THE ULTIMATE FORCE VARY IN INTENSITY?—One other factor that may influence the question of heterogeneity is a possible variation in the quality of the Force that issues from each separate ultimate seat of force in HADES. That is to say, the ultimate force in each ultimate centre of reference may have different characteristics at each of those centres. We may, however, assume that these differences, if they exist, affect only those Indices which are nearest the Cosmic Focus, since the basic associations of life tend more and more towards

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\* Their proper centre is on the directing line from the ultimate seat of Force in HADES to the centre of the area of disturbance on the Atomic level controlled from that seat of Force.

uniformity in the direction of the limit of Expansion, and at that limit the ultimate particles must be identical, or there could not be even a momentary definition of Unity under expansion.

P. THE PHYSICAL INDICES.—We may conclude by noting that, if we take the Upper Indices of Diagram 21 and write them down in the order of their proximity to the Cosmic Focus, *viz* :—

Force—Pressure—Direction—Unity

we obtain an integral conception of Force being applied expansively towards one harmony of purpose ; through a number of minor Unities which are each constituents of a perfect whole. But if we reverse these Indices, and write :—

Unity—Direction—Pressure—Force,

we obtain a sense of matter preceding force, and since a reversal of Unity implies Division, the Power of Retraction becomes exemplified as an Agency that is endeavouring to prevent Expansion, which is Life, by introducing the idea of Division ; its activity also suggests a direction of effort towards immediate local purposes rather than towards an oblivion of the local purpose in a participation in the general movement. Retraction does not deny Force, for Force then enters into the smallest Unity *under three reductions*, but it utilizes the forces of the smaller Unities in order to arrest the expansion into Life of the integral Unity.

### NOTE GAMMA.

#### IMPLICATION.

A. (i) In the text immediately preceding Diagram 21, we arrived at our final conclusions as to the pairing of Cosmic Indices, and the Diagram itself shows how they are paired, and their relative order of priority. Now the word IMPLICATION in the sense in which we have employed it throughout this work implies *any objective manifestation of the effect of the pairing of any two Indices which stand on the same Index-Circle*. (ii). But, although at every level there is an objective manifestation of the coupling of each pair of Indices, yet, as we have shown on p. §12 of this Addendum and in the sections dealing with the principle of *Reduction*, the most explicit manifestation of the meaning of the implication between any two Indices which form a pair is always made between the Index-level on which they stand as integrals and the next higher level. (iii) For instance, Man may be said to perceive the phenomenon of motion most clearly in the free motions of living objects, which stand above the (Force, Time) implication, and the phenomenon of substance most clearly in the material of his own world, which stands below it in Index-significance. And although a perceptive faculty which has not been educated scientifically is not a complete guide on the whole subject, the illustration we have here given will serve to elucidate our meaning.

B. The idea that has really to be grasped is that, just as at a certain point in our spacing of the Cosmic Indices, free motion and Independent

Activity became explicitly disclosed, because the integral disclosure of the implicated Indices of Force and Time has to be located near that point, so at other points in the range of Indices certain other ideas become most explicitly disclosed, because at those other points the integral existence of other implicated pairs of Indices has to be located. (ii) In the case of each such pair, what we may call a *surface of action* has been prepared through their implication for the disclosure of a new kind of objectivity above it. (iii) But this new kind of objectivity is only partly apparent, until a completed Unity of Control is at length developed, which is capable of exercising in full the two new Indices towards the ideal position of which all ephemeral forms ending in that completed Unity have been tending.

C. (i) On this basis we may therefore compare all vegetable and animal forms between the CELL and MAN to the advancing stages of solidification of a molecule as its constituent atoms move from the Second to the Third Index Circle, where the molecular form becomes finally established. (ii) We may also treat the integral declaration of an implication between two Indices (which occurs at the particular level where each pair is located in Diagram 21) as if it were the only declaration of that implication, when we endeavour to obtain a formula for Unities of Control which become established on that level. (iii) For, in relation to the specific activity at their own level of the pair of Indices which there become integral, all activities of the same pair at lower or outer levels are negligible *objectively* as regards real significance or quantity; while at higher or inner levels (*i.e.*, at levels nearer the Cosmic Focus) they are losing their significance in the presence of the higher significance declared by the action of two other Indices which are integral at the level next above them. (iv) These higher Indices, in fact, stand to the objective implication disclosed by the lower pair as Force stands to Matter; and this relation is always comparatively true. (v) For even, although, through the advance of the plane of retraction, the higher Indices are becoming partially objective at points situated intermediately between the two levels, yet, until the Upper Index-level is reached, the higher Indices are always declaring their significance in fuller terms, so that there is always between the plane of collision and the higher Index-level a higher expression of these two Indices issuing which may be relatively described as Force.

D. (i) In order to illustrate this conception, let us take the case of an object situated between the points A and M of Diagram 21. Then, at A, the implication between the Indices of FORCE and TIME there integrally located has given rise to the manifestation of *Independent Activity* in all organic objects between A and M, whose life is near the level A, and to the manifestation of *Motion* in the highest constituent Unities of the Stellar Universe on the other side of A. In both cases these specific manifestations require the provision of vehicles which are really provided through the integral action of the molecular Indices which are located at B. Therefore, in considering the phenomena of *free motion* or of *Independent Activity*, we may take this provision as an accomplished objective fact.

E. (i) Then, if we proceed to study the movement of life from **A** towards **M**, we have as the immediately objective fact the phenomenon of **Independent Activity**, but this itself is the instrument being utilised by the pair of Indices located at **M** for a continual injection of their own specific qualities. (ii) This partial injection of a higher implication has the effect of transforming the nature of the object on which it is at work. (iii) Hence, as we have said in clause C (iii), the new appropriation of higher qualities is lessening the prior absolute significance of **Independent Activity** regarded by itself, and the action of these higher Indices in conjunction (which throughout this work we have termed **IMPACTS** as regards the action of a pair of Indices immediately beneath their own level) may be compared to the action of **Physical Force** as it imparts a higher velocity of revolution to the constituent stars of the Stellar Universe. (iv) Accordingly, it is correct to think of an **IMPACT** as **FORCE** in relation to the lower implication on which it is acting, which relatively becomes **MATTER**; and this relation will continue until the forming Unity of Control situated at any moment between two Index-levels actually arrives at the higher Index-level and there becomes established as a final consolidated Unity. Hence we have succeeded in demonstrating the general statement expressed in Clause C (iv).

F. (i) In this particular case an implication between the two contrary Indices of **Obedience** and **Disobedience** located at level **M** of Diagram 21 results at **M** in the manifestation of **Cosmic Perceptivity**, simply because all the forms of the Stellar Universe contain dual Indices, and the whole duality necessarily becomes first intelligible at a level where their ultimate resolution can be perceived. (ii) This ultimate resolution is also as necessarily a resolution into the opposites of *perception*; not of activity, be it noted; for perception is static, while activity is dynamic. Hence, cause has been shown for the existence at a higher level of yet another pair of Indices, the dynamic activity of which, in their incidence on the pseudo-material basis of **Cosmic Perceptivity** beneath them, can take the place of **FORCE** acting on **MATTER**.

G. (i) From the arguments now advanced, it will therefore be seen that, when we are considering any minor Unity as an objective form *per se* and independently, we are justified in neglecting the existence of all Indices which integrally stand above the Index-level on which that minor Unity becomes consolidated. (ii) Hence we have proved the justice of our whole scheme of equations for the different Unities of Control ranging from the electron to **MAN**, as first formulated in pp. 140 and 145 of the Prologue and afterwards referred to in pp. 5 to 8 of this Addendum. (iii) For, in the different equations for each Unity of Control, only implications at or beneath the level at which the form becomes established are shown, and in pp. §7 and §8 of this Addendum, the **IMPACT** is represented by a partial integral, placed outside the expression within brackets, which introduces a multiplying factor, representative of **FORCE**.

H. (i) Again, since **FORCE** in its application to **MATTER** has to be conceived of as acting on surfaces, and surfaces are areas, the implication



between any two paired Indices must be expressed in the symbolism of Area. (ii) That is, if we represent the quality of one Index of an implicated pair by 'a,' and the quality of the other Index of the same pair by 'z,' the implication itself is expressed by a z.

I. (i) Products of this form, viz., a z, b y, etc., constitute the basis of the idea expressed by no less than three of the general terms employed in this work, viz. :—

- (a) Implication,
- (b) Phenomenal Idea.
- (c) Will.

(ii) But there are the following differences implied in our employment of these terms :—

- (a) In the word 'IMPLICATION,' the product a z, or b y, etc., covers the whole activity throughout Nature of any two co-related Indices forming a pair, so far as that activity refers to the activities of the *constituents* of the different Unities of Control. That is, the product refers to all *material forms*. On the other hand, when the word IMPLICATION is employed in the sense of an incidence of the combined quality of two co-related Indices upon objects immediately below the level on which these two Indices are integral, we have always qualified the word IMPLICATION by the prefix *latent*. As so used, the expression 'latent Implication' suggests the idea of the action of Force on MATTER, as has been explained in the second paragraph of Clause G (iii). The *latent Implication* is the residual ability of the two higher Indices to effect an augmentation in the scope of the activity of the objects immediately beneath their level on which they fall; the *explicit Implication* is the declaration of the quality of these two Indices already revealed by the activity of the objects.

In certain cases, the expression *latent Implication* has been used with regard to the incidence of the combined quality of two co-related Indices on objects more than one Index-level away from these two Indices in the direction of the outermost limit of expansion.

- (b) When the term Phenomenal Idea is employed, the range of the products a z; b y, etc., is intended to be restricted to the manifestation of the combined quality of any two co-related Indices as afforded by objects which are comprised between the level on which these two Indices are integral and the next outer level, i.e., the next level in the direction of the outermost limit of expansion.
- (c) As regards WILL, the products a z, b y, etc., are further restricted to the particular appropriation of the Phenomenal Idea which has been effected by any single Unity of Control, whether that

Unity is still plastic in form or has been finally established on the Index-level above that to which the Phenomenal Idea has reference.

It will thus be seen that the Phenomenal Idea is the integration of all the highest objective Index-qualities in all the forms of any one order of life; while each independent form or object of that order (called a Phenomenal Unit of that Order) affords a partial analysis of the most explicit declaration of the combined quality of two co-related Indices.

J. The terms 'Index-level' and 'Index-Circle' are identical. As a matter of convenience the latter term is often employed when reference is being made to the integral forces in action upon all forms of the same kind, while the former term is applied to ideal cases of the forces locally in action upon one typical form selected from a whole class of similar forms.

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### NOTE DELTA.

#### DISPERSION.

A. Dispersion is a measure at each of the six different levels of Formation (*vide* Diagrams 18 and 21) of the disturbing influence there exercised by each ultimate seat of Force in the uniform mode of Being which we have identified with the HADES universe of the Bible and Greek literature. These ultimate seats of Force we have shown to be the souls of human beings whether they have or have not yet expanded into the form of MAN in the differential life of Time. Expansion into the form of MAN is merely the highest of all expansions, and at the level of MAN each human being is necessarily associated with only one soul in HADES, because at that level the highest Impacts, which are those of LOVE and HATE, have become polar, and are not implicated, although they are differentiated by their non-synchronisation in Time.

B. From this point of view any particular human being is merely the highest of all Phenomenal Units constituted under the Cosmic process of Formation by forces which have been expanding for countless ages from each of the ultimate seats of force, or souls, in HADES. At levels below the level of MAN instead of there being only one Unity of Control, *viz.*, MAN, controlled from each of these centres of force, there are many minor Unities, and the number of these minor Unities increases rapidly in number on the Index-Circles or levels of Diagrams 18 and 21 which lie nearer the outermost limit of expansion. The outermost limit of all is, as we have shown, the surface where Physical Force, which is one of the subsidiary analyses of the expansive power of LOVE, first makes contact with the all-embracing medium, the ETHER.

C. Now, in this general conception of the meaning of the Phenomenal Life of Time, it is important to remember that each ultimate seat of force in HADES is constantly and continually exerting its influence in Formation at all levels. For reasons depending on the immense

quantitative distribution of MATTER in Space, it is necessary to conclude that this generation of forms has been continually in progress, although we are equally obliged to assume that Formation began first at the outermost limit in the generation of electrons. From that moment what we may perhaps term *the crest of the wave of Retraction* began to advance inwards towards the Cosmic Focus, and as, in its inward movement it over-passed the different Index-levels, it established at each of those levels new Unities of Control which became more and more complex in included characteristics as the plane of collision between Expansion and Retraction moved nearer towards the Cosmic Focus. But always, behind the crest of this advanced wave, Formation has continued at each Index-level just as if there had occurred no objective manifestation elsewhere of the establishment of higher Unities of Control.

D. Hence since Formation has been continually in progress at all levels, while Retraction has been concurrently manifesting Objectivity in higher and higher forms, it is clear that the exertion of Force from the ultimate seats of Force in HADES has been continually increasing from the first effort necessary to generate electrons at the outermost limit up to the present moment when an objective manifestation has been secured of advanced civilizations. For if a certain integral effort was required to generate electrons, another and an additional effort must have been required to form electrons into atoms; a third effort to form atoms into molecules; a fourth effort to form molecules into the systems of the Stellar Universe; a fifth effort to form all the orders of organic life out of the medium of that Universe from the CELL to MAN; and a sixth effort to raise MAN from his primeval savagery to his present civilized standing. As, moreover, all this time Formation must have been continually in progress at all levels simultaneously, it is clear that the total exercise of Force from HADES must have been at any moment equivalent to the sum of the efforts required for formation at each Index-level below the crest of the wave of Retraction. Hence, as Retraction has now, in part of our Universe at least, advanced up to the level of the Sixth Index-Circle of Diagram 18, the total quantity of force now being exerted from HADES must be roughly *six times* what it was when, countless ages ago, formation first began on the outermost level.

E. Remembering, then, as is shown by the red line XY of Diagram 17, that it is only on the Sixth Index-Circle that Expansion from each ultimate seat of force in HADES affects only one associated Unity of Control—MAN—the idea underlying the attempt to represent DISPERSION by graphical means is to obtain a relative measure on the perimeter of each Index-Circle of the extent of control over minor Unities exercised in Formation by each ultimate seat of force, or soul, in HADES. And since, spatially, Expansion is greatest at the outermost limit, and least on the level of the Sixth Index-Circle, where it is restricted in each case influencing only one Unity of Control—any individual man or woman—as a first approximation to the truth we may regard the *area of influence* controlled from each ultimate seat of force in HADES as *varying* uniformly from a maximum on the First Circle to a point on the Sixth Circle.

F. Next, working on this assumption, we have seen from the remarks explaining Diagram 13, that the capacity of an ultimate seat of force to effect an expansion (or rather to form a new Unity of Control) from an outer to an inner Index-Circle is measurable by what we have termed the *Index-Value*, i.e., in the case of formation from the second Index-Circle H F M S J of Diagram 13, to the Third Index-Circle B T C A, the power of formation is measurable by the part MT of the whole radius S M T O.\* Then, since it is clear that the disturbance exercised on minor Unities must vary directly in the ratio of the expansive power, or power of Formation, attributable to any ultimate seat of force in HADES, the Unity of Control that is formed at T in Diagram 13 by an effort of formation enduring from M to T may be said to have been formed through the exercise of force issuing from an area (centred on T), the diameter of which is equal to the length MT.

G. Now the method of drawing rays through what we have called *Poles of Dispersion on the Neutral Axis* is devised to obtain lengths of arc on each Index-Level or Index-Circle that will there represent the length of the radius OM as measured from the Cosmic Focus, because these arcs, which are measures of the area of disturbance at each Index-level, continually increase in length towards the furthest limit of expansion, or First Index-Circle, where electrons are generated. It will be observed that neither Diagram 12 nor Diagram 13 are correctly drawn in this respect, for the dispersion XPSRX of the latter diagram is drawn through poles O<sub>1</sub> O<sub>1</sub> which, being nearest to the Cosmic Focus, therefore give the least dispersion, while the drawing of Diagram 12 contains the same error.

H. The correct method, however, is shown in Diagram 17, except that in this Diagram we were considering *potential expansive power in the hemisphere of Retraction, K E S*, and, therefore, in order to note the relative expansions (under our hypothesis of the uniform distances between Index-Circles), we must reverse the diagram, and look at it with the title at the top, and the letter E at the bottom, of the plate. In this position AB represents the disturbing effect possessed by one ultimate seat of force in HADES over all objects lying between MAN and the CELL; and CD represents the concurrent disturbing effect which the same centre of force has over the formation of molecular matter into the constituent Unities of Control of the Stellar Universe—suns and stars. For the Fifth Circle is the Index-level of Cosmic Perceptivity, while the Fourth Circle is the Index-Level of Independent Activity (*vide* Diagrams 18 and 21).

I. Accordingly, if we use letters similar to those in Diagram 17 up-ended, we may lay down the following rules for drawing out a diagram of the areas of disturbance on each Index-Level:—

Take a horizontal axis S O K, and a vertical axis Z O E,† bisectioning each other at right-angles in O, which is the Cosmic Focus. On either side of O along OS and OK measure off equal distances O 1; 1, 2;

\* On the subject of Index-Values see P. 38 (first para.), pp 125, 126, 137 to 161. Referring to Diagram 10, p. 125, the relative force of an Impact is always measured from Z towards O, and when the force is least, as at Z, the area of disturbance, e.g., ACBD, is greatest.

† S being on the left-hand side, and Z at the top of the page.

2, 3; 3, 4; 4, 5. From O as a centre draw 6 circles, the first having a radius equal to O 2; the second with a radius equal to O 4; and so on, so that each successive radius increases in length by a similar extension equal to 1 O 1. Where these circles cut the axis O Z, mark the points 6, 5, 4, 3, 2, 1; the point 6 being on the innermost circle.

Then join point 5 on O Z with the points 1, 1 on S O K; and arrest 5, 1 at B and A on the perimeter of the *Fifth* Circle, counting from the outermost circle. Join point 4 on O Z with the points 2, 2 on S O K; arresting 4, 2; 4, 2 at D and C on the perimeter of the *Fourth* Circle. Join the point 3 on O Z with the points 3, 3 on S O K, arresting 3, 3, 3, 3 at H and J on the perimeter of the *Third* Circle. Join the point 2 on O Z with the points 4, 4 on S O K, arresting 2, 4; 2, 4 at N, M, on the perimeter of the *Second* Circle. Lastly, join the point 1 (or Z) on O Z with the points 5, 5 on S O K, arresting Z5, Z5 at R, Q on the perimeter of the *First* Circle.

J. Then, if Retraction has proceeded up to the level of the *Fifth* Circle, every ultimate seat of force in HADES is exerting power expansively in Formation simultaneously from the following areas of disturbance :—

On the *Fifth* Circle, from an area with a diameter equal to BA.

„ Fourth	„	„	„	„	„	DC.
„ Third	„	„	„	„	„	HG.
„ Second	„	„	„	„	„	NM.
„ First	„	„	„	„	„	RQ.

and these ultimate seats of force in HADES are the bi-polar souls of Beings which we know as *men and women* in the life of Time.

K. The only change that occurs when the soul is not expanding into the vehicle of the living body of a man or woman is that, in this case, no spiritual work is being accomplished, and no modification of personal character is taking place, in the sphere represented by the lower hemisphere of the innermost circle. But there is no other change, in all other respects WILL-ENERGY is being liberated by each soul expansively at all Index-Levels, and this Will-energy at each Index-Level is continually helping to generate minor Unities of Control. So far as can be seen, in the case of the vegetable and animal kingdoms, the issue of this Will-energy is actually energising every form of life. But the eventual supply of energy has, of course, to be attributed to the pressure of the Cosmic Benevolent Will of LOVE.

L. Now if this method of explaining the relative extension in the areas of disturbance at each Index-Level is correct, and if we call the constant increment to the length of the radius of each successive Index-Circle an *Index-Value*, we have the following relations :—

The dispersion (in terms of length of arc) on the *Sixth* Circle is Nill.

The dispersion (in terms of length of arc) on the *Fifth* Circle is One Index-Value.

The dispersion (in terms of length of arc) on the Fourth Circle is Two Index-Values.

The dispersion (in terms of length of arc) on the Third Circle is Three Index-Values.

The dispersion (in terms of length of arc) on the Second Circle is Four Index-Values.

The dispersion (in terms of length of arc) on the First Circle is Five Index-Values.

M. Then if we call the common Index-Value, or augmentation of radius,  $r$ , the length of the radius of the outermost or First Circle is  $6r$ , since the radius of the innermost circle is now included. But on the perimeter of this circle, the diameter of the area of disturbance attributable to any one ultimate seat of force in HADES is  $5r$ , as in the table just given.

Then the relation in area between this area of disturbance and the surface of the whole hemisphere at the outer limit of Expansion is:—

$$\text{As } \frac{11D_1^2}{4} \text{ is to } \frac{11D_2^2}{2}$$

where  $D_1$  is the diameter of the area of disturbance, and  $D_2$  that of the whole hemisphere.

But  $D_1 = 5r$ , and  $D_2 = 2 \times 6r$ . Hence the ratio becomes  $\frac{25}{384}$ , so that, on our assumptions, each ultimate seat of force must exercise a disturbing influence over more than one-twelfth of the surface of Formation at the furthest limit of expansion.

N. The object of our investigation is therefore accomplished, since this was to show what an immense complexity of factors causing heterogeneity there must have been, and must even now be, in operation at all the levels of Formation. For we have already concluded that there must be as many ultimate seats of force in HADES as the sum total of all bi-polar souls, and these cannot be less in number than the total population of the world, and are probably very much greater, because all souls cannot be incarnate at one time. Hence the over-lapping of areas of disturbance at the furthestmost limit of Expansion must be repeated in different ways to an immense number of times, and on top of the varieties in position thus caused in the Unities of Control—or electrons—which are established on the First Index-Circle, there are added a second set of variations due to the new distribution of over-lapping on the Second Index-Circle, at the level of the Atom; a third new set at the level of the molecule, and so on for four different sets. Besides these causes of variation we must now include variations due to the effect of Retraction as felt by the ultimate seats of force themselves, through souls having already functioned in the body of man on the Fifth Circle, and to the withdrawals of units of man's order from bi-polarity to Unity in a higher Category of Reality.

O Summarizing, we may therefore say that all Formation in Time is capable of being reduced to the following elemental factors :—

- (a) To a pre-existing ETHER which is the objective manifestation of a direct collision between a WILL seeking to expand and a WILL seeking to arrest that expansion.
- (b) To the subsequent conditioning of these two WILLS to formation out of this primal basis.
- (c) To the existence of a very great number of ultimate seats of force, or souls in a mode of Being in which all differences in the Time life are integrated.
- (d) To the order in which the absolute force issuing from the ultimate seats of force in HADES is conditioned by governing conceptions at every level of the collision between an integral Expansive Power, and an integral Retractive Power. These governing conceptions are the Cosmic Indices ; they are twelve in number ; and they are divided into two major groups, 6 being Indices of Expansion, and 6, Indices of Delimitation ; and into 6 minor groups of co-related pairs. They stand in a definite order of priority of control.
- (e) The force which issues from the ultimate seats of force in HADES (the mode of Being referred to in clause ' C ' ) is in its highest quality identical with human love or human hate, and whether love or hate is the manifestation made of it at any moment depends wholly on the direction in which this force is being exerted.
- (f) All the ultimate seats of force in HADES are bi-polar, in that force may issue from them in either of two absolutely opposed directions.
- (g) All heterogeneity in the differential life of Time arises from inter-actions between the different ultimate centres of force ; these inter-actions being due to an overlapping between their areas of disturbance at different Index-levels.

### NOTE EPSILON.

The analysis of what then ensues depends upon the principles (i) that the ultimate particle or electron has from the very beginning no existence except as referred to centres of disturbances located on the ring of the atom ; and (ii), that, whatever force Retraction develops spontaneously in its experience of Expansive impacts, must be equivalent in intensity to these impacts, but reversed in direction. The reversal of the line of application of Retraction is not, however, a complete reversal in the sense that Retraction is an equal and opposite force acting along the same line as Expansion ; it is true that it is an equal and opposite force, but the line of application of this force is being directed towards the centre of the Atom, while all the lines of application of the Power of Expansion which *ex hypothesi* issue from the Cosmic Focus, must be

*parallel lines*, for the Cosmic Focus is infinitely distant in relation to the distance of the nearest inner ring—that of the Atom. Hence, on the outermost ring of all, all ultimate minute solidities must be subject to the application of Forces acting along two different lines—one Force being directed inwards towards the centre of the Atom (although it has not as yet formed), the other Force being directed away from the Cosmic Focus at any moment. And clearly it is only in one particular case that these two forces neutralize each other, *viz.*, when the minor constituent or electron is so situated that the line connecting it with the inner centre of disturbance when prolonged passes through the Cosmic Focus. In all other cases the effect produced must be a rapid revolution of the electrons about the centre of disturbance which is to become the centre of the Atom.

This centre of disturbance exists because all Indices have a relative order of priority of control, and since there is such a thing as a Space Index, this Space Index must itself define in every case the relative levels where all pairs of Indices become integral.

Moreover this Index of Space must be located on the outer ring *but one*, because the ultimate uniformity of the surface formed by electrons could not convey the idea of Space; to obtain that idea we must have an unequal formation from a preceding homogeneity, and this unequal formation is given by the concentration of electrons into Atoms.

By means of these conceptions the distinguishing feature of the electron is also accounted for, *viz.*, that it is at once ultimately minute and ultimately solid. For if, as we hold, the concept of Three Dimensions is due to an implication between the ideas of Direction and Space, and implications have to be represented by areas, then since the electron-ring is infinitely distant from the atom ring, objects on the former ring which become formed into higher objects on the latter ring must relatively be points, and must absolutely be points for the reason that impacts falling from impact-areas situated on inner rings when they arrive at the next outer ring must fall on points according to the law of impact. If, then, the idea of 3 dimensions, that is, the first extension in space of a solid that can be regarded as a solid occurs in the form of the Atom, the idea represented by the electron must, owing to the convergence of the impact-lines towards the next circle, become an ultimate point of solidity.

In the case of the electron, the 1° reduction of the Index of Direction (or Linear Appropriation) merely signifies that an electron is not itself a centre of reference. The first real centre of reference is the Atom.

A reversal of the Index of Direction implies that movement is being directed towards some local centre of disturbance; a 1° reduction in the Index of Direction on reversal, that it is being directed towards the centre of a Unity of Control which is one Index-level nearer the Cosmic Focus than the Atom. Direction is then being made towards the common centre of a number of Unities instead of to each unity in particular.



Similarly, a reversal of the Index of Expansive Pressure means that Force is being applied contractively on a Unity instead of expansively; a 1° reduction in the Index of Expansive Pressure on reversal means that contraction is being exercised on Unities of Control which are 1° higher, *i.e.*, one Index-level nearer the Cosmic Focus, than the Unities formed where the (Expansive) Pressure Index is integral. This is at the molecular level; and the higher Unities are necessarily the constituents of the Stellar Universe, *i.e.*, stars and nebulae. A 1° Reduction in the Index of Pressure therefore simply means that force is being applied centripetally on stars and nebulae in such a way as to contract their movements of revolution about the centre of the Stellar Universe.

As regards the Index of Force, there can be no complete reversal of it so long as the minor Unities of the Stellar Universe—stars and nebulae—are in process of formation, since Retraction does not advance to the level of an Index until the Unities located on the level of that Index have been formed. As, then, the minor Unities of the Stellar Universe are still in process of Formation, the major Unity which embraces those minor Unities, *i.e.*, the Stellar Universe, is not yet located on the Index-level of Force or on the perimeter of the Fourth Circle.

A reversal of Unity means that in place of activity concerned with an integral Unity under Expansion, activity now becomes concerned with the first and lowest Unity under Retraction. A 1° Reduction of Unity on reversal means that the first and lowest Unity has been superseded by a Unity of a higher order.

The Index of Force can never be reversed *on its own level*, though it will be ultimately silenced. Hence we may conclude that none of the higher Indices of Expansion can be reversed, and, therefore, that at Index-levels above the level of the Fourth Circle, the delimiting Indices must be the direct opposites of the Indices of Expansion. Otherwise there could be no balance between the two Cosmic Wills in differential relations above the level of the Fourth Index-Circle.

FINIS.

## PROLOGUE.

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THE fact that this work is provided with a Prologue, a Preface, and an Introductory Chapter, may seem somewhat unusual, and it certainly calls for an explanation. But, before giving it, the author would draw the attention of his reader to the action of a determinative law in the evolution of all mythological writing. Unless we can bring ourselves to believe that the original writers of myths were madmen who, whenever they wished to express quantity, with a happy irresponsibility wrote down whatever number first occurred to them, we can hardly resist the conviction that they were in the habit of using numbers with some ulterior motive, or in accordance with some ulterior plan. And if we further reflect that the one common basis of thought amongst all nations using a decimal system of numerical notation is to be found in the numbers that they use, since they always and everywhere represent the same idea, and only 10 symbols have to be learnt, we shall see that it is an extremely significant fact that in all early literatures, numbers have generally been employed in a most unusual way. In saying this the author is referring mainly to such instances of hyperbole as are to be noted in the fable of the cleansing by Hercules of the stable of Augeas with its 3,000 oxen, which had been uncared for for 30 years; in the marriage of the same hero to the 50 daughters of Thespius; in the 33 wives of Soma, the 1,000 wives of Solomon, and the 16,000 wives possessed by Krishna when presented with the gem Syamantaka; in the 51 pieces into which the discus of Vishnu cut the dead body of Sati; in the 30,000 asuras or demons which Durga, the demon-god, sends against Durga, the goddess, and in the 100,000,000 chariots, the 120,000,000,000 elephants, and 10,000,000 swift footed horses with which he subsequently pursues her; in the 1,728,000 years of the Krita Yuga; the 1,296,000 years of the Treta Yuga; the 864,000 years of the Dvapara Yuga; and the 432,000 years of the Kali Yuga; in the 200,000,000 of the

army of the horsemen in Rev. IX. 16 ; in the wall that fell on 27,000 men in I. Kings XX. 30 ; in the 100,000 Syrians slain in one day by the children of Israel in I. Kings XX. 29 ; and lastly in the ages of the patriarchs of the Adam genealogy. Other instances might be multiplied indefinitely ; but these will suffice for our argument.

Let us now suppose for a moment that there once existed, among the philosophers of the ancient world, a system of the use of numbers somewhat similar to the use made of the Egyptian ideograms after they had become conventional, and consider how profoundly a re-discovery of the meaning of these numerical ideograms would affect all our existing interpretations of ancient scripts and archaeological monuments. Not only would our whole chronology of the most remote reigns have to be re-adjusted, but all accounts of the numbers of the slain and captives in battles, the totals of allied forces, the ages of celebrated men, and numerical statistics of whatever kind, would acquire a strictly figurative meaning, and would have to be deleted entirely from the records of historical fact.

Now it is precisely a readjustment such as this that is involved by the establishment of the arguments advanced in this work. The author does not wish to convey the idea that the numerals of the Bible are really pure ideograms, but certain of them, such as the independent or even hundreds and thousands, approach within measurable distance of being so, while all other numerical totals are consistently applied to define spiritual states and processes affecting man, instead of being made to represent actual quantities or totals of so many things of one kind. What the Bible does, in fact, and what all religious mythologies do, is to use the years of a man's life at any time in order to define his real spiritual standing at that time ; to apply units of space as definitions descriptive of spiritual condition ; and to employ the numbers of similar objects as indices to the spiritual activity or state of those objects. Thus, when we are told that Moses died at the age of 120 years, we are being informed by the symbolist that his spiritual activity ceases within the Creation of Natural Alienation, for, in the symbol

120, the 1 is a creational sign, and the 20 is a qualification of the 1, defining it to be Creation of Natural Alienation; 20 being a recognized product of 4 and 5, and 4 meaning 'Natural' and 5 'Alienation.' So in the case of the wall that falls upon 27,000 men, the inner and real meaning is that some natural barrier against evil, the wall, overwhelms a race of (000) multitudes (2) subject to restorative process (7), because in their folly they have been fighting against the purposes of God. Again, in the Hindu mythology, Siva's possession of 16,000 wives signifies that the Son of God in His warfare against evil (Siva) moves upon the whole condition (00) of the tendency (wives) of the creation (1) of the lawless state (60).

Now, since Hebrew scholars and Assyriologists have determined their chronologies, the former by accepting the patriarchal ages as genuine, and the latter by adopting the figures given in tablets, obelisks, cylinders, steles, &c., as accurate, we can see to how great a degree our accepted ideas of ancient history as based on these methods must be erroneous if, as is certainly the case, a symbolic formulation of cosmical truth has been made under the guise of records of the action of patriarchs and kings both in the Hebrew and Assyrian archives.

This, then, is the first effect of the re-discovery of the literal equivalents of the symbolic numerals that were employed by the symbolists of the ancient world. All ancient history must be re-examined from the point of view that it has been largely fabricated with the object of enshrining amongst men, in the form of historical records, a series of partial analyses of the cosmology once held, and in this manner symbolically expressed, by the wise men of the East. It follows that the only monuments really beyond suspicion are those that once belonged to nations which did not adhere to any local statement of the official form of worship authorised in the greater empires. In all other cases a rigorous examination into the quality of the tone and expression of the inscription, and into the co-ordination of its numerical totals, will have to be made before it can be decided whether any given record has been written from a symbolic or historical stand-point.

But another and greater effect of the determination of the literal meaning of symbolic numbers is to be found in the resolution of all the ancient mythologies to one common statement of cosmical truth. And since nearly all the religions of the world in the present day are based in part upon the authority of their ancient sacred books as read literally, it can be very clearly seen that we are now within measurable distance of a unification of all religions through the interpretation of their local treatment of one universal system of symbolic expression.

Up to this point the author has been laying stress chiefly upon the reconstruction of the interpretations of pseudo-historical myths that must result from the determination of the real significance of the numbers appearing in them. But it is not in any way to be supposed that the symbolic system of expressing cosmical truth is confined to a particular employment of numbers. These, in fact, are only most useful auxiliaries, for mythological texts exist, such as the 1st chapter of Genesis, in which numbers explicitly stated are entirely absent, and are only implicitly present in the grouping of allied objects, conditions, or processes. To accomplish a complete interpretation of mythological analyses, it is therefore as essentially necessary to determine the real meaning of the personal and geographical figures and their typification as it is to discover the literal equivalents of the symbolic numerals. But the latter always occupy this commanding position, that they are by far the more definite in their expression of spiritual states, and processes, because, obviously, we can treat each symbol independently by referring it to the rigid rules for the compounding of fundamental numbers, and have no need to consider the inter-relation between name and name, as in the case of the genealogies of the patriarchs, the Grecian demi-gods and heroes, and the kings, queens, and sages of the Vedic and Puranic philosophies.

And now for an explanation of the design and structure of this book. The first thing to be done was to attempt to obtain verbal equivalents for certain of the more obvious

numerical symbols in the Bible. This was accordingly done in chapters I to V, and, on the basis of this investigation, a tentative scheme was put forward for the explanation of all forms of compound numerals. The next step was to apply the rules thus framed to other less easily intelligible passages and analyses in the Old Testament. During this second stage a discovery was made of the typical numbering of the tribes of Israel, and this discovery opened up the whole question of the historical accuracy of the Exodus and the Wanderings in the Wilderness.

The author's attention was then drawn to the obvious existence of the same kind of symbolic numerals in the *text* of the Greek myths, and in the *text* of the Babylonian epics of the Flood and Creation. At the same time he became aware of the employment in the Chinese and Japanese myths of the normal Biblical figures belonging to the symbolic code. He had already obtained a provisional interpretation of, (i) the imagery of the Tabernacle in the Wilderness; (ii) of chapters I to XI of Genesis; (iii) of the life of Elijah; (iv) of the 39th chapter of Ezekiel; (v) of portions of the Book of Daniel; (vi) of the Book of Jonah; and of many obscure references in the major and minor prophets; (vii) of the figures used by Christ and His disciples in the Gospels and Epistles, which were all, obviously very accurate repetitions of, or legitimate variations from, the Old Testament code.

Upon this fund of examples, then, the Introductory Chapter was written, in which an endeavour is made to summarize the results obtained in the subsequent chapters. But, so far, the Appendices consisted only of a collateral translation of the 1st eleven chapters of Genesis, and only the grouping of allied names in the 10th chapter of Genesis had been noted.

It was at this moment that the test was applied of seeing if the evaluation of Hebrew personal and place names would give any tangible or intelligible result. It is not going too far to say that that result was found to be astounding. *All the Biblical characters and place names, in the earlier books, and*

*many in the later books of the Old Testament, it was discovered, are so constructed or selected that their numerical values as yielded by adding together the numerical value of each alphabetical letter in the word define the typical spiritual activity or status of these names. Thus the names Adam and Lot both evaluate as 45 = Natural Alienation; Abel as 37 = Life subject to the restorative work of God; Cain as 160 = The Creation of the Lawless State; Abram as 243 = The multitudes who in the natural life are subject to the work of God; Abraham as 248 = The multitudes who in the natural life have become recreated; Moses as 345 = Man as he assists God in His work on Natural Alienation; Joshua as 391 = Life that having attained to the estate of sonship with God in Christ is impelled by the work of God; Elijah as 46 = The natural life as subject to the many works of God and Daniel as 95 = The sonship with God of the alienated.*

How these interpretations are arrived at will be seen in the body of the work. The determination of the significances of all the numerical forms is of course a slow and laborious process, and one requiring constant revision, since we have to begin with certain assumptions which must often be modified as we obtain new examples of the employment of evaluations. But the point is, that this discovery of the deliberate construction of personal names, and the selection of geographical names with the view of forming certain defining numerical totals, of necessity completely altered the author's former conclusions as to the historical accuracy of certain portions of Scripture. Immediately it became apparent that neither Moses nor Joshua were living men: they were simply typical protagonists of the educative work of God upon the multitudes of the human race in a series of analyses which deal with universal and not with local conditions, and which, therefore, are as true of our own times as they were of the circumstances of humanity three or four thousand years ago.

It is in virtue of the emergence of this principle, of its dealing with the universal rather than with the local and particular by means of a whole code of symbolic figures, verbal and numerical, that the Bible has now to be recognized as being the most

commanding index to the statement of cosmical law in the whole world. No longer can its narratives be derided because they record facts at variance with the probabilities of natural law, or with the ascertained facts of history; for the symbolic exposition of truth employs the natural as a mere image of the spiritual; and the incongruities that exist are simply due to an association of terms which, while non-existent in the natural life, are absolutely true of the spiritual life when the natural terms employed are written up to their full spiritual values. Consequently, the Christian faith, so far from being injured through a necessary connection with what was once deemed to be the immature natural philosophy of the old world, is now immensely fortified by its dependence on symbolic analyses of the activities of life in the Time Cosmos which are all auxiliary parts of one integral expression for the phenomenon of life, an expression which is at once rational, convincing, exhaustively explanatory, and irrefutable. Christianity, in fact, stands firm upon a basis of its agreement with a rational and logical system of cosmical philosophy, and not upon a foundation of the historical truth of the Bible, save in so far as history and cosmical necessity merge together in the life of our Lord in Judæa.

The author would not wish to be misunderstood, however. Prophecy still remains as vividly powerful under our new interpretation of the Old Testament as if the majority of its characters had really spoken the words attributed to them. The only difference is that the symbolists and seers have spoken through their typical leaders, instead of those leaders themselves having spoken. In reality we obtain a far more exact and convincing proof of the truth of Prophecy and Revelation as re-agents on life under the discovery that all the religions of the East employ numerical symbols than under the old supposition that these numbers were to be read literally.

One object of this work, accordingly, has had to be devoted to distilling out of symbolic form the real inner conceptions of Life held by the composers of the Old Testament; and we may sum their conceptions broadly by saying that they depend



upon the idea of a Cosmos in Time which is constituted by 5 interdependent universes. But, in the view of these Hebrew prophets and seers, the Time life as thus constituted is but a preparation for a changeless scheme of life in the eternal mode, which will be in effect a return to the primal mode of life of all created consciousness in Eden. Now, clearly, it is one matter to determine what was the real though hidden philosophy of the Hebrew scholars, and quite another matter to prove that this philosophy, which was also the philosophy of all the ancient mythologies, is in perfect agreement with the science of the present day, when certain adjustments have been made in that science so as to place it on a less arbitrary footing.

The author, however, has conceived it to be essential to take up both subjects in this work, since a Christianity that cannot withstand reasonable criticism has no rationale, and would have to give way to less altruistic but more convincingly intelligible philosophies. Accordingly, towards the close of the Appendices, he has endeavoured to show that the theories of organic evolution and natural selection which are generally accepted in the present day as satisfactorily explaining the phenomena of life in the physical universe, are only partially true, and have to be supplemented by the hypotheses, first, that in all forms of life there are two internal opposed tendencies answering to two external opposed forces, and, secondly, that in the evolution of a higher kingdom of life out of another and lower kingdom, while the higher forms themselves are prepared by development in the lower kingdom, the life of the higher quality that informs them must pass into them from a source that is external to the whole content of life in the physical universe.

The change in point of view between the treatment of our subject in the Preface and Introductory Chapter will now be easily perceived by our reader. For the compilation of the latter, the principle of the defining power given by an evaluation of personal and place names was not yet available, and conclusions had therefore to be drawn wholly from the explicit symbols contained in the text. Evidence of this kind is generally

difficult to co-ordinate, because in the more complex analyses it is insufficient, and the result is therefore not seldom inconclusive or tentative. Examples may be quoted as follows:—

In Sec. 83 and 130 to 140 of the Introductory Chapter, the primary analysis of Shem, Ham, and Japheth, where these names are regarded as standing for the 3-root races of mankind. The author's final conclusions on this subject are given in Appendices I and J, and there the greater volume of evidence available enables him to show that in the order here given they respectively represent: (i) Man in his advance to the recreated state; (ii) The distillation of the spirit of alienation in man; and (iii) Human life in its subjection to the education of natural law.

A second instance is the view taken of Moses in Secs. 136 to 149 of the Preface, where an endeavour is made to adjust his personality to the new conditions discovered since the writing of chapter XIII. (See the evaluation of Moses on p. 786.) And a third example is the way in which particular arguments become strengthened in the Preface through a knowledge of the evaluation of the name; as in the case of the references to the pillars Boaz and Jachin in the note to p. 19; to the 243 of Abram, the 248 of Abraham, and the 505 of Sarah on p. 61; and to the evaluation of Joseph on p. 64. Unfortunately, the evaluation of Joseph is erroneously given as 160. It should have been 150 or 156, according as the wāw is omitted or inserted. The latter reading is preferable, as it marks the subjection of Joseph to the fully developed processes of the many works of God. This mistake probably arose from the author having read a badly written 5 for a 6 without again checking the addition.

The second stage in the compilation of this work may now be seen to have corresponded with the general formulation of ideas in the Preface. A discovery had been made of the coinage of Hebrew names having evaluations which were used to define the typification of the name, and a preliminary interpretation based on this principle had been made of some 10 to 20 names included in the list of the 1st set of Hebrew evaluations in Appendix K.

It was while doing this that the idea occurred to the author of extending the same test of evaluation to the names of the 7 Churches in the 2nd and 3rd chapters of the Book of Revelation. The result was to show a predominant frequency of the number 9, and this fact, as in the genealogy of Adam, proved the theorem. The other personal names such as 'the Nicolaitanes' and 'Antipas, my faithful martyr,' were then evaluated together with the word 'Babylon' according to the Greek alphabetical values, and all were found to throw a great flood of light on the extended meaning of the text. Following up this chain of thought, the author concluded that it was 'presumptively credible that the whole of the Greek mythology had been framed on the same general idea of an employment of the evaluations of personal and place names as definitions of spiritual activity and condition. Putting this inference to the test, he found the issue amply confirmed his most sanguine anticipations; for evaluations, which could be interpreted under the rules already determined, were in most cases, as numerical definitions, in exact agreement with the attributes of characterization assigned to the different types in the Greek legends.

There was, however, one evaluation, the 1061 of *Ἀπόλλων* which at once arrested attention. The 10 was obviously the signature for the activity of the work of the Son of God, but what was the meaning of the 61? Since 10 in compound numerals is always a process-symbol, it was to be inferred that 61 was a definition of some phase of life on which that process was acting, and inasmuch as the function of Apollo in the Greek myths is undeniably a general one, it was probable that the 61 stood for some primal phase of life. Reasoning thus the writer could only conclude that the 61 was really the 60 of Cain with the addition of the terminal 1 implying an 'emergence from,' so that the whole formula could be interpreted as, '*The Son of God in His work upon all life that has emerged from the lawless state.*' A comparison of this form was then made with other forms of the same construction, such as 41, 51, 81 and 91, and it was then discovered that, both in the Greek and Hebrew evaluations, these existed in such a position

in compound values of 3 or more figures that the 1 was often not in the units place.

It followed directly, therefore, that the rules formulated in Secs. (cxx) and (cxxx) of chapter III were incorrect. Symbols of state, that is, such as 20, 30, etc., to go, to which the terminal 1 had been added, were of frequent occurrence in positions not terminating a compound formula.

As instances of this rule there may be cited the 917 of Tethys; the 619 of Æsculapius; the 1615 of Eurystheus; the 816 of Alpheus; the 714 of Ganymedes; the 913 of Peloponnesus; the 1317 of Charybdis; the 416 of Jeshimon; the 102,612 of Baal-Berith; the 318 of Jashub, son of Issachar; the 212 of Zelophehad; and the 318 of Abram's trained servants.

In consequence of this usage it became obvious that the products 14, 15, 16 and 18 were non-existent, and that the rules given in Section (cxxxiv) and in the last line of the first para. of Section (cl.) and in the 5th line from the bottom of page 65 would have to be expunged.

The next fact that brought itself to notice was the fairly frequent employment of the symbols 80 and 81 in the contexts where a definition of life in the re-created order was demanded. It followed as an inference that the symbol 8 was probably being used in the sense of 7, *restorative process*, + 1, *the accomplishment of*, so that 8 might be construed as a definition of *Re-creation* as well as in the senses of '*Summation*' and of '*The multitudes in the Natural Life*'; in the latter case when one of the products expressing elemental ideas.

With this determination of the third significance of 8 and of the existence of the group of symbols 21 to 91, the formulation of the rules for the expression of qualitative definitions by means of numbers is practically complete. Here, then, the author arrived at the third stage of his investigation into the subject of comparative mythology, and the necessity for the writing of a Prologue may be seen to lie in the additions made to the symbolic vocabulary since the Preface was written, additions which have just been illustrated. As the author

## PROLOGUE.

was now pretty sure of his ground, he proceeded to take up the subject of the Hindu mythology, and found that there were a sufficient number of symbolic numeral explicitly stated in the Vedic and Puranic texts, and a sufficient similarity in the method of the construction of the Hindu legends to the system in vogue in the Old Testament and in the Greek myths, to enable him to secure at any rate a provisional interpretation of these Indian analyses of cosmical truth. This work has been carried out in Appendix K, after the notes on the Greek evaluations, and the general result is unquestionably to establish the identity of the philosophy veiled under the local figures of Indian thought with the cosmology of the Old Testament and the Greek myths.

It now only remains to ask the reader to remember that the frequent inaccuracies of interpretation which he will encounter in this work are due, in part to the reasons already given, under which first an Introductory Chapter and then a Preface had to be written, and in part to the fact that the proof of any complex theorem of whatever kind has generally to be secured under the cover of a set of provisional hypotheses, of which as we come more into contact with undisputable conclusions, some of the less well-founded have from time to time to be abandoned. May it not be said, in fact, that all the larger problems of life are first approached through empirical formulæ, and that these decrease in number as they become absorbed in a more absolute statement, the included terms of which increase in a nearly corresponding degree? This process may here be observed in the successive rejection of the suppositions: (a) That all products of the fundamental scale of the symbolic numbers 1 to 13 might be fused in pairs; (b) That there were fusions of the form 14, 15, 16 and 18; (c) That there are triple fusions 3, 4, 5, = 60 and 3, 5, 6, = 90, used as symbols for the individual life. All these inaccuracies, as will be seen, came to be replaced by the now well established propositions:—

- (a2) That the only regular fusions are the symbols of state; 20, 29, 40, etc., to 90; and the symbols of movement, 22, 33, 44, etc., to 99,

(b<sub>1</sub>) That there is a whole group of numbers having the + 1 terminal, viz.:—21, 31, 41, etc., to 91, which are derived from the forms under (a<sub>1</sub>);

(c<sub>2</sub>) That the 60 of Cain = 'The lawless state'; the 60 of the 2, 3, 10 compound process-symbol; and the 60 of the Parable of the Sower, between them exhaust all possible requirements, while the inverted  $\frac{1}{1,0}$  of Canaan sufficiently explains all cases in which 90 is found to have a sense of opposition to the policy of God.

The theory which we are about to examine in this work is based upon the ideas, (a) that from some Aryan or pre-Aryan centre a particular philosophy as to the meaning of life spread into all the nations from which we have inherited, so-called mythological writings, (b) that this particular system of philosophy gives us the only really logical interpretation of life; (c) that it is based upon a theory of limits; (d) that all the different spiritual states of life which it considers can be expressed by a particular method of numerical notation; (e) that this method of notation was commonly adopted by all the ancient nations having mythologic literature, explicitly in the numbers which appear in the text of their sacred books, and implicitly in the evaluations of the proper names which those books contain; (f) that their philosophy of life was always expressed in a symbolic form which often assumed the guise of traditional history, and, lastly, (g) that the symbolism was never understood by the common people as a whole, but was revealed only by the priests of each nation to the initiates, whom they accepted and passed through their schools. The diffusion of this philosophy veiled in symbolic form was at least so extensive that we find it appearing in the earliest written records of nations so widely separated geographically as the Aztecs and the Egyptians; the Greeks and the Chinese; the Hebrews and the Japanese; and the Indians of North America and the Babylonians.

Many objections will necessarily occur to the reader before he can bring himself to accept this series of propositions which

involve difficulties of their own, difficulties of such an order that, when first perceived, they are not immediately more transparent than those involved by the hypotheses at present accepted. But whatever the new difficulties may be from a historical point of view, from a point of view of the ready interpretation of myths the new theory has the immensely commanding advantage that it is capable of accounting for every minute detail of a mythologic legend. Such a power is, of course, far beyond the scope of the solar and meteorological hypotheses, which are only able to consider, the one, movements which correspond with astronomical cycles, and the other, actions which in some way reflect the normal processes of nature. This greater power of our theory in what we may term mythologic absorption arises from the fact that the symbolic code as devised by the philosophers of the ancient world utilised not only numbers as indices to spiritual states and processes but adopted every natural object as a symbol for some higher standing, or growth, or power of life, in the spiritual sphere.

The author does not conceive it to be his duty to anticipate and meet all the new difficulties now involved by the theory he advances as to the cosmological object with which all apparently mythical writings have been invented. His proposition, that is, will be substantiated without considering these objections if it can be shown that the substitution of one normal value for each word or number in a mythology has the effect of resolving it into an analysis or a series of analyses of a system of cosmical philosophy. Still more will his proposition be proved if it further appears that the mythologies of the different nations when so resolved are precipitated into one identical statement of universal truth.

But while the proof of his theory will thus rest directly upon the results given by the myths themselves when they are resolved through a substitution of normal literal values for the symbols which they contain, and while the proof so given is necessarily of a higher order than that to be obtained by accounting plausibly for facts which appear to be on the opposite side, if existing hypotheses, themselves insecure, as to the

origin and the date of appearance of the written characters of the ancient languages, are accepted, it may yet be politic to suggest to the reader an explanation of some major difficulties which will present themselves immediately that a momentary assumption is made of the correctness of our theory. Of these the first that will occur is how to explain the dying out of the knowledge and use of the symbolic system ; the second, how to account for a re-discovery of the code many generations after its use has entirely lapsed.

The former difficulty has to be considered in two parts ; according as the employment of the recognised symbolic code has lapsed among polytheistic nations or among the monotheistic Hebrews. Among the former nations the continued employment of the code lapsed directly the priests or philosophic leaders, in becoming partisans of particular Gods, probably for their own profit, ceased to remember that the whole mythological structure of their philosophy depended upon an exact co-ordination of its different deified agencies. When, in order to make the god of his own temple pre-eminent, a priest taught the people that the worship of that god was the only essentially necessary worship, he became in spirit and action directly opposed to the highest interests of his symbolic religion, since, in the presentation of the myths of that religion, the whole statement of figurative truth could only be secured and retained through the exact original relation between god and god, that is, between agency and agency. This is not equivalent to saying that no new mythical episodes could ever be invented, but that the proper attributes, and only those attributes, should be exercised by each god or goddess in a newly constructed legend. If, however, his real object was to secure a rapid augmentation of the revenues of his temple it would be precisely this principle that a covetous priest would first endeavour to nullify. Hence greed of gain would rapidly impel to the debasement, and forgetfulness of the inter-relation of its symbolism, to the disintegration, of every polytheistic mythology.

Among the monotheistic Hebrews, whose code, except for the monotheistic idea, was identical with that of the other Eastern



nations, the case was entirely different. Abundant evidence can be collected to show that the Rabbis, up to the time of our Lord's coming, were in the habit of commenting in strict symbolic form upon their law and traditional history. Not infrequently they themselves composed apocryphal episodes the fanciful character of which was largely due to the use of numerical and verbal symbols. This habit of writing, indeed, might have continued indefinitely had not the destruction of Jerusalem by the Romans, and the leading into captivity of the nation, proved such a crushing blow that the records and authority of the rabbinical schools were both destroyed at the same moment. Moreover, it was just at this epoch that Christianity was rapidly developing, and all the energies of the religious leaders of the Jews after their dispersion became more and more concentrated upon stemming the rise of the new religion. To them it was perfectly obvious that, if it was to be resisted successfully, a strictly literal interpretation would have to be given to their own scriptures now embodied in our Old Testament. Nothing, in fact, is more noticeable in the conflicts of St. Paul with the Jews how on the one side the higher meaning of scripture is consistently adopted, and how on the other side it is as consistently rejected in favour of the more restricted and literal construction. At the same time, with the advent of Christianity, another influence had ceased to operate in favour of the preservation of the symbolic code. Places of public worship were now no longer required to be built like the temple of King Solomon, mainly with the object of expressing a dimensional representation of cosmical truth. For the early Christians were but little concerned with a cosmological interpretation of life, the integral view of which was very difficult to obtain, so long as the commanding fact of the recent Incarnation of the Son of God occupied the whole foreground. Concentration of thought upon this one cosmical event led to a general neglect of all other cosmical laws, with the result that religious buildings were now planned for worship, and not with the object of perpetuating the full outlines of the whole cosmical philosophy. Hence, freemasonry and religious symbolism atrophied together.

Satisfactory reasons have now been suggested to account for the early disuse of the symbolic code among polytheistic nations, and its lapse at a far later date among the monotheistic Hebrews. We have now to turn to the question why, throughout all the Christian ages, the idea has not hitherto been suggested as to the common possession of a symbolic code by the nations having ancient literatures.

The answer to this question has been given partly in our comments regarding the predominance of the worship of the Personal Christ throughout the Middle Ages over the more ancient worship of a Son of God having cosmical rule and attributes. Through the predominance of this new aspect of life, cosmology seemed to have lost most, if not all, of its importance, and this loss was necessarily accompanied by a contentment to accept the Old Testament and all its symbolism at its literal value. That is to say, it was not until the pressure of scientific discovery began to disclose the insufficiency of the Old Testament view of nature (albeit nearly all the digest of natural law in the Old Testament is symbolic) that the need for a more logical cosmology was felt, and it is only during the last century that the mental irritation caused by the apparent discrepancy between the scientific and the Old Testament view of law has reached an acute stage. It follows, therefore, that no discovery of a symbolic code permeating the Bible has as yet been attempted, simply because no need to make such a discovery has hitherto been experienced. The Old Testament, in fact, has been erroneously regarded as being planned upon lines differing entirely from the design of other ancient religious documents. A conception of its authority has prevailed which never contemplated the obligation upon God Himself always to analyse the broadest laws of the cosmos in figurative terminology.

Another reason for the delay in discovering the symbolic code until the present day may be found in the fear of ridicule which underlies the publication of cryptographic systems. So many of these have been tried and found wanting that a suspicion of unreality has become attached to the very name of symbolism. As a result it has become a matter of great

difficulty to secure an impartial hearing for any case which may now be put forward. Yet every student of ancient literature must be convinced that some general system of co-ordination for all ancient myths is still badly needed, in view of the failure of the solar and meteorological hypotheses to absorb more than an exceedingly small part of the action of any legend. What part they do seem to absorb, moreover, can be as easily absorbed by other widely different theories.

Now it is very clear that, if we are to secure some general law of interpretation for mythology as a whole, we cannot afford to neglect a minute investigation into the numbers, fanciful or otherwise, with which all the myths are studded. No cursory investigation will suffice, nor, in view of the fact that a large proportion of the numbers are, astronomically, non-cyclic, can we treat them with a superficial regard and say that, in some unimagined and unimaginable way, they are connected with the movements of heavenly bodies, &c. A rigid examination thus being demanded, it should be carried out to the greatest point of detail, in complete disregard of the hostility that other attempts at cryptographic co-ordination have excited. For, from one point of view, the very existence of these attempts is proof that the students of all ages have believed in an ancient custom of concealing in the external form an internal message of deeper import. These are the arguments for pushing our investigation far beyond the simple idea that certain numbers are representative. We cannot but admit that there are many other numbers not included in the list universally conceded to be representative which are utilised in similar mythological episodes, and therefore exhibit differences of structure for which an explanation must be found in any reasonably exhaustive theory. Our belief that not any of these numbers are purely arbitrary or nonsensical will then be eventually rewarded by the discovery that the system that has actually been in use possesses a great, elastic, and satisfactory power of notating every possible spiritual state of man that has ever been imagined in past or present ages.

A third difficulty that should be met is to convince our readers that the original philosophy which notated spiritual

states by numbers had in reality a Christian basis. This proof we secure in the body of the work by our demonstration that all the symbols of the Greek, Hindu, Egyptian, and Chinese myths can be made to apply to a philosophy of life which is dependent upon the governing idea that Time as a whole is a process-period, and is to be succeeded finally by a changeless state—called by the author *The Eternal Mode of Life*—in which all conscious life in the Cosmos shall have passed into absolute identification with one or other of two ruling policies of good or evil. It is postulated that the highest agency in Time for the accomplishment of the work of separating out good from evil is the personality of the Son of God, Whose Nature has necessarily to be distinguished from that of the Eternal Father, since the Being of the latter cannot be subjected to the relative unreality of the Law of Time. Now, numerical symbols are in all mythologies the most distinctive landmarks to guide us to a right conclusion as to the real meaning of myths, traditional history, and allegories, and when, by patient comparison, we have determined the precise verbal equivalents to be assigned to different symbolic numbers, we shall find that the number 10 has necessarily to be given an interpretation of '*The impact of the Work of the Son of God*' upon conscious life of one or another spiritual classification. This particular symbol, in fact, is found fused with the whole group of the digits 2 to 9 in such a way that the resulting products all evidently typify *states of life* in contradistinction to the more simple idea of activity of a certain spiritual kind represented by the digits themselves. Hence 90, 80, 70, 60, 50, 40, 30 and 20, all come to stand for bodies of conscious life of a particular order, the index to which is in general given by the figure in the tens' place. From all of them we thus obtain a direct inference, that in the ancient philosophies in which this system of notation was used, the symbolists based their analyses upon the foundation that a form of support represented by 10—the presence of the Son of God—was essential to maintain every type of human life, whether its spiritual standing was in the natural or the re-created order. To give a concrete example, the theory of the ancient philosophers was, that even in the case

of life represented by the formula 60, which we shall later show images *The Lawless State*, no education under the laws of God in Time could proceed, were it not for the fact that human consciousness of the lawless type (6) is, in spite of its lawlessness, interpenetrated and maintained in a particular universe of the Cosmos by the power represented by 10—the Agency of the Son of God. At a later stage we shall hope to show the reader that this theory as to the interpenetration of all human life by the power represented by 10 becomes extended to the further thesis that, in categories of life represented by 90, (the state of Sonship with God) and by 80 (the Re-created state) the fusion of 10 with 9 and 8 is (to use a simile drawn from natural physics) chemical, while in all the other categories 70, 60, 50, 40, it is only mechanical. We may put it in another way by saying that, when life enters within the re-created state, and is notated numerically by 90 and 80, a new form of natural relationship takes place between the power imaged by 10 and the activity of the human life represented by 9 and 8; but that, on the other hand, so long as the conscious human life remains wholly within the natural or unregenerate order, the fusion that takes place between the human activity represented by 7, 6, 5, or 4 and the agency represented by 10 is only comparable to an external contact between the human and the Divine.

Other sources of evidence, however, are open to us as regards the demonstration that the symbol 10 always represents the process of the Will Action of the Son of God in its impact upon the life of the creature. Thus, in Chapter II, pp. 30-52, we secure a noteworthy illustration from the analysis of the 1000 years of the 20th Chapter of the Book of Revelation (commonly called The Millennium). Again, in the notation of the Ark we discover two instances of the presence of 10, in the dimensions of the 30 cubits and 50 cubits of its height and breadth. Moreover, the esoteric significance of 10 is implied in the whole Mosaic system of tithing, discussed on pp. 38 and 39, and this rule of tithing, or division by 10, when successively applied, made the resolution or breaking up of compound numerical symbols an easy matter in all languages in which the numerical

notation was decimal. Of course it is mainly in Hebrew and Greek evaluations that the constant use of the process-symbol 10 is discoverable, but it is also explicitly stated in such remarkable examples as the 10 days of tribulation referred to in the address to the 2nd Church (Rev. II, 10); in the dimensioning of the Holy Place, and Holy of Holies of the Tabernacle in the Wilderness; in the signature affixed to the commandments from Sinai and the 10 plagues of Egypt; in the 10 Avatars of Vishnu; and in the 280 evaluation of Indra.

Finally, it is more than profoundly remarkable that this same symbol should be discovered in the evaluation 1061 of Apollo, seeing that Apollo is indisputably the Greek equivalent for the personality of the Son of God in Time.

The next point we have to discuss in this Prologue is concerned with the question, Why the priests and seers of the old world disguised their real view of life beneath mythological writings and legends which they put before the people as being a history of their ancestry as far back as the time of the creation? Upon referring back it will be seen that this difficulty affects propositions (e), (f) and (g) of our general thesis.

Fortunately, this problem admits of a very simple solution. In any powerful priesthood the ruling passion must be a desire to perpetuate its own power, and its own philosophy of life. Obviously these two points to be secured are inseparably connected, for a ruling class that believes in its own philosophy of life, if it has any vitality, will withstand every opposition rather than surrender a belief which is dearer because higher than the natural life itself. Admitting this truth we shall then see at once that both ends—

- (a) of preserving their own power and position;
- (b) of perpetuating their own scheme of philosophy;

are gained, and almost impregnably defended, if the philosophy itself can be symbolised by pseudo-historical narratives which affect to be an account of the real ancestry of the nation, and of the nation's wanderings, and epical actions. For the perpetuation of the symbolic analysis of cosmical law is secured by the

proper succession of the pseudo-historical incidents, and the spirit of the nation itself is enlisted against any attempts to vary the one, true, and original account of the national development. We need hardly say that in all symbolic or mythological writing the proper succession of the different parts of the analysis is a matter of primary importance. This point, then, was gained at once by casting the analysis in a historical form. The next point attended to by the analysts of cosmical laws was to see that the pseudo-historical narrative was issued to the world with such a weight of authority that its apparent truthfulness should be accepted without question. It is clear that this object was attained by a publication on the authority of the priests, since in the early ages of civilised man they alone were the depositories of all written tradition. We may surmise, although we shall never certainly know, that the first traditions as to figures of the Noah type, including the accounts of the Deluge and Creation, legends which are all really cosmical in inner meaning, were first promulgated at or about the time of the invention of the written character of each sacred language. This inference is probable, because any subsequent invention of history would have had to deal with the more difficult problem of adjusting a fictitious narrative to historical events already recorded in writing. So long as history is only orally maintained there would always have been an opening for the priests to discover sacred manuscripts containing a traditional history framed so as to yield an inner meaning of cosmical import.

If, then, we assume that traditional histories were fabricated by the priests of each of the nations whose mythologies in this form have now passed into our own keeping, what are the results that would follow upon such a successful method of perpetuation? In the first place it will be seen that possession of the real knowledge of the inner meaning of their epics or traditional histories would have remained vested in the priests themselves, since they relied for the preservation of the inner ideas of their philosophy upon a literal acceptance, as if they were history, of the narratives which they published to the people.

For so long as these legends were regarded as being historical, for so long were they safe from any danger of extensive mutilation, and all the heroes of the legendary history became household words, loved and remembered by the people. Hence, at the same time, it became the more necessary for the priests to admit to a fuller knowledge of the real meaning of their sacred books only such individuals as were considered worthy of it, and could be safely entrusted with it. Here then a complete explanation is forthcoming of the principle of Freemasonry. The power of the symbolic or priestly school rested wholly upon their reservation of the inner philosophy of their sacred books. This constituted their real doctrine; it was imparted to others only at their will; and it cemented together the whole priestly body through their common possession of a higher or inner knowledge, which could only be imparted by degrees, according to the system authorised by the symbolists who were highest in authority.

We have now shown how the fabrication of legendary history was determined by the necessity for the deepest thinkers of the old world to perpetuate their own power and their particular analyses of cosmical law. The problem is only a little altered when we turn to races like the Hindus whose early literature is more religious than historical in form. For in such races it will be found that the symbolic cosmology was presented in the form of a polytheistic mythology, and hence, instead of giving us the story of how the one God has ruled over one, their own race, they describe in a series of semi-independent analyses, the actions and inter-actions of different Gods, Goddesses, and heroes, which are merely personifications of certain Divine attributes, or agencies, or tendencies, or types of the spiritual life in man. Many Gods have to be presented, because the whole genius of this system of thought-expression lies in a properly balanced co-ordination of the different cosmical agencies as represented by the gods, &c.; and to bring out the scope of the work of each agency to its proper limit many semi-independent treatises are required, dealing with the gods singly or in inter-action. The general result is therefore to give us a medley of epical episodes and theological



disquisitions. We have already shown how ineffectual this polytheistic system of analysis is when compared with the Hebrew system, if the end in view is to preserve to later ages a particular theory of life. A tendency to exalt the worship of particular gods necessarily arises, and with its appearance the disintegration of the whole system has begun, since that system depends wholly upon a delicate co-ordination between the different deified agencies, which have no meaning apart from their properly limited interaction with the other agencies.

In this book, then, the work that lies before us is to show upon what method history in the Bible and other sacred books has been fabricated in the interest of the secret exposition of cosmology, or, in other words, we have to determine the mode of expression under which an analysis of cosmical law has become converted into traditional history, and polytheistic mythology. The line upon which we shall proceed is to take the Bible as the standard work of symbolic diction, verbal and numerical, first attempting to obtain literal equivalents for all its symbols by means of constant comparison. We shall then use these equivalents for the resolution of other than Hebrew myths, working upon the supposition that the symbolic code was in general uniform throughout the ancient world. In the Appendices we shall prove our contention thoroughly as regards the first 11 chapters of Genesis by giving a verse by verse collateral translation out of symbolic terminology into literal English of the present day. The reader who has the courage to study our arguments thus far will then be in a position to see that the resulting gain, from a Christian point of view, is immense. For these early chapters of the Bible become transformed, from a scientifically indefensible statement of creation and the development of the human race, into a series of perfectly balanced analyses of cosmical law, advancing from the general to the particular. That is to say, instead of stories apparently professedly relating God's dealings with particular men in the remote past, we shall obtain an explanation of the working of the laws of the cosmos under the providence of God as they must affect life of every spiritual type for all Time.

At this point it may be desirable to remark that by the word *cosmos*, as used in this work, the author intends to express the content of the limiting surface within which life of every description in Time, angelic, human, and demonic, is contained. The *cosmos*, in fact, is the whole of which the different universes of life are the parts, and by the word 'universe' the author wishes to convey the idea of any environment containing life of one spiritual order. Thus the stellar or physical universe, in spite of its infinity in all directions, is to be regarded as but one of the 5 universes which together constitute the *cosmos*. Hence, when we speak of cosmical law, our meaning is that of a law which applies generally to, or determines, the inter-relation of one universe with another. Cosmology thus becomes the science of religion, for all those ideas are religious which refuse to regard the stellar universe as self-contained. It is clear that if we adopt the habit of mind of regarding the physical universe as the only conceivable universe we stultify the whole of the modern scientific tendency to look for a cause in every phenomenon, for the former kind of outlook on life amounts to a declaration that, while we must search for the 'Why' determining the independent activities of all processes which together constitute the physical life, the meaning of the integral, or the reason for the existence of the physical universe itself, may be safely neglected. Our corollary from this reasoning is therefore unimpeachable, that it is more scientific to frame a religion or cosmology that will account for the existence of the physical universe as a whole than to remain indifferent to religion under the agnostic attitude of mind.

From a scientific point of view, then, the author claims that the attitude he takes up in the present work is justifiable. It is to discover whether such a secret philosophy with regard to cosmical law is discoverable from the Bible that it can stand under the criticism of the physical science of the present day, and even indicate the proper limitations of the power of physical science to criticise. If we can succeed in doing this we shall have gone a long way towards securing a final proof of the Revelation of God to man, inasmuch as

Revelation cannot under any circumstances make a higher claim than that a logically incontestable philosophy of cosmical law appeared at or about the first moment that man began to commit his thoughts in graven or written character, to tablets or documents. The world now seems to be standing at the parting of the ways. Many educated men are unwillingly being led to think that the religion of the future will be a purely ethical code, drawn up in accordance with the best dictates of civilised nations. But since, as we have shown, this attitude is scientifically indefensible, leaving us without a Why? for the universe as a whole, we may consider time well spent from a cosmopolitan point of view which has as its result the acquisition of proof that a certain statement of Christianity is a logical and irrefutable summary of cosmical law. For the mind of man is not so constituted that it can complacently halt in the present. From the infinity of space it has gained the idea of the infinity of Time, and from that latter infinity it infers that some cosmical law higher even than that of Time will ultimately come into play which will at length circumscribe it and explain it. Man, too, as we shall show at the end of the Appendices, is differentiated from all other animals by his power to conceive of life as a whole, and in this power may be discovered the promise of his own individual eternity, for, to the extent that he works for life as a whole will he be given a place in the eternal future. Under no circumstances, then, can a thinking and not wholly selfish man remain content without formulating for the human race and himself some philosophy the terms of which will in many directions pass out of the physical life altogether.

To make the general plan of this work as clear as possible to the reader the author proposes to add here a critical digest of its different chapters and appendices. He will thus warn the reader of many errors in certain tentative solutions, and bring out more forcibly the connection between the different steps of the argument. But before passing on to this last part of the Prologue we should clear the ground by commenting upon the three great principles upon which the whole ancient system of symbolic expression is founded.

The first is that numbers are used to express qualities not quantities. Numerical symbolism is in reality merely a convenient system of short-hand. The reader must here be warned against supposing that there is anything whatever arithmetical or even algebraical about the system in force. For example, when we encounter a symbol such as 23 we must learn to look upon it as a sentence built up of two phrases, one symbolised by the number 2 and the other by the number 3. These two phrases are placed side by side as 23 simply in order to inform us that there is a connection between them, and in this, as in all other cases of compounded symbols, the only problem is to decide into what phrases the whole sentence will break up. The example here given is resolvable directly, because it is a case of the simple juxtaposition of the prime symbols 2 and 3 which have no alternative significances. Hence we secure the interpretation at once of,—2—, *The multitudes*, —3—, *as subject to the work of God*. While it will be understood, that we often have to deal with far more difficult examples such as 26078, the principle of resolution always remains the same, that the whole compound is formed of a certain number of parts in juxtaposition so arranged that each successive part qualifies the meaning of the preceding part. The whole arrangement, in fact, is always one of successive qualification.

The second great principle of symbolic expression is the constant use made of the numbers into which proper names evaluate. This is the principle of evaluation, and examples have already been given on page 61 of this Prologue. In Hebrew and in Greek the typical meaning of a name is arrived at, first, by adding together the numerical values assigned to each alphabetical letter of which the word is composed, and, next, by treating the total value so yielded as a symbolic number. Thus if we take Απολλων we have :—

Α	=	1
π	=	80
ο	=	70
λ	=	30
λ	=	30
ω	=	800
ν	=	50

Total value = 1061.

The total value of the word  $\text{Απολλων}$ , evaluated according to the scale of numerical values assigned in the Greek language to each letter of the alphabet, is thus 1061.

We now take 1061 and resolve it according to the rules we have determined by comparison for the resolution of Biblical symbols. It breaks up into the two parts 10 and 61, and since Divine Agency is implied in the connection of the value with the word Apollo, we interpret the juxtaposition of these two parts 10 and 61 with a sense of the Agency of 10. Our translation then becomes—

10 = The Son of God as He acts upon

61 = Life that has emerged from the lawless state.

In this example the 61 is itself a compound, being one of the group of products of 10 ( $60 = 6 \cdot 10$ ), which all signify *states* of spiritual life, to which the terminal 1 has been added to imply 'emergence from.' Then, since 6 as a root-symbol means 'lawlessness,' we have for 60 the meaning of 'the lawless *state*' (a state nevertheless subject to the work of the Son of God), and for 61 'That which has emerged (+1) from the lawless state (60).' Hence we secure for Apollo the interpretation of '*The Son of God in His work upon life that has emerged from the lawless state.*'

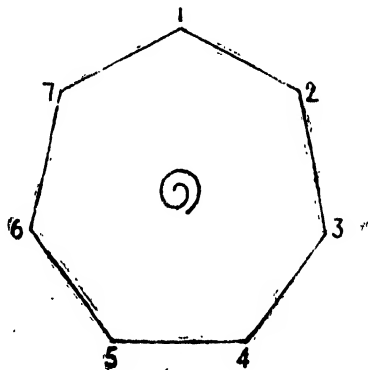
An exactly similar method is to be applied for the interpretation of Hebrew proper names when making use of their evaluations. But in the case of Sanskrit names it is highly probable that the evaluation is given by simply writing down the alphabetical values in juxtaposition as they occur in the lettering of the word—the value of the first letter in the lowest decimal place; of the second letter in the next decimal place; and so on. The numerical digits follow the accepted alphabetical order as follows:—1, 2, 3, 4, &c., to 9,  $n = 0$ . Then 1, 2, 3, 4 &c., to 9; and  $n = 0$ . Then 1 ( $p$ ), 2, 3, 4, 5 ( $m$ ); and 1 ( $y$ ), 2, 3, 4, to 8 ( $h$ ). In Sanskrit the vowels have no numerical values.

The third great principle of symbolic expression is the custom of typifying any subject for analysis by the symbolic meaning of the number of a group of allied terms. Since the total number of the grouped terms is symbolic, terms have to be added one by one until that total number is arrived at. They

are generally similar in form, and are so placed in series that each of them treats of the general theme (as given by the symbolic meanings of the group-total) from the particular aspect afforded by the symbolic significance of the serial number under which itself appears.

This rule of analysis can perhaps best be illustrated diagrammatically. Let us take the whole work of spiritual creation as our theme. Now the symbolic number representing All or 'The whole of' is 7. Hence we require 7 allied terms, similar in form. Further, spiritual creation, which in effect means re-creation, is a process requiring Time for its accomplishment. But a spiritual process-period is expressed by the word 'day' in the Biblical code of symbolism. Hence, to analyse the whole work of the spiritual re-creation of Time, we require, according to strict symbolic usage, a *group of 7 days*; and mention must be made of them one by one. The question then arises, What is the subject to be discussed under each day's work? and the answer is at once forthcoming, The whole work will be discussed, *but from the particular point of view afforded by the symbolic significance of the serial number under which each day appears.*

Hence we may frame a diagram as under, a heptagon, or 7 sided regular polygon, and placing in its centre a spiral to represent the regular irregularity of cosmical life, we must frame pictures of this spiral from each of the angles 1, 2, 3, 4, 5, 6, and 7, and call our pictures 'Picture of the 1st day's work,' 'Picture of the 2nd day's work,' &c., if we are to adhere to strict symbolic form.



Then, if we write down our 7-grouped terms with the subject, general and particular, dealt with under each of them, we shall have :—

1st Day (point 1.)	Work of Spiritual General Subject. The 7 Days, or The Whole Re-creation in Time (days).	The aspect from which this general subject is approached is given by	The symbolic significance of the number 1—meaning here 'Physical Creation' (1).
2nd Day (point 2.)			The symbolic significance of the number 2, meaning here all the multitudes (2) included within the Cosmos of Time.
3rd Day (point 3.)			The symbolic significance of the number 3, implying the conditions of life which can answer to the work of God (3). Hades and Hell are excluded.
4th Day (point 4.)			The symbolic significance of the number 4, implying 'The Natural Life' (spiritually regarded). The theme deals with only one universe.
5th Day (point 5.)			The symbolic significance of the number 5, meaning The Alienated (but not spiritually dead). The evolution of the spiritual life out of the midst of alienation is to be considered.
6th Day (point 6.)			The symbolic significance of the number 6, as 23 the developed form of 3, meaning 'The impact of the many works of God upon life.'
7th Day (point 7.)			The symbolic significance of the number 7, in its secondary meaning of 'Restoration.'

To obtain the idea of this table the reader has only to imagine himself standing at each of the points 1 to 7 in succession, noting down from each of them the view he gains of the central spiral. This is, in effect, what the author of the 1st Chapter of Genesis has done in discussing the theme of *the spiritual re-creation of the life of Time* by means of a grouped series of 7 symbolic days. Our full investigation into this 7-term analysis will be found in the Appendix, pages 589 to 608. The author has chosen it for illustration because of the frequent occurrence of analyses drawn up in 7 allied terms.

Other instances occur in which the number of grouped terms is 10, as in the Avatars of Vishnu, or 9, as in the genealogies of Adam and Shem (yielding the general theme of 'sonship with God'), or 12, as in the case of the 12 Tribes of Israel, and the 12 Titans, where the 12 signifies 'The Created Multitudes.' But in all cases *when a local analysis is made under each term* the method of procedure is identical. Simpler instances, of course, abound in which no local analysis is made, and a number of proper names are grouped together in order to yield a particular group-total the symbolism of which gives the typification for each number of the group. The first statement of Shem + Ham + Japheth (a 3 total) is a case in point, since the group is designed to express 'Human life as subject to the work of God (3).' Attention may also be drawn to the groups of Genesis XXXVI.

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Two difficulties should here be discussed relating to the use of the numerical system of notation. First, it may occur to the reader that if a meaning can be read into all numbers, what guarantee have we that the whole of ancient history may not be attacked as being possibly symbolical?

To this objection we would answer that all symbolic numbers must be appropriate to the agencies or states which they are designed to typify. Thus Divine Agency cannot be expressed by any formulæ from which the process symbols 3, 6, 7, or 10 are absent. If the Hebrew names for God, for example, were intended to evaluate, we should expect them all to contain one or other of these numbers, or their recognised compounds such as 30, 31, 80, 81, 90 and 91 (*v.* pp. 856 to 858 of the Appendices); and this condition is strikingly fulfilled. Again, life of the re-created order, 41, 51, 80, 81, 90, 91, 8 and 9, cannot be described except by these formulæ, or by compounding them with process symbols in juxtaposition. Moreover, in analyses in which the spiritual movement towards God is being depicted by means of the biography of an individual type (continuous analyses) the progression of the numerical indices which are used to notate the spiritual standing of life at different points cannot exhibit a reversion of state from the re-created order back to the



pre-regenerate order. That is to say, since man becomes immortal in virtue of his re-creation, he cannot, once being re-created, be described subsequently as being in the unrelieved alienated condition by such a succession of indices as :—

15 years old.

23    "    "

48    "    "

52    "    "

60    "    "

90    "    "

For in this example the first definition given (15 years old) is that of Alienation (5). The second—23—is general. The third (48), however, specifically asserts the fact of *re-creation* in the juxtaposition of 4 with 8, since it is a rule of the resolution of symbols that they do not repeat themselves, and although 8 is a sanctioned literary fusion of 24 meaning '*The multitudes in the natural life*,' when it is found in company with 4 its other significance of '*which has become re-created*' has to be employed. Hence 48 means '*the natural life which has become re-created*' and the index given is therefore that of a passage of life within the eternal order. But this index, in our example, is immediately followed by 52 meaning '*The Alienated Multitudes*'—which is a definition of unrelieved alienation. Hence this particular progression of symbols is impossible; and in general the succession of numerical indices in a continuous analysis can always be tested in a similar way. At the same time the reader must be prepared to find the number 9, though never 90, employed in a general sense of the past or prospective *sonship with God* of all men.

The second difficulty in the interpretation of symbolic numbers lies in the existence of certain numbers having alternative meanings. These are 6, 7 and 8 in the primal scale; the compounds 60 and 70; and 20, 21, 30, 31, and 61. In compounded symbols the number 12 has so rarely the root-meaning of *obedience* that it need hardly be quoted.

Now it may be urged that if we are allowed to interpret the same number in two different ways the whole system becomes

unreliable, since it ceases to be definite. A wiser view to take, however, is to inquire to what extent, and under what safeguards, if any, numbers having alternative significances are employed. Our judgment on the whole question will then be satisfied that the corroborative indices explicitly given in the text are so ample that in the great majority of cases no hesitation will be experienced in deciding which of the two possible interpretations is intended. It may be said at once that in symbolism symbolic numbers never stand alone. Their great value is that their conspicuous character in a text at once attracts our attention and gives us a definition, which, in the great majority of cases, is specific and invariable, and in other cases allows of alternatives of which only one can be appropriate to the theme under discussion. It is easily seen that, since the symbolic philosophy of life is based upon some 15 root ideas, which have to be expressed by the digits 1 to 9, and the symbols 10 and 11, these 11 signs, when compounds come to be formed from them, have in certain cases to be made to bear alternative meanings, if the ordinary decimal system of numerical notation is to be adopted. The reader will soon learn, however, that all necessary aids to guidance are supplied in the setting of the texts of symbolic analyses.

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*Critical Digest of Our Plan of Investigation.*

We will now pass on to an explanation of the successive steps by which we attack the problem of symbolism in ancient records. The first requisite is to obtain certain tentative verbal equivalents, which we must endeavour to make as accurate as possible, for the symbolic numbers of more common occurrence; that is for the simple digits 2 to 9, and 10 and 11. Numbers, as we have said, constitute the critical points of all investigations into figurative writings, because they form, as it were, pivots upon which all doors to a discovery of inner significances swing open. They are, moreover, distinctive, and are easily handled. But at the very threshold of our investigation a difficulty of no ordinary magnitude confronts us. We obviously have to consider the meaning of the simple digits first, yet these, being prime symbols, must have of all symbols the most extended

significance. That is to say, they are not so much specific in character as broad and general, and we cannot therefore point to any single instances of their employment where the signification given is so definite as to be incontrovertible. Hence, in attaching to them our equivalents, we must ask our reader to understand that they are based upon the general sense of their meaning as conveyed through a multiplicity of formulæ which have been observed in the text and in the evaluations of proper names in several languages. For instance, it would be in the highest degree folly to demand of us a direct proof by a few examples of the equivalence of '(The impact of) the work of God' which we attach to the symbol 3; since our interpretation rests, as we have said, upon a very large number of examples, which can only be introduced to the reader's notice after other equivalences have also been suggested for other symbols which are found in company with 3, such as 403, 2513, &c. Should, then, any reader dispute our equivalence for 3 *ab initio* he is in effect stating that he has studied more carefully than the author all the appearances of 3, explicitly stated in all the texts, and implicitly in all the evaluations, which the author has analysed in this work and out of it.

It is evident, therefore, that in any case we have to approach the resolution of numerical symbols by suggesting interpretations which to some extent appear arbitrary at the time they are first put forward. But this objection the author has endeavoured to minimize by showing, by means of a certain number of outstanding examples in each case, that the equivalence he suggests for any particular symbol will fit them all. He has also attempted to discover the probable reasons determining the selection of certain root symbols (roughly the numbers 1 to 12) for certain fundamental ideas of the ancient esoteric philosophy. These root symbols he has generally termed 'the numbers of the Fundamental Scale,' since they form, as it were, the 12 notes of the primal scale from which are built up all chords or compound numbers.

An explanation has already been given in the early part of this Prologue of the place held by the Preface and the Introdu-

tory Chapter in this work. Since these two sections are really partial summaries of results subsequently obtained, we may for the present dismiss them, and start our present digest with Chapter I. The reader can safely omit these sections until, having to some extent mastered our general system of interpreting numerical and verbal symbols, he is desirous of seeing how questions of Christian doctrine and the general position of mythologic philosophies are affected from the new stand-point. But before he studies our analysis of the Greek myths in the Appendices from p. 982 onwards, it will be as well for him to read pp. lxiii to lxxxvi of the Introductory Chapter. Pages ix to xvi of the same Chapter should also be read before Chapter I, as they give him the point of view from which the ancient symbolists regarded the whole problem of cosmical law, and drew out all their numerical and verbal symbols in depicting it. Readers who are Freemasons should also acquaint themselves with the analysis made in pages 17 to 33 of the Preface, and pages cxlix to clvii of the Introductory Chapter. On any particular point reference may be made to the Index.

### *Chapter I.*

In this section an endeavour is made to arrive at the significances of the root-symbols 1, 2, 3, 4, 5, 6, 7, 8, 9, 11 and 12, and the reasons governing their selection by the symbolists to express particular ideas. In obtaining a proper equivalence for 3, a consideration of the frequent appearance of its inverted form  $\frac{1}{3}$ , in the Book of Revelation, is found very helpful.

The symbolic conjunction 34 as a probable notation for 'The Natural Man' is also taken up for discussion. The significance of numbers of 'even hundreds,' that is, of numbers ending in the double zero, is also considered; as well as that of the even thousands; that is, of numbers ending in 000.

No essential modifications are now required in the statement of this Chapter. Throughout the perusal of the first 160 pages (Chapters I to XIII) the reader should turn to the 'Notes and Corrections' inserted in the Appendices, pp. 804-819. For a final statement of the Numerical System of Notation reference should be made to Appendix N.

*Chapter 11.*

The subject in this chapter is the determination of the verbal equivalence for the number 10. We discover it to be a process symbol standing for '*(The impact of) the Work (or Will) of the Son of God.*' The rule of tithing is discussed, and its existence is shown to have given the ancient philosophers the means of breaking up all compound symbols into their root-forms. A restatement of the Fundamental Scale of numerical symbols is made, but at this point the alternative significance of 8 as '*Re-created, that re-creates, &c.*' is unknown. 7, too, is stated as 'Restoration' instead of '*(The impact of) restorative process.*' The 4·5 resolution of 20 is given as 'the natural Alienated state' instead of as 'Natural Alienation.' The number 50 is resolved as 'Alienation subject to the work of Christ' instead of the more exact 'The Alienated State,' implied though the work of the Son of God is in all real products of 10. We have now entirely discarded the 3·4·5 resolution of 60 (Sec. ci) which seemed at the time of writing Chapter II to be a reasonable supposition. 60 has two significances: one 'the lawless state;' the other a process-symbol meaning '*The discharge (or impact) of the many works of God in the Son of God.*' A wholly incorrect resolution of 80 as 2410 is here suggested; the correct and invariable resolution of 810 (a symbol of state) having to be deferred for a long while before we learn that it means 'The Re-created State.' It may be remarked here that the 2410 resolution is impossible, because it contains the symbol for 'multitude' (2), and all symbols for state (the group of products of 10) are necessarily fusions of 10 with one other single idea of spiritual quality, e.g., 5, 6, 8, and 9.

We fall into another error in suggesting an interpretation of 'the work of Christ accomplished' for 108, although 8, when employed for the representation of complete agencies or universes, may have a sense of 'a summing up of.'

On p. 48 the resolutions of 90 as 356 and 563 are wholly impossible. The difficulty chiefly occurs because Canaan (son of Ham) evaluates as 190. The explanation of this point is not forthcoming until we make an exhaustive analysis of the

evaluations of the Shem, Ham, and Japhet races in the Appendix pp. 819 to 846. We may observe here, however, that the symbol 90 always stands for 'the *state* of sonship with God.'

Compounds of the form 110, 120, and 130 are always to be regarded as a juxtaposition of the creational 1 with 10, 20, and 30. That is to say, we can find no clear evidence of the existence of symbols of *state* in the fusion of 10 with any number greater than the digit 9.

The point of our examination of the forms 20, 30, 40, 50, 60, 70, 80, 90, 110, 120, and 130 in this Chapter is that they may all be intimately connected with the symbol 10.

### *Chapter III.*

In this chapter we proceed with tentative rules for the formation, and therefore resolution, of compound numerical symbols.

The following modifications are now required in the statement of Sec. (cxvi) :—

- (B) The forms 34, 35, and 36 are probable as symbols for the individual life of man. But 345 and 356 are non-existent, while 60 and 90 belong to the group of fusions with 10 not here noted.
- (C) 3-2 should have been printed  $\frac{3}{2}$ .

At this point the discovery had not been made of :—

- (i) The real meaning of the group of products of 10 ; 20 to 90.
- (ii) The existence of the group having 11 as a factor, *viz.*, 99, 88, 77 to 22.
- (iii) The usage under which the terminal 1 may be added to all the symbols under (i) and to all the double zeros, or *even* hundreds.

On pp. 55 and 56 a mistake is made as to the interpretation of the 600 in the 600,000 of the Israelites of the Exodus, owing to the fact that the existence of the 23 form of 6 had not then

been detected. For this reason the author fell back upon the supposition that the 600 was to be resolved as 60 and 10; 60 being (as he thought) a single symbol resolved as 345.

On p. 57 the mistake is made of supposing that 'the completed work of Christ' could be represented by 80, the significance of which is really 'The Re-created State.'

At this point of our general investigation (p. 57), we fall into a mistake as to the employment of the +1 terminal under which we work for some time as a tentative supposition. The difficulty wholly arises from an incorrect deduction, based on the known rule of numerical notation, that the symbol 1, when used in its creational sense, must always hold the highest decimal place in a compound number. Our argument is that, if the creational 1 is kept in the highest decimal place, it may be inferred that the terminal 1 will be kept in the lowest decimal place. This inference, unfortunately, is wholly incorrect, as there is actually no restriction placed upon the use of the terminal 1, except that it is added only to the products of 10 (90 to 20), and the double zeros (100, 200, 300, &c.). The exceptions to this rule are  $21 = 45 + 1$ ; and  $31 = 56 + 1$ ; and these are used only because the symbolists regarded the fusions  $20 = 45$ ; and  $30 = 56$  as primal analyses of the spiritual life of man.

On p. 59, Rule Two is incorrect in recognising the possible fusion of *any* two fundamentals. One great object of our inquiry is to determine what rules govern the fusion of fundamentals (*i. e.*, of the numbers 1, 2, &c. to 12) in pairs, and the result at which we finally arrive is quoted *in extenso* on p. 986 of the Appendix (Para. F) and the sanctioned literary fusions not belonging to the groups of factors of 10 and 11 (20, 30, 40; 22, 33, 44, &c.) are stated on pp. 809 and 810 of the Appendix. As, to some extent, this usage of certain fusions is a matter of symbolic convention, it was impossible to arrive at the final statement of the list immediately, and the author has thought it better to retain the tentative, although partially erroneous, steps by which he came to his final conclusions.

For the benefit of the reader however, a simple rule may here be propounded by means of which all compound symbols can be resolved :—

‘ Regard the figures 1 and 0 as always belonging to the figure next to them on the left, when the number is written down in Arabic notation.’

Thus 3015 resolves as 301 and 5, 2317 resolves as 2, and 31 and 7, 403 resolves as 40 and 3.

The exception is when 10 appears, as in 23107, for here 10 is obviously a single symbol, and the resolution is 2 and 3 and 10 and 7. The same exception applies to 11 used as a single symbol, as in the case of 911 which must resolve as 9 and 11.

In Sec (CXXII) our statement that the symbol 0 has no independent meaning of its own should be modified to the extent that it does have such a meaning when referring to definition of the Hades or Hell universes. This fact, however, can only be proved at a much later stage

On this page (p 60), owing to our mistaken supposition that the terminal 1 cannot occur within the extreme figures of a compound number, we are obliged to assume that the numbers 14, 15, 16 and 18 are used as *single symbols*, and that 17 and 19 cannot occur within the extreme figures of a compound. Both suppositions are incorrect, and are discarded immediately we realise that there is no restriction upon the use of the terminal 1 within the extreme figures.

It will be seen that the mistake here made affects all our resolutions on pp 88 to 90 of so called ‘unresolvable’ compounds. The proper resolutions are given on p 814 of the Appendix.

On pp. 61 and 62 we refer to the resolution of compounds such as 95 and 96 by antithesis. It is not certain, however, that resolution in this sense was originally intended, as 95 may be read directly as signifying ‘The Sonship with God *of the alienated*’ and 96 ‘The Sonship with God *of the disobedient*’; the implication being that those who were, and are still to some



extent, alienated or disobedient, have now become sons of God. Read in this sense the 905 years of Enos (V. p. 679 of the Appendix) presents no difficulty, as the defining number simply means 'The state of sonship with God (90) of the alienated (5),' i.e., of those who once could only be described as alienated.

If, however, we adopt this rule of interpretation we shall have to attach significance to the order of the digits in forms like 59, 69, which would then be read as 'The alienation (5) of the sons of God (9) ; The disobedience (6) of the sons of God (9),' respectively. Another alteration is required in this chapter with regard to our remarks on *pictorial* juxtaposition. Forms like 424 ; 959 ; 747 ; 363 unquestionably exist, but the idea they are intended to represent is, in general, a *control* of the central digit by the process or agency or state represented by the external digit.

Thus 424      The multitudes (2) subjected to the control of the natural life (4).

959      The sons of God controlling (9, 9) alienation ;  
Or, Alienation as controlled by sonship with God.

(In this particular case the idea of 'the sons of God as taken out of alienation' is possible.)

747 — The natural life (4) as controlled by restorative process (7).

363 = Lawlessness (6) controlled by the work of God (3).

Otherwise pages 63, 64, and 65 of this Chapter may stand ; except that on the 8th line of p. 65 the remark about the single symbols 14, 15, 16 and 18 must be deleted ; since there are no such single symbols.

The reader will now understand that practically all numbers can be used for definitions of cosmical states of life. They only become meaningless when there is senseless repetition as in 2222, or when an index for one order of life, the re-created order, would have to be used to express the other order of life,

the unregenerate ; and *vice versa*.\* We cannot, that is, express *Recreated* life, or states, by the symbols 5, 4, 50, 40, 20 (= 45), 36, or the numberless variations that can be formed of them, such as 15, 25, 35, 56, 57, 256, 510 ; 24 ; 243 ; 432 ; 410 ; 47 ; 46 ; 246 ; 1050 ; 750 ; 250 ; 350 ; 503 ; 507 ; 511 ; 115 ; 55 ; &c., &c.

Nor can we express the *unregenerate* life by symbols such as 9 (except when used in a general sense ; 8 (unless it is clearly a 24 form) ; 41 ; 51 ; 81 or 91 ; or by the numberless variants that can be formed of them ; such as 19 ; 29 ; 39 ; 93 ; 49 ; 95 ; 96 ; 79 ; 97 ; 98 ; 89 ; 119 ; 99 ; 48 ; 458 ; 58 ; 483 ; 486 ; 283 (unless 8 qualifies 3) ; 840 ; 850 ; 413 ; 412 ; 241 ; 741 ; 1,141 ; 4110 ; 4111 ; 2413, &c., &c.†

The modifications effected in our system of interpretation can perhaps best be illustrated by taking the examples already given on pp. 65 and 66, and re-translating them. Thus we should now read :—

7830200 as *The restoration (7) of the re-creative (8) work of God in the Son of God (30) as it acts upon [refers to 7] a common estate (200).*

In this particular instance 7 might also be read as '*The whole*' ; and other readings might be made of 8 and 30. But 7830 is most simply regarded as being a compound process-symbol acting upon 200.

Again :—

7820030 we should read as :—

'Restorative process (7) which is recreative (8) as it acts upon a common estate (200) which is subject to the work of God in the Son of God (30).

\* Symbols are also meaningless when they are formed of two symbols of state, one defining life in the regenerate, and the other in the unregenerate, order. e.g. 8040 ; 5091, &c. On the other hand, symbols such as 590 are quite intelligible, because the 5 defines not a state, but a special activity of the spiritual life.

† The reader will observe that variants are usually formed through a juxtaposition of symbols denoting state with symbols denoting process.

Again :—

50583 we should read as :—

The alienated state (50) of the alienated (5), as 'subject to the re-creative (8) work of God (3).

Here a free use of position may be seen in the priority of 8 to 3. The more strict form would be 38— the work of God (3) which is re-creative (8).

The result of our exhaustive investigation, as carried out through the whole of the work, has been, as the reader will observe, to make us adhere very strictly to the rule of *successive qualification*. Process symbols that come after a symbol for state or condition (e.g., 30 after 200 in example 2) may always be connected by using the relative pronoun—*which*—referring to the symbol for state or condition. Thus we have 20030—'a common estate (200) *which* is subject to the work of God in the Son of God (30).' On the other hand, when the process symbol precedes the symbol for state, the connection is made by means of a preposition. *E.g.* :—

30200 = The work of God in the Son of God (30) in its action *upon* a common estate (200).

This is obviously the simplest means of conveying the idea of the qualification of 30 by 200.

The reader will learn, however, that, when symbols are used freely, the position of the process symbol does not in any way define the subject of the sentence. Thus 105 may be read indifferently as meaning :—

The Son of God in His Work upon Alienation

or as

Alienation (5 passive subject) as acted upon by the Work of the Son of God (10).

Otherwise the connection between the qualifying symbols is in general given by the use of prepositions.

*E.g.*, 505 = The alienated state (50) *of* the alienated (5).

42 = The natural life (4) *of* the multitudes (2).

In some cases the use of the preposition 'in' will of course give a better sense of the qualification than the preposition 'of'; especially when a spatial sense is included in the qualification.

*E.g.*, 2400 = The multitudes (2) *in* the natural abode of life (400).

In concluding our digest of this chapter we will illustrate, by once more considering the evaluations of Boaz and Jachin (V. foot-note on p. 19 of the Preface), the greater precision of interpretation gained as a result of our more complete acquaintance with numerical symbols. These two words Boaz and Jachin being a two term analysis of all human life (which itself is under a process of differentiation on the major hypothesis of the whole symbolic philosophy) must evidently be in contrast. Hence, since the 90 of Jachin is a specific index for the recreated life, signifying as it does 'the state of sonship with God,' the 9 of Boaz must be intended for use in a general sense. Adopting this view we have:—

Boaz            79 — The sons of God (9) as subject to restorative process.

Jachin        = 90 — The state of sonship with God.

Hence Boaz applies to all men, regarded as potential or erstwhile sons of God, while Jachin includes only the regenerate amongst men

#### Chapter IV.

In this Chapter we take up the question of the unrelated dates which are to be observed in the prophetic books of the Old Testament. We suggest that certain of them were obviously intended to be written down in a decimal sequence of year, month, and day. This usage is unquestionably confirmed by instances discoverable in Greek and Sanskrit. Our first example on p. 68, which may be written down as:

12015

we should now interpret as meaning —

1 The Creation

201 of life included within (+ 1) the common estate (200)

5 of alienation.

The second example on the same page which writes down as:—

101012

we should now interpret as:—

101 Life which has attained to (+ 1) the recreated condition  
(100)

2 in multitudes

10 as subject to the work of the Son of God.

In this example 1012 is the passive subject, and the process symbol 10 is transferred from the end to the head of the whole value. If, however, the speech is that of the Son of God, we may interpret by taking the 10 first; '*The Son of God, as He acts upon, &c.*'

On p. 72 we consider the symbol 17. Elsewhere we have translated it as 'the creation (1) that is subject to restoration (7)'. This is on the whole the most probable value, but 'creation as a whole' is also possible.

### Chapter V.

In this chapter we continue our study of unrelated dates, chiefly of Ezekiel.

We may make corrections as follows:—

665. See p. 811 of the Appendix.

7510. Here the process symbols 7 and 10 could not well be split. Hence we interpret as:—

75 All alienation

10 as subject to the work of the Son of God.

91010. We cannot resolve except by regarding the 9 and the two 10's as all independent. It is possible that the symbolist is exhibiting 90 in its root form of 910. Otherwise we must resolve by introducing the sense of 'year', 'month,' and 'day.' The word 'year' is simply employed to give the general index (as by any number greater than 12); the word 'month' the particular aspect of Time regarded from the point of view of the number of the month; and the word 'day' the particularity of process in the same way. Hence

9th year, 10th month, 10th day would signify 'Sonship with God (9) during the Time of the Work of the Son of God (10) as affected by the process of that work (10)'.

On p. 78. The symbol 1215 as noted on pp. 813 and 811 of the Appendices should be 12015, and this has already been resolved.

The other examples are sufficiently criticised on pp. 811 to 813 of the Appendix.

### Chapter VI.

We now pass on to consider whether conceivably the numbering of the Tribes of Israel as given in the 1st Chapter of the Book of Numbers is not wholly typical.

The result of our analysis is given on pp. 91 and 92, and shows, although our knowledge of the different forms was not then exact, that the number of each tribe is really designed to represent the typical spiritual conditions of the human race in a 12-term analysis. In every case, except that of Asher, the typification is that of life in its preregenerate state, and Asher is the favourable serial of 11, meaning 'The approach to obedience'. It will be seen that several mistakes occur in our rendering of the symbolic numbers, owing to causes we have already explained under Chapters II and III, and we may note them here as follows :-

In Reuben the 46 should be translated '*The natural life of the disobedient.*'

In Gad a more probable rendering is

45 Natural Alienation

6 *during* the many works of God that act upon

50 the alienated state.

In this example, 6 is a 2.3 process symbol found between two symbols of state (45 and 50) and the rule for verbalizing process symbols thus located is that the sense of *duration*, always implied in process symbols, must be introduced.

In Judah the 600 means 'in a abode (or condition), that is subject to the many works of God'.

In Issachar the 54 means 'the alienation of the natural life'.

In Ephraim the 40 means as always, 'the unregenerate state.'

Manasseh 32000, we may resolve as 00 indexed by 22 (= 211) and subject to 3. Or as, 200 subject to 32. Or as 2 (the multitudes), 200 (in a common state), 3 as they are subject to the work of God. In all 3 cases the indices are purely general.

In Asher the 41 = 'Life which has passed out of (+1) the unregenerate state (40). This is the only specific definition of recreation present and it is found against the 11th serial. The 12 of the group total does not stand for 'Obedience,' but for 'the Created Multitudes'. It is, for this reason, that the 11th serial is made to contain the most favourable definition, since 11 = 'the approach to obedience' and is the root symbol of the whole group 22 to 99.

Making the corrections here noted we shall not fail to admit that the design of the numbering of the 12 Tribes of Israel is to typify the unstable spiritual condition of the whole unregenerate life of man. In fact, in this example, as in the numbering of the Levites also considered in the 7th Chapter, and in the numbers of the years of Abraham at different epochs of his life, we encounter one of the three great methods by which the philosophers of the old world used to embed in fictitious history clear definitions of the spiritual conditions which they were in reality discussing. We may define spiritual life, that is, in 3 ways as follows :

- (1) By numbering or taking a census of a people, or of their possessions, &c.
- (2) By dimensioning or measuring structures which, whether they actually existed or not, were designed to represent spiritual life, state, activity, or agency, by means of the number of their spatial units.

- (3) By dating an incident of national history, or by noting the age of a pseudo-historical typical character, at various critical points of the underlying cosmical analysis.

These 3 methods of embedding clear definitions of spiritual state, &c., in ancient records and MSS. are absolutely established by the investigations made in this work. The direct result is obviously that the whole of ancient history, up to the time of the coming of our Lord, is open to suspicion in certain directions. Chronology, as a science, is therefore largely affected, for a motive has been found for the fabrication of legends of which it has not hitherto taken account.

#### Chapter VIII.

For the reasons just noted the progression of the numbers in the age of Abraham at different points of his biography is especially interesting. They follow one another as follows :—

75 = *Alienation as subject to restoration.*

86. This is very possibly a compound process symbol signifying 'Life (understood) *when subject to the re-creative* (8) *many works of God* (6).' Our reason for adopting this form in preference to a possible resolution of 2423 is that the impact of the recreative process in its higher development of 6 = 23 would very probably precede the next symbol of

99 = *The approach to the obedience of sonship with God.*

100 = *The Re-created condition* (00). Here from the fact of the physical creation already having occurred, the secondary use of 1 as the *second* creation is legitimate. 100 may also be interpreted as 'spiritual fulfilment' from the imagery of the replenishment of a created (1) abode of life (00).

175 = *The creation which is subject to the restoration* (7) *of the alienated* (5). Unquestionably, the idea here



is that the re-created children of God (represented by Abraham) will live in Time for so long as creation is subject to the restoration of the alienated, which is equivalent to saying that the Abraham type will endure until the end of time.

Now in this progression from 75 to 175 it will be observed that there is no reversion from state to state. The final index is obviously a general one, since fallen man, that is, man who has fallen, belongs at every point of his career, even up to wholly restored innocence, to 'the creation which is subject to restoration'. This, in fact, is the distinguishing quality of the Ark, or union of the 3 higher universes, as contrasted with Hades and Hell- that it constitutes the Time environment which is subject to restorative process.

### *Chapter IX.*

In this Chapter our aim is to secure two more examples of the use of symbolic numerals in defining spiritual states and processes; and the examples we select are (i) David's census of Israel, (ii) The measurement of the Temple of God in Revelation XI. We find that in both cases it is easy to transform the numbers into definitions of the spiritual standing of certain classes of the human race as seen from the external position of God. Adding to these 2 instances the interpretation already secured of the numbers of the 12 tribes we have 3 great examples taken at such widely different epochs of Biblical history that we may fairly consider the symbolic system of measurement to have been a universal rule among the sacred writers of the Jewish race.

At the end of the 9th Chapter we analyse the meaning of the numbering of the Levites; and once again find the 3 sets of numbers affording us clear indices of the spiritual life of man. Modifications, however, of the interpretations originally given on p. 123 must now be made as follows:—

The 2750 of KOHATH = All (7) the multitudes (2) of the alienated state (50).

The 2630 of GERSHON = The multitudes (2) of the disobedient (6) as subject to the work of God in the Son of God (30).

The 3200 of MERARI = Life in a common estate (200) as subject to the work of God (3).

The alterations here made are :—

(a) The symbol 7 cannot have a significance of 'restored from.' *Seven* may be the symbol for restorative process, but when it is a symbol for restoration it never has the sense of finality suggested by the word 'restored.' The first serial of a 3 group, moreover, would probably notice the condition of men *as born into the world* and this is exactly given by the interpretation we suggest. At the same time, we may argue that, since the selection of the Levites points to their being specially subject to the work of God, the note of restoration would hardly be silent in the 1st serial (Kohath). Hence an interpretation of '*The multitudes who are subject to the restoration* (7) *of the alienated state* (50)' is probably preferable. In such a translation the 50 is a qualification of the process symbol 7.

(b) No other instances can be found in literature of a compounding of 13 with other symbols. Hence it is safer to regard the 26 as a simple juxtaposition of 2 with a 6 signifying 'the lawless or disobedient' which qualifies it. The 30, to avoid repetition, must then be the 310 process-symbol. Gershon is the 2nd serial, depicting *general conditions* (the reflection of the symbolic meaning of 2), and these universal conditions are well expressed by the resulting description '*The multitudes of the disobedient as subject to the work of God in Christ*,' for here we have disobedience subjected to recreative work (30).

No alteration is required in our former rendering of 3200, except that the 200 should be made the passive subject.

Summing up, it will be seen that this 3 term analysis of all human life will not bear the former construction we put upon it. The real object of the symbolist is merely to show that in God's sight all men are His priests, even although (Kohath) they are, as created, in the alienated state (50); although (Gershon) they are disobedient (6); and although the condition of all (200) appears to be identical. One very noticeable fact is that, as we now interpret this 3 group, every term of it contains a process symbol, *vis.*, the 1st term a 7; the 2nd term a 30; and the 3rd term a 3. It is very obvious that the general design of the group is a more detailed analysis of the Shem, Ham, and Japhet form.

### *Chapters X and XI.*

As written on pp. 124 and 133—136 our remarks in these two chapters are probably the most open to misconception in the whole work. At the time of writing these chapters the author had a very small fund of examples of symbolic numbers upon which to draw, since his method was only to criticise such examples as had already been encountered. His object was therefore to show, in the 9th chapter, the possible combinations that might be made of simple definitions of the *unregenerate* life (4, 5, and 6 fundamental) when these definitions are made to refer obviously to living beings (rather than states) by attaching to them the symbol 2. Again, to balance these definitions of the *unregenerate* life he attempted, in the 11th chapter, to collect together the symbols that might be used to define the *regenerate or re-created* order of life. But the phraseology employed is inexact, and the collation of symbols meagre, unconvincing, and not a little erroneous.

For instance, instead of only 23 symbols for the *unregenerate* life as noted in the 10th chapter, there are literally an almost infinite number of combinations possible; as our table on p. 124 omits the use of the formulæ  $20=45$ ;  $30=56$ ;  $40$ ;  $50$ ;  $60$  (610);  $70$ ; also the formulæ of the 11 group 22, 33, 44, 55, 66, 77; also the group of factors of 10 with the +1 terminal, *vis.*, 31 ( $5.6+1$ ); 61 ( $6.10+1$ ); 71 ( $7.10+1$ ); also the formulæ for

condition 100, 200, 400, &c., *ad infinitum* ; also the formulæ for condition (00) with the terminal 1 added, *viz.*, 201 ; 401 ; 601 (6 fundamental) ; 701 and so on ; also the formulæ of control 424 ; 525 ; 10210 ; &c. The ways in which symbols for process may stand in juxtaposition with symbols for state, activity, or condition, are also themselves almost endless in number.

For we may have forms such as :—

2566 (66=2.3.11 compound process).

24070 (70=7.10 process).

40270 (70=7.10 process).

25077 (77=7.11 process).

27030 (70= 'all redeemable life' 30=3.10 process).

16826 (168 a compound process symbol meaning 'The Creator (1) in His many works (6=23) that are recreative (8) as He strives with [implied by the process] 26, the multitudes of the disobedient).

4543 Alienation controlled by the natural life and subject to the work of God (a resolution of 454 and 3).

Hence, in practice, there is no limit to the number of symbols that can be devised to express the unregenerate life ; even if we were compelled to include the symbol 2 in all our formulæ in order to introduce the idea of *living beings*, which is not the case, since all spiritual formulæ must refer to living beings.

On page 124 we should strike out the following :—35=15 ; 345=60 ; 356=90 ; and 346 as a single symbol, since none of these forms exists as single symbols, neither do they compound as there suggested. The idea of their existence was based upon errors of tentative analysis.

In all other respects, however, the 10th chapter may stand as written in the body of the work. The remarks made from page 125 to page 132 are wholly correct.

Turning to Chapter XI we shall see that pages 133 to 136 are full of incorrect hypotheses. 'Two' as a symbol may, of course, stand in forms such as 27, 29, 211. But 212 is not possible with a resolution of 2 and 12, neither would 213 resolve as 2 and 13.

Under 3, we may have 73, if 7 means 'all'; 93 and 113 but not 123, if 12 is to have the sense of *obedience*, unless 12 is found against a 12th serial of a whole group signifying 'The obedient'.

Under 7, the remark that '7 when absolute defines "sonship with God"' is wholly incorrect, as 7 is never absolute in that sense, and is absolute only when it means 'all.' The formula 79 accordingly would either resolve as 'all the sons of God' (the plural being marked in the text), or as 'The sons of God as subject to restorative process.'

Under 8, we must correct as follows :—

78=The restorative process of recreation [lit. 'of that which has become recreated']

Or 8 may resolve as 24.

87=The recreated all.

Or, the recreated as subject to restorative process.

Or, (when 8 = 24), the multitudes in the natural life as subject to restorative process.

<sup>118</sup>  
88] =The approach to the obedience of the recreated.

Again, 8 is never fused with 12 in literary forms to produce 96.

Under 9, we can now add that 9 is often used in a general sense of all men having been 'sons of God.' We must also note that 9 does not fuse with 2 to form 18; and that it does not fuse with 3 to form 27.

Under 10, it is incorrect to say that 80 may 'be used with regard to those upon whom the work of Christ has been completed'. 80 = 'The Recreated State'—not the completion of the work of Christ upon man, but the guarantee of its eventual completion.

Under 11, we must strike out 110 as a fusion of 11 with 10.

*Eleven* is, of course, one of the formative numbers, but it only fuses with digits from 2 to 9.

Under 12, there are no fusions. That is to say  $36 = 312$ ,  $48 = 412$ ,  $60 = 512$  etc. are all alike impossible in literature, although structurally, in groupings of pillars, &c., these forms may well occur.

Even in the case of the 24 Elders of the Revelation it is most probable that the 24 stands for '*the multitudes* (2) of *the environment* (4).

Under 13 similarly there are no fusions. A symbol 130 would always resolve as 1, Creational, and 30.

Having now corrected our former table we may append formulæ for the re-created life which are legitimate and well-established by analysis.

8 = The re-created. In this sense it is generally in juxtaposition with 2 or 4, so that the impossibility of resolving as 2 and 24 or 4 and 24 may point to the 8 as re-creational.

9 = Sonship with God ; the sons of God, &c.

11 = Those approaching to obedience.

With 2 we may have forms such as :—

27 = The multitudes subject to restoration.

26 = The multitudes subject to the many works of God (6 = 23).

24 = The multitudes in the natural life ; but only when the analysis is concerned with a particular environment, and is not considering the contrast with the unregenerate order.

28 Already noticed.

29 Do. do.

210 A purely general classification signifying 'the multitudes as subject to the Work of the Son of God'.

211 The multitudes approaching to obedience.

This form may legitimately fuse into 22.

23 The multitudes as subject to the work of God. This would only be used of the recreated in a primary analysis.

12 The created multitudes.

The remark against 23 applies. •

The following forms, however, are specific of re-creation only :—

328 ; 28 ; 48 ; 283 ; 483 ; [3028 ; 7028 ; 3728 ; 728 ; 287 ; 628 ; 286 ; 2860 (60 = 2310) ; 37728 ; 2877 ; 7728 ; 2866 (66 = 2311) ; 6628 ; 1328 ; 1628 ; 13028 ; 16028 ; 2328 ; 3228 (a form resolvable in 2 ways) ; 3428 ; 23428 ; 6428 ; 60428 ; 30428 ; 66428 ; 28234 ; 2864 ; 28604 ; 28304 ; 28664 ; 7428 ; 77428 ; 21428 (21 is a sanctioned literary fusion = 37) ; 2874 ; 28774 ; 28214 ; and the same forms from the head of the bracket by substituting 4 for 2].

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41 = 'Life that has emerged from the unregenerate state'.  
Forms can be compounded as above by substituting 41 for 28 and 48.

---

51 = 'Life that has emerged from the alienated State'.  
Forms can be compounded as above.

---

80 = 'The Recreated State'.  
Forms can be compounded as above.

---

81 = 'Life that has attained to the recreated state.'  
Forms can be compounded as before.

---

90 = 'The state of sonship with God.'  
Forms can be compounded as before.

---

91 = 'Life that has attained to the state of sonship with God.'

Forms can be compounded as before.

Against 12th serials, or in analyses of life in 2 terms, of which one term contains a definition of life wholly in the natural order, 12 may be used with the sense of 'Obedience' and 13 with the sense of 'Perfected Obedience.' They may also be used singly with these significances.

Taking the alternative forms under 28 as roughly 40 in number, we can make no less than  $8 \times 40 = 320$  similar forms by using the roots 28; 48; 41; 51; 80; 81; 90 and 91. But a far greater number might be easily devised; since in our list of forms under 28 we only qualified our process-symbols by 4; did not qualify our 28; and did not introduce the roots 41, 51, 80, 81, 90, or 91. It will be therefore obvious that 1000 different forms will not exhaust the number of symbols by which the recreated state can be specifically defined.

This conclusion should be noted carefully, since it greatly fortifies our argument at the foot of p. 136 as to the construction of the Adam genealogy.

### *Chapter XII.*

Except for possible mis-readings of the symbolic numbers in evaluations and the psalm headings, there are now no longer any serious sources of misconception in this work against which the reader needs to be warned in the Prologue. A re-statement of the whole theory of the system of notation by numbers is made in Appendix N, and this was formulated practically upon the author's existing degree of acquaintance with symbolic numbers. Moreover, throughout the remainder of the work up to Appendix N, the interpretations assigned to symbols have been generally revised, although in certain cases they are still open to improvement. On these doubtful points, however, the reader must form his own conclusions.

We may therefore conclude this Digest with a very brief explanation of the object of the remaining chapters and appendices.

Both the plagues of Egypt and the commandments from Sinai are noticeably 10 term analyses. Chapter XII is therefore



planned to see if there is any connection between these two groups in the serial appearance of the plagues and commandments. Signs are discovered in abundance of such a plan.

### *Chapter XIII.*

An analysis is made of the explicit symbols contained in the biography of Moses, and in the history of the Israelites in the wilderness. We are compelled to a strong presumption that the whole Hebrew history of this period is fictitious and typical. This presumption is afterwards converted into a certainty as a result of the analyses made of the evaluations of the proper names of the Pentateuch in Appendix K6, pp. 859 to 963.

### *Chapter XIV.*

The occurrence of certain pair groups in the life of Moses leads us to take up other pair groups for consideration, and since in certain cases the pairs contain a female name, the whole question of domestic relationship has to be discussed, of which marriage relationship is the most important part. We arrive at the conclusion that in ancient symbolism the wife is held to represent the spiritual tendency to which at any particular moment the husband is subject. A complete explanation is thus forthcoming of certain allusions of our Lord to this subject.

### *Chapter XV.*

With this chapter we discuss a new branch of symbolism, the imagery of colours and precious stones, and take up for analysis the 12 Foundations of the Holy City, and the 12 stones of the Ephod. While we are able to obtain equivalents for the different primary colours we find that a complete solution of the structure of the two series of 12 has to be deferred until an evaluation can be made of the Greek and Hebrew words representing the precious stones.

### *Chapter XVI.*

We pass on to a discussion of the imagery underlying the 3-term analysis of life in Shem, Ham, and Japhet; consider very briefly the group-totals of the allied races under those 3 patriarchs in the 10th Chapter of Genesis; and conclude the

chapter with an investigation into the symbolism of certain of the Mosaic feast-days and ceremonials, and the imagery of the Ark and Altars.

*Chapter XVII.*

Our next theme is the life of Elijah, and we reinforce our conclusions as to the typical character of that life by an interpretation in tabular form of most of the proper names contained in it. The result is to make it immensely probable that Elijah is a 1-group type, like Adam, Enos, Noah, &c., whose name and history have been designed to illustrate the difficulties and trials which must beset every man when, in his spiritual condition, he stands on the dividing line between the unregenerate and the regenerate orders of life. This position of the unit-life at the critical point of the history of every soul is expressed very clearly in the evaluation 46 of the word Elijah, which symbol referred to a good type can only signify, '*The natural life as it is subject to the many works of God.*' Here the whole significance of the evaluation turns upon the fact that the process-symbol 6 represents the imagery of the symbolic word 'south', the figurative use of which may be seen very noticeably in Gen. XII. 9 'And Abram journeyed, going on still toward the *south*.' Now this word *south*, according to the symbolism of compass-direction as employed in the Bible, simply expresses the condition in which the soul of man passes under the full play of those external moulding influences which as  $6=23$  are developed from 3, the symbol for 'the impact of the Work of God.' An exactly parallel use of 6 may be seen in the arrangement under which, in the 6th Day of Creation, two creations are related:—the first, the making of the living creature, which is a figure for 'the natural man;' the second the making of man himself, which man is of course the recreated or regenerate man. Even in the history of Abram himself a similar movement from 3 to 6 may be discovered, since the primal typification of Abram is given by the 243 of the evaluation of his name, and this is afterwards succeeded by the implied change of the 3 to 6 in the southerly direction in which he moves. The same figurative employment of the symbols 3 and 6 may also be observed in the evaluations of the 2 rivers Alpheus (816), and Peneus (423)

in the account of the 5th labour of Hercules. A better example than this it would be difficult to find, inasmuch as the refreshments given to the spiritual life of man by the providence of God, the rivers, are stated in terms of the two contrasted orders of life, the 81 of Alpheus signifying 'Life which has attained to the re-created state,' while the resolution of the 423 of Peneus, four, two, and three, can only be made to typify the natural or pre-regenerate order. It will be seen that this latter evaluation is merely a simple inversion of the 243 of Abram, and that hence we get the refreshing work of God expressed in the higher order by 6 as 23 and in the lower order by the simple 3.

We have therefore solid ground for interpreting the 46 evaluation of Elijah as a clear definition for the spiritual life of man at the dawn of re-creation, and accordingly the whole history of Elijah becomes a typical analysis, designed to show that, if man would himself be exalted to the re-created or immortal order, (the passage over Jordan) he must obey the prompting of the higher life within him to testify against the conventional standards and disloyalty to God of his own age. This conclusion is immensely fortified by the discovery that the evaluation of Jezebel—Elijah's great antagonist—is 50 = 'The Alienated State'; and that Ahab evaluating as 12 = 'The Created Multitudes' stands for the hostility to truth of the whole world when swayed by the evil tendency of the alienated state—Ahab's wife Jezebel. In this example the symbolism of the wife as denoting a particular tendency is very noticeable.

### *Chapter XVIII.*

A sufficiently large number of symbolic passages have now been analysed to enable us to give a glossary of verbal symbols with their literal equivalences. A few slight modifications of these equivalences are afterwards stated in footnotes or in the text, and places where most of these verbal symbols occur can be found on reference to the Index.

### *Chapter XIX.*

The preceding codification of verbal symbols and our more secure position with regard to the interpretation of symbolic

numbers enables us to take up the interpretation of verses 11 to 16 of the 39th Chapter of Ezekiel, which contain, in symbolic form, an analysis of the functions of the universe of Hades, the fourth universe of the Cosmos. We precede our investigation by first considering in Chapter XIX the general philosophy of the Hades life, and in Chapter XX we apply the principle of evaluation in order to determine the real significance of the words Hamonah and Hamon-Gog.

### *Chapter XXI.*

The discovery of this summary of the function of the Hades life in Ezekiel, which is a short treatise on a cosmical problem of profound import, leads us to discuss in the next Chapter (Chapter XXI) the universality of the cosmical control confided by the Eternal Father to the Son of God during time. But since our whole stand-point is necessarily a Christian one we here as elsewhere often use the word 'Christ' in describing the Personality of the Son of God, since that personality can only be clearly apprehended by man through the revelation of the nature of the Son of God as given to the human race in the life recorded of our Lord Jesus Christ in Judæa. In the course of this discussion it becomes necessary to inquire into the real meaning of the word 'faith', and to determine if possible how the work of the Son of God, which is by hypothesis universal, depends upon man's relative knowledge of universal cosmical law, that is, upon his relative knowledge of the philosophy of Christianity. We show that faith cannot be so restricted in application that the exaltation of man to the re-created order depends upon his intellectual acquaintance with the terms of Christian doctrine and history. Christian law, in fact, if it has, as it must have, any intimate connection with the laws of the Cosmos, is analysed at all times in a multitude of ways which are far more real and living than can be expressed in any written summary. Consequently it follows that the apprehension of Christ by faith is possible even where there is ignorance of the fact that Christ has lived on earth. The effective operation of the work of Christ therefore becomes extended to a universal application.

*Chapter XXII.*

We pass on to a consideration of some forms of symbolism in the Book of Daniel ; explain by the principle of evaluation the design underlying the names given to him and to his companions in Chaldee and Hebrew ; and give the reader a probable solution of the episode of the writing on the wall in Belshazzar's palace. It should be here noted that the evaluation, 95, of Daniel's Hebrew name is probably to be interpreted directly as '*The sonship with God of the alienated*' rather than by antithesis, '*Sonship with God out of alienation.*' We conclude this Chapter with an analysis of the parabolic teaching of the legend of Jonah.

*Chapter XXIII.*

Our investigation of examples of the symbolic expression of cosmical truth drawn from the books of the Old Testament is now completed as regards a broad and general treatment. A minute analysis of certain chapters in Genesis and in other books of the Pentateuch is purposely reserved for entry in the Appendices. We have therefore now to consider the question of symbolism in the New Testament, and in the Psalms, and our plan is to take the Epistles and the Book of Revelation first, and then the Psalms, continuing with a digest of the cosmology of the Fall and Redemption of Man, in order that the stand-point adopted by our Lord in His frequent employment of the symbolic code may be better understood when we conclude our general analysis of Biblical forms of symbolism by a critical study of the figures appearing in St. Luke's Gospel. Our object in assigning an intermediate position to the Psalms is to provide for the reader's possessing a more extensive knowledge of symbols before he proceeds to consider what is, in effect, a 150-term serial analysis of the conditions of human life.

In this chapter we consider St. Paul's attitude on Faith and Works, with a view of showing that his use of the word 'faith' is by no means so narrow as to restrict faith to Christians or to the nominal adherents of the Christian Churches.

*Chapter XXIV.*

We then pass on in this chapter to the consideration of the more obvious examples of the possession of symbolic knowledge by St. Paul, St. Peter, and the author of the Epistle to the Hebrews.

*Chapter XXV.*

The Book of Revelation next engages our attention, but we have space only for the analysis of a few sections of primary interest. In a supplementary analysis, however, by translating the evaluations of certain proper names occurring in this book we are enabled to throw considerable light upon other exegetical difficulties. The evaluations of the names of the 7 Churches will be found in pp. 787-788 of the Appendices. We may note the 82 of Thyatira, a formula for re-creation, and the occurrence of the symbol 9 in all the other terms, except in Laodicea, where we have the specific index of recreation, 51 = 'life which has emerged from the alienated state'; in Ephesus, where we find the equally certain index to the higher order of life, 80 = 'the re-created state'; and in Sardis, which, being the 5th serial, contains 5 in both letterings of the word, and is therefore concerned, as it should be according to symbolic rule, with the theme of Alienation.

*Chapters XXVI and XXVII. The Psalms.*

A very cursory inspection of the Book of Psalms will establish the fact that the arrangement is symbolic. Not only is there a primary division into 5 parts, intended to inform us that the whole collection of prayers and hymns is for 'The Alienated,' but the group-total of 150, in its significance of 'The Creation of the Alienated State,' is a very remarkable number, and no less than 9 Psalms are acrostically marked by the succession of alphabetical letters with which their different sections open. These primary indications constitute strong ground for supposing that the symbolic design may have been worked out to a greater degree of elaboration even than to a major division into 5 parts, and the addition of acrosticism to call attention to certain important psalms. Is the whole collection of 150 Psalms an analysis of human life in 150 terms, so

arranged as to its parts, that is, as to each individual psalm, that each part is placed beneath the serial number which, when interpreted as a symbol, will give the broad theme for treatment in the text beneath it ?

In order to test this theory we have to take the psalms one by one, translating the serial numbers, and ascertaining if the text of the psalm corresponds with the subject implied by the symbolism of its serial number. The result is to show to a very high degree of probability that this was the actual law governing the original succession of the order of the Psalms from 1 to 150.

The interpretations given of these numbers 1 to 150 will also be of use to the reader in all cases of a resolution of compound numbers being required, since most root forms do not exceed two figures side by side, and in this list the verbal equivalence of at least one meaning of every form is therefore to be found.

It will be observed, however, that even at this late stage of the large-print text we are still uncertain about some of our equivalences, while in one case, that of 80, the impossible resolution of 2410 is still suggested.

A case is therefore made out for noting a few corrections in this digest.

*Page 388.* 12 is so seldom used as a single symbol in compounds that a resolution of 112 as 1 and 12 can only be justified on grounds of the acrosticism between 111 and 112.

*Page 399.* Against Book No. 1 our rendering of 41 is crude. The only possible interpretation of this symbol is '*Life which has emerged from the unregenerate state.*' Again, the significance of 31 can only be 56+1, or 310+1; the latter resolution being a definition of process 310 referred to the life itself, to which the terminal 1 has been added. A

discussion of this form will be found on p. 512. But since the 2nd Book, the 2nd serial of the total of 5, would deal with *common condition* there can be little doubt that the 56+1 form of 30 is intended. The treatment of the serials, in fact, has been to use the 1st as the theme of emergence from the unregenerate state (41); the 2nd as the theme of life no longer under the bondage of EGYPT (56); and to vary the totals of the 3 remaining books so as to yield general indices.

*Page 403.* The evaluation of SOLOMON (378) may perhaps be a compound process symbol = '(Life as subjected to) the restorative work of God (37) which recreates' (8). Or SOLOMON may be intended to express man's participation in that work.

*Page 406.* The 528 of MUTH-LABBEN must be translated 'The Alienation of the multitudes of the Recreated' and the 95 of SELAH 'The sonship with God of the alienated.'

*Page 408.* The 478 of MAHALATH should be rendered 'The natural life as subject to the restoration of the re-created.'

*Page 411.* The 80 of SHUSHAN-EDUTH must be read as 'The re-created state'; and similarly in SHOSHANNIM-EDUTH.

The 478 of MAHALATH LEANNOTH must be translated as above.

In our interpretation of the serial numbers 1 to 150 it must be remembered that, wherever man or the state of man is the passive subject of the analysis, process-symbols such as 13 should be rendered, '*Life as subject to the Creator's Work,*' &c.



The symbol 17 is probably = 'The Creation that is subject to restoration.'

- 18 may also be resolved as 124.
- 26 has an alternative resolution of 2 subject to 23.
- 38 may also be rendered 'the work of God that recreates.'
- (In) 40 as applied to man means 'The unregenerate state.'
- 46 has an alternative 'The natural life of the lawless.'
- (In) 50 should be more precisely rendered 'The Alienated State.'
- 56 may also be rendered 5 as subject to 23.
- 58 may also mean 'Alienation which has become re-created.'
- 60 may also be the 2310 process symbol, as well as a definition for 'Life that is discharging the many works of God in Christ.'
- 62 may also be resolved as 23 acting on 2.
- 64 may also be resolved as 23 acting on 4.
- 65 may also be resolved as 23 acting on 5.
- 66 may also be resolved as 'The lawless in their approach to obedience.'
- 67 may also be resolved as 6 = lawlessness, subject to 7.
- 68 may also be translated as 'The many works of God that recreate.'
- 69 The 6 may also be 'The lawlessness of.'
- 78 The 8 may also = 'of the recreated.'
- (In) 80 can only signify 'The Recreated State.'
- (In) 81 can only signify 'Life that has attained to the recreated state.'
- (In) 82 can only signify 'The re-created multitudes.'
- 83 may also signify the 'Recreative work of God.'

- (In) 84 can only signify 'The recreated natural life,'  
 85 = 'The recreation accomplished of alienation.'  
 But 8 may also be = 24.  
 86 may also be rendered 'The recreative many works of God'  
 87 may be translated either as 'The recreated as subject to restoration', or 'the 24 as subject to restoration.' The suffix of 7 = all, would be unusual.  
 88 As a matter of custom the symbolists use this symbol as signifying 'The approach to the obedience of recreation.'  
 (In) 89 'The recreated sons of God.'  
 (In) 91 'Life that has attained to the state of sonship with God'  
 (In) 92 = The sonship with God of the multitudes.'  
 (In) 95 = 'The sonship with God of the alienated'  
 96 The 6 may be a qualification - 'of the lawless'  
 98 The may also resolve as 24  
 100 This symbol may be used as signifying 'the *recreated* condition, when the physical birth of man has already been implied  
 (In) 104 The 4 should be translated 'The Natural Life.'  
 106 It is doubtful if a 23 process symbol can qualify a 10  
 108 may also be rendered 'The re-creative work of the Son of God'  
 (In) 113 The resolution should be 11 and 3, 'Those who are approaching to obedience (11) as they are subject to the work of God (3)  
 (In) 115 for 'out of alienation' read 'of the alienated.'  
 117 may also be rendered 'Restorative process that leads to obedience'  
 118 See also 88.

120 Delete the second rendering.

20 appears to be sometimes used as a general fusion of 2 subject to 10. But in analyses of the Fall, or in specific analyses of the physical life, it is always to be resolved as 45.

121 The 21 may also be 37 process, which is a sanctioned literary form

126 The 6 may also — 'of the lawless.'

130 The 30 may also be the 56 fusion, which appears in the 430 years of the bondage in Egypt. In this form 30 is another of the sanctioned literary fusions.

131 See the remarks against the 30th and 31st Psalms.

136 Here the 6 can only be 'the lawless.'

138 A better reading is 'Life as subject to the Creator's recreative work.'

146 An alternative of 'of the lawless' is possible.

It will be seen that from 120 to 150 the 1 is in all cases '*creational*.' From 102 to 109 it is part of the single symbol 10. And from 112 to 119 it is part of the single symbol 11.

The modifications here suggested do not weaken our former argument, but in one particular that of the 80th Psalm strengthen it, if we note that 'the vineyard' was planted by God's *right* hand, and that the Psalmist prays for 'the man of His right hand' whom He made strong for Himself. For *right* hand, in its implied contrast with left hand, always expresses that body of life which has passed over into God's own half of the human race — the re-created half—when it refers to man; and when it refers to God it expresses His activity as directed through all recreated and immortal life. It is obvious, in fact, that, if we are to make a 2-term analysis of all created life by the use of the words *right* hand and *left* hand, we must describe by the more honourable *right* hand the more honourable or recreated order of those two orders, the regenerate and the unregenerate, into which conscious life then becomes differentiated.

Against symbols of the preceding list having only one resolution we have written the letters, In=Invariable. The following is the complete list of the invariable symbols (although in certain cases the subject may be passive or active):—

2, 3, 4, 5, 9, 10, 11, 13, 14, 15, 17, 19, 22, 23, 24, 25, 28, 29, 32, 33, 34, 35, 36, 39, 40, 41, 42, 43, 44, 45, 48, 49, 50, 51, 52, 53, 54, 55, 59, 63, 70, 71, 77, 80, 81, 82, 84, 88, 89, 90, 91, 92, 93, 94, 95, 99, 100 (but qualified by the particular sense of 1), 101, 102, 103, 104, 105, 109, 110, 111, 112, 113, 114, 115, 119, 122, 123, 124, 125, 129, 132, 133, 134, 135, 139, 140, 141, 142, 143, 144, 145, 149, 150.

But it is doubtful if the symbols containing 7 should be omitted because of its possible appearance with the sense of 'All'. This *in compounds* is extremely rare, if not unknown. Adding these, we have, out of the first 150 numbers, 104 which can be resolved with only one interpretation.

### *Chapter XXI III. The Theory of the Fall.*

Our next step is to describe connectedly the theory of the Fall of Creation from the original eternal mode of life, and the phases that have intervened between that tremendous crisis and the other great crisis of Time itself the Incarnation of our Lord. Our statement of the theory is based upon all the implicit and explicit accounts of it that can be gathered from ancient literature amongst which the Biblical account is, of course, supreme.

### *Chapter XXIX.*

We follow this digest of the evolution of the time life, which is necessarily cosmical in scope, with a statement of the 3 spiritual conditions possible to man in the physical universe, *viz.*:—The recreated state; the unregenerate state; and the state of spiritual death. Our conclusions, as before, are wholly based upon the esoteric philosophy of the Old Testament, as expounded and authorized by the great teachers of the New Testament. It is more especially upon the inner teaching of our Lord's actions and discourses, when

their imagery is completely unveiled, that our thesis as to the flux from unstable to stable and final spiritual states is founded.

### *Chapter XXX.*

We thus advance naturally to a consideration in the 30th Chapter of the true basic laws of the philosophy of Christianity ; and turn our attention in part to the problem of miracle.

*Chapters XXXI, XXXII, XXXIII, and XXXIV.—Our Lord's employment of symbolism.*

Our conception of the foundations upon which the philosophy of Christianity rests having thus been formulated, we are at length in a position to demonstrate the perfect degree of acquaintance with the ancient code of symbolism exhibited by our Lord in all the records of His teaching, discourses, and miracles. We show also that no higher proof of His Divinity from an intellectual point of view than this is possible, since a final authority on the problem of life must necessarily cast all his analyses of its general activities in symbolic diction. At various stages of the work we have adverted to this Law, but remarks on the question will be found in some detail on pp. xlvii to liii of the Introductory Chapter. Elsewhere also we have commented upon the defect of the desire of man to conform to highest law, as proved by the readiness with which in all religions he prefers to adopt the surface meaning of the revelations which have necessarily to be made to him in figurative guise. That is to say, throughout all the known history of civilised man he has had in his possession a veiled but exact statement of ultimate cosmical law, which only intellectual ignorance, or the hostility of the spirit of alienation always controlling the actions of the majority of the human race, can have prevented it from accepting as an intelligible and final philosophy. Hence, from age to age the education of man has had to proceed by means of a very gradual extension of the symbols of his sacred books, which even yet have not been extended to the limit on which their inter-connection may be clearly seen. But with the lapse of Time the impulse of the methods of physical science asserts itself. It strains and breaks away section upon section of the

enveloping veils, until, in our own age, the central truths which they were always designed to cover begin in many directions to emerge. Physical science thus becomes the instrument, not for the destruction of cosmological science of which it is merely a part, but for the restoration of ultimate truth to the proportions in which it was once clearly seen by men of old. But to what advantage, it will be asked, has a statement of ultimate law been so veiled in figurative guise that not until the present has it become available for the knowledge of mankind in general? The advantage has been actually immense. In the first place only by such a concealment could these analyses of cosmical law be preserved intact from the danger of being tampered with and mutilated through all the ages of religious bigotry and scientific ignorance. In the next place man has been taught to what depths his nature will carry him below the proper rules for his social guidance as contained in the implied teaching of the symbolism of his sacred books. He has been shown that the highest ethical code can have but little influence upon the regulation of human society so long as the human race in the aggregate has found itself unable to comply with the ascertainable imperatives of the laws of the physical life. Natural law, in fact, has been shown to be the great instrument in the hands of God for the education of the human race. This is clearly proved by the evaluation 490 of Japhet (v. p. 781), and by the grouping of the races under that patriarch, and their evaluations (v. pp. 768, 769, and 822 to 825), which all disclose the fact that Japhet simply represents the period between 43 and 80, that is, the period of the subjection of the natural life of man to the work of God (the Abram stage) up to the attainment by man of the recreated state (80), within which is included the 46 stage, or the period of 'the natural life as subject to the many works of God,' of Elijah. If, then, the laws of the physical life have such a compelling power that they can of themselves gradually instruct man in the higher ways of God, there is nothing to be gained by a dissemination of the far more extended principles of cosmical law until the codification of the imperatives springing from natural law has been practically completed. For the more elementary part—the perception of the injunction to

a community of aim in the natural life—must be apprehended and universally understood, before the higher part—the real connection of natural law with cosmical law—can be studied with any prospect of universal utility.

But here, of course, we are only speaking of the need hitherto of mankind as a whole to have had in its hands a complete and final statement of the laws determining man's exact position in the Cosmos. We are not attempting to deny that in all ages a want has been felt by many of those who have truly lived up to the highest injunctions of natural law to go further and discover the yet higher laws from which spring the laws of the physical life. On the contrary, our whole argument is based upon the supposition that, to those who felt this want, the satisfaction of it was forthcoming by means of an instruction in the inner philosophy veiled beneath the surface form of the traditional histories and legends of the sacred books of the old world. That is, throughout all the ages before the coming of our Lord, the law generally held good 'Seek and ye shall find,' while, after His coming, the vital fact of His incarnation was found to be a complete satisfaction of all spiritual needs, until in our own day, its connection with the old symbolic writings seemed, because these were taken literally, to shake the foundation of belief in the Incarnation itself. But now it is surely a matter for thankfulness that a discovery of the means of interpreting the inner meaning of the Old Testament has had the result of immensely fortifying the historical probability of our Lord's life on earth, since, as has been shown, in all His active ministry He consistently employed that particular method of speech and illustration which alone can be adopted by an omniscient and wholly unprejudiced authority.

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*Digest of the Appendices.*

The author's plan in the Appendices is, first, to demonstrate the fact of the content of an inner philosophy within the surface reading of the Old Testament by supplying a verse-by-verse collateral translation of the revised version of the first 11 chapters of Genesis, in such a way that the normal equivalents for the symbols appearing in that version will be found

stated opposite to them in connected sentences. In carrying out this part of the design he has applied all those aids to interpretation which have already been secured in the large-print part of the work. The result will be to supply a translation of Biblical language into a terminology practically devoid of symbols. A selection of the first 11 Chapters of Genesis has been made only because minute examination shows that these are the chapters which contain all the *general* formulæ for cosmical law. Aggregate states, not conditions of the individual spiritual life, are the themes under discussion.

It will be found in the course of this analysis that, on arriving at the 10th Chapter of Genesis, we are confronted with a long list of proper names, the real significances of which are indeterminable except by applying the principle of evaluation. For this reason we are led to precede our analysis by evaluation of the 10th Chapter by another Table of Evaluations in which the best-known names of Genesis, and certain other names, will be found entered and evaluated (App. pp. 774 to 790). A comparison of this kind is convenient, for we are thus better able to acquaint ourselves with the forms of numerical symbols commonly appearing in evaluation; and by inter-comparison should succeed in reducing errors of interpretation to a minimum.

For the same reason we continue the break in our analysis of Gen. 1 to XI as follows. On the basis of the instances secured in the Table pp. 774 to 790, as well, of course, on our existing knowledge of subsequent examples of evaluation, we enter on pp. 793 to 797 into the question of the idea really underlying the fusion of pairs of prime numbers. Our next step is to devote pp. 797 to 801 to an explanation of the method of building up compound numerical symbols. We follow this by a 'Summary of Rules for Resolution' (pp. 801 — 804) which may be found to contain some useful remarks, although it is now practically superseded by the far more exhaustive survey of the numerical theory given in Appendix N.

As by this time we are well grounded in the rules of resolution we take the opportunity of interpolating 'Notes and



Corrections (pp. 804—819) to the Analyses made in pp. 1 to 100 of the larger print (Chapters I to XIII). These 'Notes and Corrections' are themselves subject to any further modifications we may have made in our digest in this Prologue.

After the 'Notes and Corrections' we complete our analysis of the evaluations of the Shem, Ham, and Japhet races in pp. 819 to 846. At this point, then, the first part of our original design has been completed as far as the end of the 10th Chapter of Genesis. We still call a halt, however, before completing our analysis of the 11th Chapter; mainly because the genealogy of Shem constitutes a 9-term series of unusual difficulty, and it is advisable that we should not approach it until we have had every possible acquaintance with symbolic forms. To obtain this enlargement of our knowledge we therefore continue to make interpolations as follows:

Pages 847—855. An analysis is made of the 14th Chapter of Genesis, under the light thrown upon it by the evaluations of its proper names.

Pages 856—858. A study is made of the evaluations of the names of God, and a probable solution found for the Elohistic and Jehovistic difficulty.

Pages 859—963. *The Wandering in the Wilderness.*

This is one of the longest and most difficult investigations in the book. An evaluation has been made of all the names between the birth of Moses and the entry of the Israelites into Canaan under Joshua. We obtain convincing evidence that the whole history of the Israelites up to this point is fictitious but typical. Our conclusion is based upon the following data:—

- (a) Good men are found indexed with evaluations which, on the whole, are definitions of the re-created order; or are general such as 210, 43; evil men or powers are found indexed with definitions of the lower phases of the alienated life, such as 60 or 56, or 637, &c.; or their evaluations, resolving by inversion, indicate hostility to advancing stages of the spiritual life of the people of God. (V. p. 863; Jannes and Jambres, p. 873; Amalek  $\frac{1}{240}$ , p. 879; Nadab

(56) and Abihu (25), p. 889; Ahiman, Sheshai, and Talmi (p. 893); Korah 308 (=5624), Dathan (454) and Abiram (253), pp. 894-5; Edom  $\frac{1}{51}$ , p. 896; Arad  $\frac{1}{274}$ , p. 897; Og,  $\frac{1}{72}$ , p. 904; Balak  $\frac{1}{12}$ , p. 906; Moab  $\frac{1}{49}$ , p. 907; Baal-zebub  $\frac{1}{102}$  17, p. 913; Zimri, 257, p. 914; the 5 kings of Midian on p. 927, 8). These are all indices of alienation, lawlessness, or opposition to the policy of God. On the other hand we find good men indexed by evaluation as follows.—

- MOSES — 345 in which as 'the servant of God', he participates in the 3 processes
- AARON — 262 where 6 must be a process-symbol, and where the same idea of participation is present.
- JETHRO = 616, where the 6 is probably a process symbol.
- ELISHEBA = 413, where 41 is an index to the re-created life.
- JOSHUA — 391, where the 91 again is specific of the re-created order.
- ELDAD = 39  
MEDAD = 48 } Both indices of sonship with God.
- PHINEHAS = 148 = 'The created natural life which has become re-created.'

(b) When a group of names of sons and fathers is given, the sons have generally more favourable indices in their evaluation than the fathers, and spiritual development is thus exhibited (pp. 886, 891).

(c) Two-groups are used to give a complete picture of life, e.g., SHIPRAH = 585

PUAH = 161 (p. 859)

NADAB = 56

ABIHU = 25 (p. 871)

JANNES = 319

JAMBRES = 361 (p. 873)

BEZALEEL	= 153	]
AHOLIAB	= 49 (p. 882)	
ELDAD	= 39	]
MEDAD	= 48 (p. 888)	
JOSHUA	= 391	]
CALEB	= 52 (p. 89:)	

- (d) Although many numerical symbols are absolutely definite, and have no alternative readings, none can be found in our long list of evaluations which can be shown to be completely incongruous with the Biblical character of the person whose name is evaluated.

- (e) Rivers contain process-symbols, and sometimes express a standing in the re-created order of life :

ESHCOI	= 351 (p. 894)
NAHALIEI	= 126 (p. 900)
JORDAN	= 264 (p. 905)

- (f) Mountains, towards which the alienated, or men in the natural life, look, contain favourable definitions or definitions of life in its re-created order :—

JESHIMON	= 416 (p. 912)
ABARIM	= 322 (p. 927)
NEBO	= 58
PISGAH	= 148

} (p. 935)

- (g) Two-groups sometimes give a complete analysis of life in its two orders :—

BEZALEEL	= 153, and AHOLIAB = 49.
CALEB	= 52, and JOSHUA = 391.

- (h) The entry of evaluations against particular serials is generally significant. Fifth serials generally contain specific definitions of alienation :—

Thus, Zebulun (in the first numbering) is 57400 (p. 884); Issachar, in the second numbering, is 64300 (p. 919).

Second serials are used to give the broadest definition of the conditions under review.

Thus, Simeon (in the first numbering) is 59300 (p. 884) ; in the second numbering 22200 (p. 916). See also Pallu, 117, and JAMIN, 110, on p. 916 ; Pharez, 370, on p. 918 ; Elon = 97 and Helek = 138, on p. 920 ; Noah = 125 on p. 922 ; JESUI = 326 and Naaman = 210 on p. 925 ; Guni = 69 on p. 926

First serials often express created state.

Thus, Jimna = 105, p. 925 ; Jahzeel = 139, p. 926 ; Mahlah = 83, p. 922 ; Sered — 264, p. 920.

Tola = 506 on p. 919 ; Nemuel = 127 on p. 916 ; Reuben ; 46500, 'The natural life of the disobedient in the condition of alienation.'

All these different lines of evidence are cumulative. We have noted them here because they are points to which attention should always be paid in the analysis of a mythology.

*Pages 964 to 981—Miscellaneous.*

We conclude our tables of Hebrew evaluations by analyses of : —

- (i) The Urim and Thammim.
- (ii) of the words Satan and Rahab.
- (iii) of the words Samson, Delilah, and Ashtaroth.
- (iv) of the Hebrew words containing the symbol o in independent use.
- (v) of the Jewish months.
- (vi) of the stones of the Ephod, first considered on p. 190.  
The problem is solved by applying the principle of evaluation.
- (vii) of the story of Sisera.

We then sum up as to the modifications we shall now have to make in our views on portions of the Old Testament.

*Pages 982 to 995. A Preface to the Greek Evaluations.*

Having concluded our work in connection with the interpretation of Hebrew proper names, our next step is to pave the way for evaluations in Greek by commenting, first, upon certain of

the rules for the resolution of numerical symbols, and, next, by explaining how the evaluations of place names can be made to occupy points in a cosmical analysis when that analysis is presented in the guise of a mythical legend.

*Pages 995 to 1009.—The Foundations of the Holy City.*

We then consider the evaluations of the Greek words for the jewels of which the Foundations of the Holy City are built according to Rev. XXI. 19 and 20. A careful analysis shows that there is a triple correspondence between the meaning of these evaluations, the serial number of each foundation, and the colour or special characteristic of each stone. We show that the probability against such an arrangement being accidental lies between factorial twelve cubed, and factorial twelve squared, to unity.

*Pages 1010 to 1073.—The Greek Myths.*

It is not essential to our theory of the use of symbolic numbers in the Bible that the Greek Myths of the more highly developed type should have been framed upon the Biblical lines. But, because of the ascertained fact of the use of evaluations in the Book of Revelation, it is at least demanded that the test should be applied to the proper names of the Greek Pantheon, and that evaluations should be worked out, and a trial made of the interconnection of the resulting definitions, in certain of the myths to which we have already called attention in pages *lxii* to *lxxxvii* of the Introductory Chapter.

The author would have it understood that the primary object of the investigation made under this section is to carry out an elementary test of the mythology under the newly discovered principles of symbolic analysis. The secondary object is to show how a similar test may be applied to other mythologies, such as the Babylonian and the Egyptian.

At the end of our analysis, on p. 1072 we tabulate a considerable number of the most striking correspondences that may be observed with the demands of our theory. It must, of course, be stipulated that the old nebulous values attached to the names of the gods, goddesses, and heroes should be

forgotten. Our whole problem is, Can all these names and their typical qualities be lifted to the cosmical plane of thought? and, Do they obtain a more perfect inter-connection on that plane than on the plane of the solar and naturalistic hypotheses?

To these questions the answer cannot be for a moment doubtful to those students not immovably prejudiced in favour of existing theories.

In the first place, it is a fact of tremendous import that the process symbols 3, 6, 7 or 10 are found in all the evaluations of the benevolent deities.

We may cite Aphrodite=993, in which example we are given a perfect picture in miniature of the movement of the whole Church of the Son of God towards obedience, through the continued operation of *the work of God*. For 99 is the symbol occurring in the life of Abraham with the significance of '*Sonship with God (9) in its movement towards obedience (11)*'. It is a compound fusion of the 11 group, and in all cases the root 11 introduces the idea of a movement towards obedience. The juxtaposition of the process-symbol 3 further implies that this whole body of life 99, is still subject to the work 3, which work can only be accomplished when the whole phenomenon of Time comes to an end.

Now, the connection between the compound symbol 993 and Aphrodite rising from out of the sea is very obvious. The sea represents the instability of the pre-regenerate state of life. It is a sphere harrassed and disturbed by the forces of evil whose seat is at the bottom of it, where Poseidon has his palace. And the emergence of a lovely female form from out of this unstable element is therefore a perfect image of the re-created order of life, beautiful in its re-creation, finding its escape from the power of evil and becoming divine in the immortality of its re-created nature. Moreover, a female figure is selected to show, according to normal symbolic rule, that the life thus becoming exalted is life of a fallen type.

Instance upon instance could be given of such an exact correspondence between the resolved pictorial imagery and the equivalence of the meaning of the evaluation, but space

forbids. We cannot, however, refrain from citing three other examples.

Our first example is the marriage of Zeus to Hera. What is the connection between these two deified agencies, and why is Hera, the wife, and Zeus, the husband? A consideration of the evaluations of the two names makes the answer easy. Zeus' evaluates as 612, which, referred to Agency, becomes a formula for the greatest extension of Divine activity, signifying '*God as in His many works (6=23) He acts upon the created multitudes (1, Cr. and 2).*' We say that this is the *most extended* formula for Divine activity, because 6 necessarily includes the more primal 3 of the impact of the work of God upon all redeemable consciousness. Again, Hera evaluates as 109 (the Greek equivalent numbers for the letters of the alphabet will be found on p. 995) but since the name itself is feminine we know that process is being depicted rather than personality. Hence 109 translates as '*The process of the work of the Son of God (10) upon the sons of God (9).*' Now, we have already remarked upon the law common to all symbolic mythology, under which the wife of a typical figure is held to represent the spiritual tendency by which the activity of the male type is controlled at any moment. This law may be seen applied in the marriage of Adam (45) to Eve (19); in the choosing of the daughters of men by the sons of God in the 6th chapter of Genesis; in the marriage of Abram to Sarai and of Abraham to Sarah; and in the later books of the Bible, in the marriage of Ahab to Jezebel.

It therefore follows immediately that the single idea expressed by :—

Zeus + Hera

when interpreted by evaluation comes to signify :—

*'God in His many works upon the created multitudes (Zeus) as He is committed (married) to the process of the work of the Son of God upon the sons of God' (to Hera).*

The full idea of this marriage, accordingly, is to apprise us that the Eternal Father Zeus is conditioned throughout Time (the whole duration of time being implied in the

process-symbols 6 and 10) by the work of His delegate, the Son of God, upon the whole race of mankind, represented by a generalised 9.

Our second example is the evaluation 1004 of Dionysus, the god of wine. In this evaluation it is very noticeable that there is an entire absence of process-symbols, since the resolution is 100 and 4, and the interpretation '*the Created Abode*' (100 used spatially) '*of the Natural Life* (4).' Now, why is there no process-symbol defining the activity of Dionysus? *Because he is not a benevolent deity.* His function in life is not to restrain or to educate man, but to lead him astray in the paths of intoxication. And what is this intoxication? The answer is immediately forthcoming from the evaluation. It is the intoxication of the spiritual life of man by the lusts which belong wholly to the created abode of the natural life. These lusts are harmful not helpful, and the effect of indulgence in them is to lead the soul away from God. Hence in Dionysus all Divine process-symbols, even the general symbol 7 for the impact of restorative process, are silenced.

But how different is the case with Demeter, our third example! Demeter was the goddess of agriculture, and the name evaluates as 468. Now since the whole value is headed by a 4 we know that 4 cannot be repeated in the final 8. Hence the 8 must stand for '*recreative*.' It is therefore a qualification of the 6 which immediately precedes it, so that the 6 must be the 2.3 process-symbol. The full interpretation of the compound symbol 468 is therefore '*The Natural Life* (4) *as it is subject to the many works of God* (6 = 23) *which re-create* (8).' Or instead of making the 4 the passive subject we may transpose the position of the process-symbols 68, in order to emphasize the agency of the process, and read '*The process of the many works of God that re-create the natural life.*'

This interpretation having been obtained, the connection of the formula 468 with the pictorial symbolism of Demeter is obvious and striking. In all ancient literature the education of the soul of man up to the moment of his accession to the re-created



order is represented under the image of a tilling of the fields. The natural or unregenerate man, in fact, is an agricultural labourer, but his re-created or regenerate brother is a shepherd, a guardian of the flocks of God. Hence the agency pictorially represented by Demeter is concerned with the process of safeguarding the spiritual work of the natural man, and the agency numerically represented by the 468 of the evaluation of Demeter is concerned with the recreative process of the many works of God (68) by means of which man, as Elijah, is at last guided into the state of immortality—the recreated order. The symbolism of the literary or pictorial description of Demeter and that of the definition given by the evaluation are therefore absolutely identical. Both represent a term of heavenly tendance and compulsion which develops the spiritual life of man from a standing in the natural order to a standing in the eternal order.

Necessarily we shall experience a far greater degree of difficulty in following the sequence of thought when, instead of these simple examples, we attempt to interpret the complicated action and interaction and movements of the heroes and kings, gods and goddesses who appear in a symbolically constructed legend. Our risk of forming erroneous conclusions as to the typification is therefore also far greater, especially when we have to examine a group of values in which the alternative forms 6, 8, 30 and 60 frequently occur. To some extent these hindrances may be observed in the evaluations of the 8th labour of Hercules, and they are sometimes accentuated when, as in the case of Ixion= $930$ , the indices as to an evil or hostile spirit are not so clear that we are still left in doubt whether the formula is to be read directly as  $930$ , or by inversion as  $\frac{1}{930}$ . This principle of inversion is, of course, based first upon the occurrence of the fractions  $\frac{1}{3}$ ,  $\frac{1}{4}$ ,  $\frac{1}{6}$ ,  $\frac{1}{2}$ , &c., in the Bible (see pp. 12 to 23, p. 39, p. 44, p. 55 and p. 64), upon the '3 unclean spirits like frogs' of Rev. XVI. 13; and upon the establishment of the proposition in the analysis of the evaluation of the Ham tribes, pp. 825 to 827, that these evaluations must all be resolved by inversion.

But if a proper allowance is made for these obstacles the few points of uncertainty will be acknowledged by an unprejudiced critic to be a mere feather-weight in the scale as against the immense weight of evidence on the other side in favour of our theory. It can absorb *all the data of any myth* verbal, numerical, and geographical—and the same power of absorption of all indices cannot be claimed for any naturalistic theory, still less for the solar theory. For example, what has the latter to say to the appearance of Cerberus, Theseus, and Ascalaphus in the descent of Hercules to Hades in his 12th labour, and why should the hero have been accompanied by Hermes and Athene? To both questions, involving a consideration of the typification of no less than 6 particular names, our theory gives a completely satisfactory answer (7. pp. 1061-2), while according to the solar and naturalistic hypotheses all this detail has to be regarded vaguely as merely a scenic elaboration of the setting of the sun in the West, a staging which, to any unprejudiced critic, will always appear far too heavy and meaningless for its object. Similarly the numbers, 3000 of the oxen in the stables of Augeas, and 50 of the daughters of Thespius wedded by Hercules, which have no significance as astronomical cycles, can be finally explained under our new method of interpretation. All variations in the different versions of the same legendary history or biography can now be accounted for on the principle that a transposition of defining numerals is being effected by means of the selection of different personal or geographical names. The same principle, it may be observed, also accounts for the 4 different versions of the genealogy of Adam as adopted by the Hebrew text, the Samaritan, Pentateuch, the Septuagint, and Josephus.

To sum up as regards our application to the Greek myths of the theory of typification by evaluation. The ultimate court of appeal must be the answer given by the myths themselves when they are made to speak under the substitution of normal actual equivalences for the symbols they employ. All other theories as to the origination of the mythology must be silenced in the presence of this most absolute test.

*The Hindu Myths, pages 1074 to 1233.*

A direct comparison of the verbal and numerical forms of the Hindu with the Greek myths is so desirable that the author has decided to insert the analysis of the former at this point. There is this great difference, however, in the methods by which we have to study the two mythologies. The Greek numerical equivalents for the alphabetical letters are known; and it is also known that the operation of the evaluation of proper names is to be carried out by the addition of the values of the independent letters. But in the case of Sanskrit the order of the numerical values against the alphabetical letters is to some extent a matter of conjecture, and while it is certain that the evaluations are not yielded by addition, it was not at the time of writing known whether the values of the letters should be written down in Arabic notation from left to right or from right to left. Hence, as this major principle was undecided, the author was obliged to carry through his analyses of the Hindu myths without that incomparable auxiliary to interpretation—the definition of typification contained in the evaluation of each proper name. At the conclusion of this section of the general investigation he has, however, added a table showing what can be made of some of the Sanskrit proper names of the Vedas and Puranas. The ultimate interpretation of the Hindu myths must, of course, depend upon an exhaustive analysis of evaluations. In Sanskrit, as in Greek and Hebrew, we are guided to this conclusion by our knowledge that verbal roots are so extensive in number that from the large selection they offer it is possible to construct proper names which shall have at one and the same time a correct symbolic significance both in their evaluations and verbal meaning.\*

For the rest the author does not propose to add any remarks here on the investigation made in pp. 1205 to 1233 save that it fully establishes the fact that the Vedic and Puranic philosophy although *esoteric*, is cosmical, and has as one of its foundations the conception that the control of Time has been confided to the Son of God (Brahma and Vishnu) by Brahma, the Eternal Father; and, as another, the continuous differentiation of life from life by means of the impact of the process of re-creation.

\* On pp. 184, 185 of his 'Indian Wisdom' Sir Monier Williams shows the indebtedness of both Greeks and Arabs for their system of decimal notation to the Hindus. It is therefore antecedently probable that numerical symbolism as a system developed in Hindustan, or in some pre-Aryan centre and was carried thence into Greece and Egypt, in which countries it was applied according to the special literary genius of the Greeks and Egyptians.

Proof that the Vedic and Puranic philosophies recognized the control of the energies of Time by the Son of God may also be found, implicitly, in the definition of Indra by evaluation as  $280 = 2 [810]$ ; and explicitly in legends such that Uma, before becoming transformed into Sati, was cut into 51 pieces; that Siva had 16,000 wives, and weds 16,100 damsels in the palace of Naraka; and that Aditi had 60 daughters. For in all the instances here quoted the symbols are products of which 10 is a constituent *vis.*,  $80 = 810$ ;  $50 = 510 + 1$ ;  $16000 = 1, 60 = 610$ , and  $00$ ;  $16100 = 1, 61 = 610 + 1$ , and  $00$ ; and  $60 = 610$  in order. *States of life* are therefore being represented by the fusion of other numbers with the process-symbol 10, which must accordingly express the inter-penetration of life by the active Will of the Son of God, if these examples are to be co-ordinated and placed upon a philosophic basis.

*The Egyptian and Babylonian Myths.*

We end our series of interpolations within the analyses of the 10th and 11th Chapters of Genesis by devoting one other section to a consideration of certain striking appearances of symbolism in the Babylonian epics and in Egyptian history. A broad criticism of the more prominent features of the Babylonian legends of the Creation may first be studied on pp. XXV to XXXVII of the Introductory Chapter. In this section of the Appendices some space is given to an attempt to discover the typification of the Egyptian deities through the evaluations yielded by their names in Greek. We also make an analysis of some examples of the structural grouping of the sphinxes, pillars, and pylons of Egyptian temples.

At this point, having analysed the great majority of all the numerical symbols for which a place is found in this work, we may conveniently formulate the root principles on which the whole system of numerical symbolism is based. They are as follows :—

- (i) The root-symbols are the numbers 1 to 11, and, in addition, a rare use is made of the numbers 12 and 13 as if they were single symbols.

These root-symbols either express the impact of Divine process *e.g.* :—3, 6, 7, and 10 upon states ; or are definitions of some *activity* of the spiritual life, *e.g.* :—4, 5, 6, 8, 9 and 11 ; or are neutral as regards state and process ; *e.g.* 1 = The Creator or creative (when followed by a process symbol), the created, or created (when followed by a symbol for state, 40, 50, 60, &c., or for spiritual activity, 4, 5, 6, 8, 9, 11), and 2 = ‘ Many ’ ; ‘ the many ’ ; ‘ the multitudes ’, or ‘ multitudes. ’

- (ii) Out of these root-symbols two great groups of products are formed, *viz.*, the group having 10 as a factor, 20 to 90 ; and the group having 11 as a factor ; 22 to 99. The symbols of the former group express *states* of the spiritual life ; those of the latter group, *movements* in the spiritual life, or the impact of processes leading to movement, *viz.* : 33 = 311 ; 66 = 2311 ; 77 = 711.

But, besides these two important groups, formed by the fusion of the digits 2 to 9 with either 10 or 11, certain other independent fusions are permitted because the analysis they give when they are broken up into their two factors expresses some elemental or original idea or inferior limit of the spiritual life. They are actually 7 in number, *viz.*, 20 = 45 ; 6 = 23 ; 8 = 24 ; 21 = 37 (process) ; 21 = 45 + 1 (emergence from the initial activity of all human life) ; 30 = 56 (alienated disobedience or lawlessness, the initial state of all fallen life after its precipitation from the original eternal mode of life) ; and 31 = 56 + 1 (the emergence from the activity just noticed). The symbol 60 = 2310 (process) might be added to this group of irregular fusions, were it not that 6 = 23 as developed from 3, expressing, as it does, the highest development in the impact upon created life of the work of God, is so essential an idea that it comes to be regarded as an independent symbol, although

the conception of its formation as 23 is always present. By a similar explanation, the symbol  $66 = 2311$  becomes a product of two root-symbols 6 (= 23) and 11, instead of a triple fusion 2311. It may be said at once that, except for these two instances, there are no other triple fusions of any kind (*i.e.*, products such as  $120 = 4310$ ;  $80 = 2410$ ;  $40 = 524$ ;  $90 = 356$ , &c., &c.); while the fusion of root-symbols in pairs is wholly restricted to the products of 10, 11, and the 7 irregular forms just noted.

- (iii) Our vocabulary of symbols is not yet complete, however, for we have to add to it (a) symbols of the double zero, or *even* hundreds group; (b) the symbols of the treble zero, or *even* thousands group; (c) the pictorial symbols of control such as 545, 626, 959, &c., and (d) the forms 34, 35 and 36, which are regarded as single symbols because they express the individual life of the natural, alienated, and lawless, man respectively. As regards groups (a) and (b) it will be seen that the *even* hundreds and *even* thousands (00 and 000) may be headed by any combination formed by the association of symbols belonging to one or more of the other groups. Hence, definition given by the employment of numbers ending in 00 or 000 are themselves limitless in number. The meaning of an even hundred or 00 terminating a numerical symbol may be paraphrased by the words 'A condition, or abode, of life', according as the units are chronological or spatial, while the meaning of the even thousand, or 000, terminating a value may be rendered by the words, 'A race, or class, of created beings'.
- (iv). The distinction obtaining between the group of simple root symbols 4, 5, 6, 8, 9, and 11; the group of products of 10:—20, 30, 40, 50, 60, 70, 80 and 90; and the group of symbols of the even hundred class:—100, 200, 300, 400, 500, &c., *ad infinitum*,

is this. The simple root-symbols express some kind of spiritual activity. As 4, it is the activity of the *natural life*; as 5, it is the activity of *alienation*; as 6, it is the activity of *disobedience* or *lawlessness*; as 8 it is the activity of the *recreated*; as 9, it is the activity of *Sonship with God*; as 11, it is the activity of *those approaching to obedience*. The symbols which are products of 10, however, all express the maintenance of life in a *state* which is always one of spiritual instruction, whatever may be the indicating number in the tens' place, and whether this is a definition of an activity far from God, such as 6 = *disobedience*, or whether it indicates a standing in the re-created order, such as 8 = *the re-created*, or 9 = *Sonship with God*. We say that a *state* is always indicated, and for this reason we have called the group of products of 10 symbols of state, a description which may be seen echoed in the verbal equivalences we assign to them, as when we call 80 'The re-created state'; 60, 'The lawless state'; and 90, 'The state of Sonship with God'. Under all symbols of this group what is really implied is that the consciousness of man finds itself in a particular category of 60 or 90 because, in the case of 60, his disobedience (6) is nevertheless maintained under instruction through an interpenetration of the Will of the Son of God (10); and because, in the case of 90, the interpenetration of that Will in him maintains his being in the activity of Sonship with God (9). In every case, in fact, it is the fusion of 10 with his proper index, 4, 5, 6, 8 or 9, that maintains man's being within the life of any active spiritual environment.

But the symbolism of this fusion of 10, the symbol for the active energy of the Son of God, with the root-symbols 4, 5, 6, 8 & 9 which classify spiritual activity, does not obtain in the case of symbols of the 00 group.

Here the idea of the maintenance of state, whatever it may be, through the impact and interpenetration of the will-energy of the Son of God (10) is wholly eliminated, and the formulæ such as 400, 500, 600, 800, 900, &c., merely express a *condition* of spiritual activity which is defined by the numbers heading the double zero, and which is common to great sections of created life.

- (v). Symbols formed by 11 as a multiplier (22 to 99) are again to be distinguished from all the others we have noticed under (iv). They imply neither state, nor condition, but simply a *movement* towards a higher standing. We have, therefore, called them symbols of movement. In the case of 55, for instance, the verbal equivalence is given by the words '*Alienation in its approach to obedience*', i.e., 5 moving as implied by its fusion with 11, which expresses 'A movement towards obedience'. The formula 44 may be interpreted in the same way, by substituting for 5 the significance of 4, 'The Natural Life'. Similarly 66, if it is a compound of 6 = disobedience and 11, may be rendered, '*Lawlessness (or the lawless) in its (or their) 'approach to obedience*'. A nice point with regard to 88 = 811, and 99 = 911 is, that if they are clearly referring to un-regenerate states of life, as in an analysis referring to those not yet re-created, the goal towards which the 11 is moving is the 8 and the 9, so that (but under these conditions only) we may interpret these formulæ in the words, 'Moving towards the obedience of *re-creation*', and 'Moving towards the obedience of *Sonship with God*'. Otherwise our rendering would be, 'The *re-created* as they move towards obedience' and 'The *Sons of God* as they move towards obedience.'



(vi). Our different groups of symbols will thus be seen to be constituted as follows :—

GROUP ONE. — The root-symbols 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and sometimes 12 and 13.

GROUP TWO.—The symbols of state, 20, 30, 40, 50, 60, 70, 80, 90,

GROUP THREE. — The symbols of movement, 22, 33, 44, 55, 66, 77, 88 and 99.

GROUP FOUR. — The symbols of condition ; 100, 200, 300, 400, 500, &c., *ad infinitum*.

GROUP FIVE.—The symbols of race ; 1000, 2000, 3000, 4000, 5000, &c., *ad infinitum*.

GROUP SIX.—Pictorial symbols, or symbols of control, of the form 454, 626, 959, &c.

GROUP SEVEN.—The symbols 34, 35, and 36 sometimes used as if they were single symbols.

GROUP EIGHT.—Symbols formed by adding 1 to symbols in groups two or four ; e.g., 41, 51, 61, 71, 81, 91, and 201, 301, 401, 501, 601, 701, &c., *ad infinitum*.

GROUP NINE. — The Creational 'one', which may always stand alone at the head (*i.e.*, in the highest decimal place) of a compound number. When standing before process-symbols, as in 13, 16 (6 = 23) ; 133, &c., it has the sense of 'The Creator in His' or 'The creative' ; when placed in front of symbols for spiritual activity, state, or condition, it has the sense of 'The creation of', which equivalence may be abbreviated into 'the created'. E. g., 140— 'The creation (1) of the un-regenerate state' (40) ; and this interpretation may be legitimately rendered as, 'The created un-regenerate state'. The values 13, 16, 133 may be translated 'The creative work of God' ; The many creative works of God ; and 'The creative

*work of God that leads to obedience*' (33=311), respectively, or, if a sense of the personal action of God is intended we may render these 3 values respectively as '*The Creator in His work upon . . .*'; '*The Creator in His many works upon . . .*' and, '*The Creator in His work that leads to obedience upon . . .*' In all cases the full significance of process symbols must be held to contain the ideas both of the *impact* of process, and the *duration* of process.

GROUP TEX.—In analyses dealing with the conditions of life in the universes of Hades and of Hell an exceptional significance is accorded to the symbol o, which is then used as an independent sign with the meaning of either '*That which has no contact with*'; '*That which is abolished*'; or '*which is suspended*'. E. g. the evaluation of Sodom=104= '*The creation which has no contact with the natural life*'; Plouton=1730= '*The creation (1) as subject to the restorative work of God (73) which is suspended (o)*'. This translation obviously has the real meaning of '*A creation wherein the restorative work of God has ceased to operate*'. Note also the evaluation of Persephone : 1018= '*The creation (1) that has no contact with (o) the creation (1) of the 8*'; where the 8 may either be '*The Re-created*'; or '*The multitudes in the natural life*' (8=24).

We have now exhibited all the groups into which digits standing alone or in pairs or in threes, or in fours can fall to form the parts of numerical compound symbols which may have any number of digits side by side. The reader will see at once that generally if a number is composed of more than four digits side by side e.g., 13450 it *must* contain *at least* two forms belonging to one or more of the 10 groups. The exceptions

are the values 10,000 and 11,000 since here 10 and 11 are single symbols indexing even thousands.

The ten groups, then, contain all the words of the vocabulary with which we are able to form, as it were, sentences by the employment of symbolic numbers. And this formation of sentences by the association of any two or more symbols belonging to one or more of the 10 groups is based upon the 3 following laws :—

LAW A.—A complex symbol is formed by the simple juxtaposition of two or more of the symbols belonging to one or more of the 10 groups. Thus 23, 340, are compound symbols belonging, 23 to Group 1, and 340 to Group 1 and Group 2.

LAW B.—The interpretation of such juxtapositions is effected by regarding each successive symbol, reckoning from the left in Arabic notation, a qualification of the symbol next to it on the left. Thus 240 is a juxtaposition of 2 and 40, and the 40 is a qualification of the 2, so that we read the symbol as meaning :—Two, *the multitudes*, Forty, *in or of the unregenerate state*.

Here it will be observed that the qualification 40 is to the right of 2 ; so that it is a qualification of the 2 on its left.

LAW C.—This rule, does not, however, apply to the case of process-symbols which head or end a complex symbol, so far as regards the indication of the subject of the sentence given by the priority of order of the parts. Process-symbols, that is, may be the real subject of the sentence even when standing on the right of the whole value when it is written down in Arabic notation. *E.g.* the 564 of Vishnu. Here the 64 is a process-symbol of 6 qualified by 4, and it is to be read as if it were the active subject of the sentence 564, because Vishnu represents Divine activity. We therefore render 564 as =64. *The impact of the many works of God (6 = 23) in the natural life (4) upon alienation (5).*

On the other hand, numberless instances occur in which the process-symbol, when standing on the right of the whole value, does not become the subject of the sentence, *e.g.*, Abram = 243 = *The multitudes (2) in the natural life (4) as subject to the work of God (3)*. Instances are also as numerous in which the process-symbol when standing at the head or left of the whole value does become the subject of the sentence, *e.g.*, Athena = 69 = *The impact of the many works of God (6 = 23) upon the sons of God (9)*.

The reader, however, must be cautioned against supposing that we may take a process-symbol out of the centre of a value and regard it as being placed at the head or end of it. *E.g.* 4335 cannot be read as if it were written 4533 or 3345. For here 33 = *The impact of the work of God that leads to obedience*, and this symbol cannot be qualified by a 5, since in all cases the work of God is directed against alienation (5). The rule, as regards the occurrence of symbols of process between two symbols defining the spiritual activity, state, or condition, of created life is that after the first symbol we must, in our translation, write the word '*during*,' and regard the second symbol of state, etc., as being beneath the impact of the process. Hence we should render the value 4335 as signifying '*The natural life (4) during [implied in the duration of 33] the impact of the work of God that restores to obedience [33 = 33] upon alienation*.'

It may here be objected by the reader that the author in transposing the 64 in the value 564 of Vishnu has fallen into the very error against which he has warned the reader, because he has treated the value as if it were written 645. The objection, however, is not good, because 4 is a legitimate spatial qualification of 6, and restricts the impact of the many works of God (6), which may operate in 3 universes, to wit, the Third Heaven, Paradise, and the Physical Universe, to an operation in only one of them, *vis*:—the Physical Universe, or the natural life. We may always, that is, qualify a process-symbol spatially, as in such forms as 3200 = '*The impact of the work of God in a common abode (200)*'; or as 3400 = '*The impact of the*

work of God in the abode of the natural life.' But we are obviously precluded from qualifying it by a definition of state upon which the process-symbol must operate.

Process-symbols, however, may always be qualified by other process-symbols, e.g.,  $67 =$  'The impact of the many works of God ( $6 = 23$ ) which are restorative ( $7$ )';  $310 =$  'The impact of the work of God ( $3$ ) in the Son of God ( $10$ )';  $73 =$  'The impact of the restorative process ( $7$ ) of the work of God ( $3$ )'. We may also qualify them by the use of  $8$  with its sense of 'that which is re-creative, e.g.,  $168 =$  'The impact of the many creative works of God ( $16 = 123$ ) which are re-creative or which re-create ( $8$ ).' And, lastly, we may qualify them by compounding them with  $11$  as in the case of  $33 = 33$ ;  $66 = 2311$ ; and  $77 = 711$ ; or by placing them in juxtaposition with  $11$ , as in the case of  $2311 =$  'The impact of the many works of God that lead to obedience';  $71140 =$  'The impact of restorative process ( $7$ ) that leads to obedience ( $11$ ) upon the unregenerate state ( $40$ ). But in the case of the employment of the unfused  $11$  it is generally difficult to know whether it qualifies the process-symbol or is a definition of life  $=$  'those approaching to obedience.'

LAW D. --Another law facilitating resolution is that the same symbol must not be allowed to repeat itself, e. g. We cannot render  $28$  as  $2$  and  $24 (= 8)$ , because we already have a  $2$  at the head of the value. Hence we know that the  $8$  must here have its alternative significance of 'The Re-created.' So also in  $48$  the  $8$  must signify 'which has become re-created.' Again, in forms like  $336$  we know at once that, since  $33$  can only be a  $311$  process-symbol, the  $6$  cannot resolve as  $23 =$  'The impact of the many works of God', inasmuch as we should then have a meaningless repetition of  $3$  in  $311 (23)$ , but must have its alternative significance of 'disobedience' or 'lawlessness,' or 'the lawless.' Hence we can interpret  $336$  as meaning 'The impact of the work of God that leads to obedience ( $33 = 311$ ) upon the lawless ( $6$ ).'

This rule will be found of great help in deciding upon the proper interpretation of many symbols. It fails only in such combinations as 660 where we cannot decide without reference to the text whether the 6 is primal, or  $\equiv 23$ ; or whether the 60  $\equiv$  (as 610) 'The lawless state' or is the 2310 compound-process symbol.

Law E.—In all cases in which symbols are being used in a neutral or general way, *e.g.*, 19; 29; 1123, or have alternative forms such as 30  $\equiv$  56 and 310; 8  $\equiv$  24 or 7+1; reference must be made to the text and to the particular place of the symbol in the setting or progression of indices.

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To recapitulate. The principles upon which the system notation by symbolic numbers is founded are: (i) The juxtaposition of two or more symbols of one or more of the 10 groups, the constituents of which are all built up, according to definite rules, from root-symbols, the numbers 1 to 11; (ii) The successive qualification of the parts of a compounded value by the part which stands next to them on the right, when the whole value is written down in Arabic notation; (iii) The license accorded to symbols of process, under which they may stand indifferently at the end or head of a compounded symbol, without being marked thereby as having, or not having, the position of the subject of the sentence formed by the parts of the whole numerical value; (iv) The law against the repetition of the same idea when symbolic forms having factors are resolved into those factors; (v) The determination of the exact shade of meaning to be attached to numerical definitions which are neutral or have alternative resolutions always through a reference to the general tenour of the text in which they appear, or to the particular position they occupy among the other numerical definitions included in the text.

Before this part of the subject is closed, an additional note or two may be found of service. The license in the transposition of process-symbols is necessitated under the general

system of notation, partly in order to avoid the suppression of the creational 1, which, as we have seen, must always stand at the head, *i.e.*, in the highest decimal place of a compounded value, if there is to be any safeguard against its confusion with symbols ending with the *terminal* 1. For example, 143 has a very different meaning to 314; the former signifying, '*The creation of the Natural or Physical Life* (14) *which life is subject to the work of God* (3)'; but the latter '*Life which has attained to the discharge of the work of God in Christ* (31 = 310 + 1) *in the natural life* (4)'. Now suppose we wish to make the 3 of the 143 the subject of the sentence, in order to depict a personification of Divine process under the evaluation of a proper name, we should still be compelled to compose the evaluation as 143 even although we wished it to be read as signifying '*The impact of the work of God* (3) *upon the creation of the Natural or Physical Life*', for the transposition 314 yields the interpretation just given for that symbol. It will be seen that this latter symbol contains the Part 31, which is 30 with the addition of the terminal 1. In the same way a symbol 123 = '*The created multitudes* (12) *as subject to the work of God* (3),' is wholly different from one of 312, the parts of which are 31 and 2. Transposition, in fact, in this latter example would convert the creational 1 of 123 into the terminal 1 of 31 in 312.

This, then, is one reason why process-symbols may exist either with or without the sense of being the subject of the sentence, so long as they stand at the head or end of the whole value. Another reason is that we may sometimes require to qualify the process-symbols by a spatial definition, *e.g.*, as in 564, which, were the position of the process-symbol transposed, as in 64/5, might be in danger of being read as if it were a symbol for *state* and the object of the process. Thus 645 would be legitimately rendered as '*The impact of the many works of God* (6 = 23) *upon the natural life* (4) *of the alienated* (5)'.

And yet a third reason for the permitted transposition of process-symbols is to make the whole system of notation more elastic for the composition of proper-names with defining evaluations.

Our rendering of the symbol 40 as 'the *un-regenerate state*' may prove a stumbling-block to the reader, since he will note that in all other cases of the products of 10 the verbal equivalence given as a root symbol to the figure in the tens' place appears again in the verbal equivalence given to the symbol which is a product of 10. Thus, 5 = *Alienation*, and 50 = The *Alienated state*; 6 = *Lawlessness*, and 60 = The *Lawless state*; 8 = The *Re-created*; and 80 = The *Re-created state*; 9 = *Sonship with God*; and 90 = The state of *Sonship with God*. More exactly, then, since 4 = The *Natural Life*, we should render 40 as 'The state of the *Natural Life*.' Our reason for not employing this paraphrase really depends upon our apprehension that the reader might misconstrue it, in failing to remember that the state of the *Natural Life*, according to the Biblical terminology, does not include all spiritual states possible to the natural life, but is strictly a definition of life in an order which is not as yet re-created. The same restriction applies to the real significance of the symbol 4, except when it is used *spatially* with reference to the environment.

Now the symbol 40 is that which is used with a great particularity of definition in the Bible with regard to the wandering of the Children of Israel in the Wilderness, and this term 'wilderness' is itself a verbal symbol always implying the severance of life from its only real spiritual refreshment—the union of the Soul to God in *Re-creation*. Hence on these two bases the author has considered himself justified in his rendering of 40 as 'The *un-regenerate state*.' Such an equivalence has the merit that it points, better than the words '*the natural state*,' to the analysis as being concerned with a standing of life which is not as yet re-created; although it has the defect that it does not emphasise, as it should, the fact that the symbol 40 can only be used of *life in the Physical Universe*. This restriction, it is evident, is present because, by hypothesis, the activity of 10 (with which 4 is fused to form 40) ceases in Hell and in Hades, while in Paradise and in the Third Heaven life is defined by the symbols 80 = The *Re-created state*, and 90 = The



state of Sonship with God. Moreover, as regards life which has become recreated, in the physical universe the symbol  $41 = 40 + 1$  is found in very constant employment. •

At this critical point of our digest of the whole book another digression, which has reference to the whole subject of mythology, will perhaps be pardoned. We wish to comment upon the almost untenable position believers in the theory of the astronomical origination of myths will now occupy in view of the discoveries we have made and the facts we have co-ordinated in this work. In the author's opinion, an opinion which he claims is not over-presumptuous, their whole thesis is now not merely demolished but dissipated. For it is obvious that no sharp line of division can be shown to exist between the symbolic analyses of the Pentateuch and other figurative portions of the Bible and the myths of ancient Greece and Hindustan. We have proved to a very high degree of probability that ancient proper-names in Hebrew, Greek, and Sanskrit have all equally been built up so as to yield definition by evaluation. The same forms of imagery are used in all three languages with but slight differences in the treatment due to local conditions, and the same habit of grouping together a number of allied names, so as to give a defining group-total, is common to all of them. On the whole, then, the general structure of what we have hitherto been in the habit of calling myths but what are in reality figurative analyses of cosmical law, has been discovered to be identical in all ancient literature. Now, in this work we have actually taken the first eleven chapters of Genesis and have succeeded in showing that the employment of figures of speech in the Hebrew MSS as they stand are so exact and uniform that, if we substitute normal literal equivalents for them in a verse-by-verse collateral translation, we obtain a series of succinct analyses of the cosmical life of Time; these analyses being held together under a particular philosophy which postulates the simultaneous existence of 5 inter-dependent universes throughout the ages of Time. Great weight should be attached to this result, because it is doubtful if ever before any successful endeavour has been made not merely to account generally

for the import of a series of figurative writings but to explain satisfactorily the reason for the appearance of every proper name they contain, as well as to derive the exact structure and succession of the parts of the narrative from principles which will determine a similar co-ordination in all languages. Our analysis, in short, has succeeded in taking up, or absorbing, every particularity in the composition, sequence, and inter-relation of all parts which go to form the first eleven chapters of Genesis. But besides this a similar result has been attained as regards many other portions of the Old Testament.

Our argument, then, amounts to this. Seeing that we have succeeded in referring many figurative portions of the Old Testament to an origin lying in the need to frame analyses of general or cosmical truth in symbolic form, and seeing that we have done this work so exhaustively as to account for every peculiarity of literary expression, how can it be in any way probable that the figurative or mythical writings of Greece, Hindustan, or any other country of the old world, derive their origin from a wholly dissimilar source, if it is granted, as can hardly be denied, that marked resemblances of plan can be observed in the development of legendary analysis in the records and epics of all the ancient nations? That is to say, if the astronomical theory of myth-development is still to be maintained, its defenders are now called upon to show that the myths of Greece and Hindustan exhibit no points of contact with Babylonian or Hebrew cosmology.

But if, in our turn, we are asked to account for the appearance of astronomical cycles and images in the myths of the two former nations, we can do so at once by replying that, in the analysis of a cosmical philosophy of life, all numbers without exception, and all natural images, can be utilised, and that the simpler (i.e., smaller in value) a number is, the broader is its symbolic meaning, and hence the greater is the likelihood of the appearance of numbers such as 4, 12, and 30 upon which in a large measure the identification of the Greek myths with astronomical cycles has been traced out. Further, since it was a

guiding principle of the allegorists of the ancient world, to employ numbers in the grouping of the pillars, entrances, and chambers of their temples, in order that these might stand as permanent witnesses to their analysis of cosmical law, it is in no wise hard to believe that they carried their system still further, and as they believed, established it more perfectly, by associating the everlasting constellations of Heaven, in the numerical grouping of their brighter stars, with the ideas which the number of these groups always represented in the symbolism of their own cosmology. The names that they then attached to these constellations, such as the Lion or the Crab, &c., were designed to give a particular idea of 'courage', or 'slowness of movement', to the index of 4 as 'The Natural Life'; or of 5 as 'Alienation', &c., according to the number of stars which formed the boundary of the constellation. Storm and tempest were used as images for the conflicts of the spiritual life of man, or for the disturbance in the spiritual life of others caused by his own standing. The rising of the Sun stood either for man's gradual accession to higher spiritual knowledge, or for the re-creative energy of the work of God; its setting became an emblem for those difficult conditions of the spiritual life in the midst of which the Soul must be enlightened by faith, which was imaged by the Moon. And all other features of the spiritual life of the human race could be easily connected with natural images according to a system of which the determining rule was to raise all natural features one place in a scale of equivalences, so that '*man*' was made to represent the re-created or re-generate man; *cattle* were taken as emblems of the patient and orderly but unregenerate man; *fish* were made to symbolise men in the midst of an unstable spiritual life; *mountains* became the reflection of cosmical laws of process or of state; *rivers*, of the refreshment given to the Soul by a knowledge of God; and the *winds and air* the motion amongst men of that Spirit of God which informs and inter-penetrates all created life.

In concluding, we may reflect how little of satisfaction our minds can discover in the elaboration of analyses which are merely pictures in disguise of the motions of heavenly bodies,

and, in contrast, what an infinity of interest there will exist for all of us in the perception of the truth that all the legends of antiquity emanating from skilled symbolists had reference to laws of the life here and hereafter which have been, are, and will continue to be, eternally and irrevocably true.

On page 183 of this Prologue we digressed from our digest of the Appendices in order to formulate, for the reader's clearer apprehension of the general problem, a condensed statement of the Numerical Theory. In doing this we also took the opportunity of commenting upon the weakness of the solar and meteorological hypotheses of myth-construction. We must now return to complete our explanation of the object of the remaining Appendices, from Appendix L on p. 1254. As has been explained on p. 171 of this Prologue, the author's object in deferring his analysis of the 11th Chapter of Genesis was to obtain a more complete degree of acquaintance with the verbal and numerical forms of symbolism which, according to his conjecture, would be found to be based on identical laws throughout the whole of the ancient literature of the East. This conjecture has been proved to be a correct hypothesis through the results attained between pages 982 and 1253 by employing the exact Biblical equivalents for numerical symbols (and minor modification of the same equivalents for local conditions in the case of verbal symbols) throughout the analyses of Greek, Hindu, Babylonian, and Egyptian myths. A degree of harmony between the esoteric philosophical bases of the different mythologies has in this way been secured which for the first time establishes the real laws of myth-construction. We may therefore approach the problem of the 11th Chapter of Genesis with some degree of confidence, seeing that we are now in a position to decide upon the exact significance of a large majority of the many numerical symbols it contains, and to select without any danger of a vital misconstruction the significances probably intended for the remaining symbols possessing alternative values.

The result is to show to a very high degree of probability indeed that the real design of verses 10 to 26 of this Chapter is

to exhibit the successive stages of the progress of a human soul from its birth in Time to its final complete identification with the policy of the Son of God as He discharges from the sphere of the Third Heaven of Time His Work of impelling the whole human race towards an ultimate unification preparatory to the disclosure by the Eternal Father of the eternal mode of life. Such a unification of life is unattainable within the conditions of the physical universe. But it has already been attained to in part, and will eventually be experienced by all the redeemed, in a sphere or universe of life which lies two cosmical stages higher than our present universe of Space and Time.

This analysis is effected by means of a variation of numbers notating spiritual state which are expressed literally as the ages of the lives of 9 patriarchs; the number 9 being selected because it is the radical symbol for *the activity of sonship with God*, and because the whole aim of the Almighty in devising the mechanism of the physical universe is directed towards evolving a unity of Will in each human soul under His own Will, which unity is the state of sonship with God in perfection. The 9 terms in which are included the notating numbers are identical in form, and the scheme of symbolic expression differs from that of the genealogy of Adam only in the fact that the progression from term to term is sustained and continuous, so that we are given a complete picture in miniature of all the cosmical transformations of Time, spiritually considered, which are now proceeding. Since the analysis is thus moving from limit to limit it must necessarily include some reference to the cosmical environment of Paradise which intervenes between the cosmical state of life in the physical universe (expressed by the symbol 100) and that of the Third Heaven (the spiritual activity of which is broadly symbolised by the number 70) and this intervening cosmical state of redeemed life is accurately depicted, according to the code, by the symbol 200 in the 200 years of the life of Serug in the 23rd verse.

The author has cast his analysis of these 17 verses of the 11th Chapter of Genesis in a tabular form, and has given in italics under each 2 verse section the verbal equivalences for the particular symbols employed. The 9 opening verses of this

Chapter he shows to be merely a prefatory statement designed to assert, under the imagery of a sudden confusion of tongues, the basic law of the psychical life of man, that in all its modes and circumstances it has ultimately to be analysed as a conflict between two opposed cosmic policies which both to some degree influence the actions of every living soul, so that the will of man is necessarily bi-polar.

The importance of the 6 verses (vv. 27 to 32) of the same Chapter that follow the genealogy of Shem cannot be over-estimated. They hold the master-key which unlocks all the doors to the interpretation of the remainder of Genesis, in fact of the Pentateuch generally, for they exhibit under the evaluations of the personal names which they contain absolutely inclusive primal differentiations of the whole spiritual life of the human race, and an arrangement of this kind would be incredible were it accidental. Nothing can exceed in interest the discovery of such a co-ordination of values as is observable in the association of .-

ABRAM		243	} 3
with NAHOR	-	258	
and HARAN	-	255	

For here not only is there a 3 group of symbols exhaustively integrating all the imaginable spiritual states of man, but the leading type Abram is assigned a value of 243 which is later on transformed into a value in Abraham of 248, which contains 4 and 8 in juxtaposition, and so without the faintest shadow of doubt expresses a standing of life in the *re-created* order in contrast to its former standing in the natural order in Abram, 243, a value which is to an equal degree of certainty a symbol for the pre-regenerate life of man. It will be observed, also, that the evaluations of the 3 grouped names of Abram, Nahor, and Haran all contain the symbol 2 for *Multitudes*. Moreover the evaluation of Haran the country is identical with that of Nahor, and the evaluations of these names and of all the other personal names are built up of primal numerical elements, such as the 510 of Sarai, and the 95 = '(the tendency of) the activity of the sonship with God of the alienated of Iscah and Milcah. So clear in fact are the significances of all these symbols that it becomes a very

simple matter to literalize the symbolism of verses 27 to 32 into a general statement summarizing the spiritual work being accomplished in time through the impact of the Will of the Son of God.

This literalization of the 6 verses will be found in the italics of pp. 1284 to 1286.

The remainder of Appendix M is then devoted to a consideration of the historical credibility of the books of the Bible anterior in date to the return of the Jews from captivity. A list of equivalents between the Biblical and Babylonian personal and place names of extreme antiquity is also added.

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Appendix N., pp. 1303 to 1339. A fairly exhaustive review is then made of the whole Numerical Theory; rules and exceptions are explained; verbal equivalents are given on pp. 1310 to 1318 for the 13 radical elements of the whole code; the different groups of numerical symbols are stated; and a large number of examples of these different forms are collected together under the analysis of each group. Particular consideration is given on pp. 1320 to 1329, to the symbols ending in the terminal 1, such as 41, 51, 61, 71, 81, 91, and 201, 301, 601, &c., &c

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Appendix O deals with the question of the Hebrew system of numerical notation (pp. 1340 to 1348); the Hebrew Alphabet is printed in character with the proper numerical value against each letter; and an endeavour is then made to determine the connection between these numerical values and the descriptive words by which each alphabetical letter is known.

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In Appendix P. (pp. 1349 to 1368) the author then approaches the problem of the nature of our Lord as God and man, extending the argument afforded by the theory of Phenomenal Units, to which we are now about to pass in this Prologue. Further data for the enlightenment of this great subject are also available from the philosophy implicitly expressed by the group of symbols of *state* 30, 40, 50, 60, 70, 80 and 90, and from the general cosmical philosophy of the East, under which the time cosmos is held to be constituted by 5 inter-related universes of life.

Appendix R summarises the general philosophical position regarding the life of time and the idea of eternity that may now be rightly held when we are intellectually fortified by means of the properly interpreted partial analyses of these subjects in the Bible and in the ancient Sacred Books of the East as well as by the more containing theory of Phenomenal Units which we are now about to put before the reader.

Appendix S is merely designed to exhibit the graphical aspect of the regular and irregular literary and structural fusions of compounded numerical symbols. In the Epilogue a re-statement is made of all questions concerning the interpretations of the symbols of the Bible, and the resulting theory of life, which might otherwise be open to misconception. The problems of social government are also briefly considered.

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Our digest of the different sections of this work has now been completed, but allusions having been made to a theory of Phenomenal Units its place and purport must now be explained.

The reader will have doubtless inferred that, since the early books of the Bible are symbolic, the Bible does not really in any way attempt to explain the processes of natural evolution. These processes appear to be referred to in the 1st Chapter of Genesis, but that they are not actually referred to will be admitted at once if any validity is seen in the argument of pp. †28 to †31 of this Prologue. Therein we considered the symbolic custom of grouping allied terms together with the object of providing a certain number as the total of those terms, and then of writing in the details of each term to the theme yielded by regarding its serial number as a numerical symbol. That this has actually been the law governing the precise literary form of the First Chapter of Genesis as we read it in our Bibles the author has proved to a high degree of probability in his analyses and interpretations of the verses of this Chapter in pp. 586 to 608.

It follows, then, that the Bible has really left men to form their own conclusions as to the real processes of organic evolution, since it is entirely silent as to the actual order in which the phenomena of the natural life made their appearance. In taking



up this position it has shown a deep wisdom based on a perception of the fact that, since its real scope of analysis is cosmical, it has no occasion to concern itself with the mechanical laws of evolution. All its purposes will be fully served if it states in the broadest possible way that such and such universes or environments exist, and that these universes or environments must each accommodate life of a different spiritual classification. This is exactly what the reader will learn it has done, when he interprets for himself the symbolic passages in which the Biblical cosmology is contained

Since, then, the Bible has surrendered all claim, or rather, has never at any time actually advanced a claim, to interpret to man the working of the natural laws of his own universe, man may rightly, nay, must necessarily, expand his conceptions of life so that they may clearly exhibit the connection between the cosmical view of the Bible, which may be called the view of Revelation, and the local view obtainable by a mind trained to scientific accuracy, yet not enslaved under the authority of natural philosophers. It is as an attempt to demonstrate this connection that the present writer now puts forward his theory of Phenomenal Units, deeming it, subject to the revision of certain minor postulates, to be capable of use as a scaffolding within which a final philosophy as to the meaning of life can be accurately erected to its proper proportions. He would say at once that this particular view of life has no Biblical authority except in so far as it does actually include every one of the axioms of the Biblical cosmology which are deducible from an interpretation of the symbolic portions of the Bible that deal with cosmology. But as has just been pointed out, the Bible cannot give sanction to any particular theory of life designed to account for the observed facts of natural evolution, inasmuch as it is wholly silent about natural evolution. Hence the author's theory has at least this one merit, that it fulfils the major condition of being in itself a cosmology which is not in any way in conflict with the tenets of the Biblical cosmology. As to its harmony with the facts of life observed in the physical universe, the reader will now have an opportunity of judging for himself.

The problem has to be attacked in 3 stages. In the first stage we shall consider what major states and processes of a cosmical philosophy are deducible from the assumption that, as a whole, life is not objectless. During the development of this argument we shall also show that the states and processes thus deducible exhibit an absolute identity with the major postulates of the Christian cosmology.

The second stage of our argument will be to frame a theory to account for Natural Evolution on the axiom that there can be no action without re-action, and we shall endeavour to assign such qualities to the different orders of life that the essential characteristics of each shall be stated honestly and accurately. We shall then show how there can be no escape from the conclusion that there must be somewhere a limit to Natural Evolution in unity, that unity implies throughout all previous processes a want of unity, and that in the world of man we are clearly in the presence of an essential opposition between two cosmic polities. Hence, in this world of man, the link is found between the processes of Natural Evolution and the inferences to be drawn as to the existence of differentiated cosmical environments, if life as a whole has an object.

The third and last stage of our argument will be to trace out the connection between the Biblical numerical symbols, which are the symbols of all ancient literature, and the terms of our philosophy of Phenomenal Units. These three stages of our argument as to the real philosophical meaning of life are now taken up in the next section of our Prologue, which we have called a Philosophical Summary. Certain subsidiary questions of this theory are discussed later on in Appendix R, and in the Epilogue. References to such expansions of our argument will be found in foot-notes to the pages now to follow. The theory as a whole will then have been developed to the limits of space that can be found for it in the present work, the actual design of which is only to treat very broadly such questions as are of paramount importance in determining what may be held to be the actual outlines of the life of Time as pictorially represented in the Bible and in the sacred books of the East.

## PHILOSOPHICAL SUMMARY.

### PART I.—COSMIC STATES AND PROCESSES.

Purpose  
in the  
Integral  
Life.

Let it be assumed that the physical universe as a whole has an object and that its activities attain to some final result, and all the terms of the Christian philosophy will flow naturally one by one from this major hypothesis. For if the energy of our universe is to have a lasting result, that result must appear outside of it, in some other sphere, or it would partake of the impermanency of forms in our universe itself. The work of our environment, in fact, must then be some kind of process, and a process postulates motion from one inferior limit to another and superior limit. And the material subjected to this process must, it is obvious, be of a nature the properties of which pass out of the qualities contained within the moulding universe, otherwise the finished product could exhibit no advance towards the finality to be attained to through the impact of process. Or, putting this clause into the terminology of our real subject, only a material which is itself cosmical in nature can be moulded towards some finality of result by the processes of one universe.

Now it is easy to see that for the words 'a material which is cosmical in nature' we may here substitute the words 'the fallen soul of man.'

For animal life, or life of a character which is held to belong wholly to the physical universe, cannot by our hypothesis, pass out of that universe. Except through man it can have no connection with the limits which lie on either side of our own environment, and cannot therefore by any kind of modification of its own qualities be made to form a union with them. But if animal life cannot thus be exalted towards a finality of finish by moulding processes, still less can there be any such exaltation of the more material and mechanical forms of life in the lower kingdoms of life in our universe. Where, then, are we to look for the product which is to be passed out of our own universe as the object of its working unless it be in the

lives of men and women? And men and women, be it noted, already possess the cosmical idea, in that they are capable of conceiving of life as a whole, and can imagine it as being a manufactory for some ulterior purpose—an idea wholly beyond the range of any other order of life known to us.

We may say, in fact, that before any order of life can become cosmical in nature it must first attain to cosmical perception and that having cosmical perception it is necessarily cosmical in nature. Whether, thereafter, it is capable of being moulded by cosmic processes, *i.e.*, by processes which intrude within our own sphere from outside spheres, must depend on whether the order under consideration is itself at any distance from one or other of the two limiting positions from which universal forces arise and give movement to all objects lying between them.

Along this chain of reasoning, then, we establish the theorem that, if our physical life as a whole has an object, that object must be concerned with the moulding of the lives of men and women in such a way that the result will appear in a universe not now visible to us, yet connected to our universe by means of the cosmical qualities which we as men and women inherently possess. From this stand-point we may proceed further and argue that the process which is moulding us must be a process of differentiation of opposite qualities which are at present compounded together in our nature, inasmuch as every process can be regarded as an effort towards movement from one limit to another limit. If, then, there is any movement towards a higher limit there must exist some Agency which is itself in that limit; and if there is any opposition to the work of this Agency, or any movement towards an inferior limit, there must also be an Agency which is itself in that inferior limit. Along this line of argument, then, we obtain the primary ideas of the Christian religion as regards the major activities of life. For the Agency that impels the conscious life of the human race towards a higher state, so completing the finished product which is first subject to process in our own universe, we call '*The Will of the Son of God*.' On the other hand, the Agency that resists the impulse of this Will, which otherwise would attain its end

Cosmic  
Percep-  
tion.

Cosmic  
Limits.

The Will  
of the  
Logos.

instantaneously, we call '*The opposition of the power of evil to the work of God.*' Time itself is therefore a measure of the opposition that is being experienced by the Will of the Son of God and is a phenomenon wholly evoked by the antagonism between that Will, the aim of which is to give the human race a higher form of life, and the opposing will of the power of evil, the aim of which is to prevent the out-turn of the product for which our universe has been designed as a manufactory.

**The Will of Evil.** Moreover, since Will from our experience is a quality of personality we may legitimately integrate it in the opposing force and call it the Will of the Spirit of Evil.

We have, then, as our primary ideas in the cosmology of the Christian religion two essentially personal forces acting from the extremes of the chain of process; that from the higher extreme being the Will of the Son of God, and that from the lower extreme the Will of the Spirit of Evil. We have also as the substance upon which these two forces are in constant action the whole body of the human race, which is cosmical in quality, that is, not limited to a being in one universe, because of its power of conceiving of life as a whole. Further, since we cannot conceive of life or Will-power existing as a mere essence, we may infer that, besides our own sphere of life or universe, \* there must be at least two other Universes in the Cosmos of time which reflect in the conditions of their environment one the undisputed sway of the exalting Will—that of the Son of God—and the other that of the retarding or opposing will of the Spirit of Evil. These two universes we call respectively the higher (or Third) heaven of Time, and the lowest sphere of life in Time, the universe of Hell. Both are environments of limit, because they contain life swayed only by one of two opposed qualities of will. We hold, further, that when individual life is thus swayed wholly by one quality of will its future motion is fixed for ever under the impulses of that will only, since it does not then inherently contain any point of action for the moulding influence of the other universal will.

**Universes of Limit.**

There is, however, yet another primary idea that may be evolved from the conception of Time as a period of process,

\* For a definition of 'universe' see P. 125.

## PART I.—COSMIC STATES AND PROCESSES. 119

depending ultimately upon the inter-action of two opposed universal forces emanating from the ends of the chain of process.

It is that a state must finally be arrived at for Creation as a whole when all the substance upon which the two forces are at work shall have passed completely under the domination of one or the other universal will. But when this ultimate goal is attained then Time itself must come to an end, since, as we have shown, Time is merely a phenomenon evoked by the opposition between the two wills both acting upon one substance—the consciousness of the human race. It is this substance that affords a ground for their common action, and when the substance itself has everywhere passed into a state of limit through complete identification with one or the other will, then there can be no longer any real contact between the opposing forces. Yet life, or the movement of the unit beneath the universal will of one kind, must still remain in being even when all points of contact between the two opposed forces have been removed. Hence we are forced to the conclusion that, when the universal process period has come to an end everywhere, the life of all creation will pass into a mode which will be not a Time mode of life at all, but will be regulated under some new law of activity, which will be real with a final unending reality in the commitment of all units of life to a fixed and invariable relation to all other life.\* This final mode of life, we may term '*the eternal mode of life*' in contradistinction to the Time mode of life that has preceded it.

Time and  
the Eter-  
nal Mode  
of Life.

Lastly from the conception of the future passage of all life into this new mode we derive the idea of the existence of the Supreme God—the Eternal Father, Who preserves in His own Being this new and yet un-created mode of life—a mode towards which His whole creation is tending, which, in reality is without beginning and without end, since it is in no wise concerned with process. We may infer that the existence of God in this mode is the real sheet-anchor of all creation, despite all its movements and vicissitudes. For we may see at once that had the Eternal Himself been subjected to the relative unreality of Time the very idea of the eternal mode of life must have become lost in a creation

The  
Eternal  
Father.

\* This relation will still hold good even if there is a general upward movement into higher orders.

or cosmos that then had no point of contact with ultimate reality. Or we may regard the problem in another light, in conceiving of Time as equivalent in effect to the withdrawal from all created life of a sense which, when added, would bring us all back to the original eternal mode of being. But such a withdrawal postulates the existence of some external power which is withdrawing, and which itself has knowledge of the sense withdrawn. This power, moreover, is a universal one. It is also a benevolent one, since its object is to bring back created life now swayed under the response given to two opposed wills in such a way that it may never again have the capability of a declension to its former bi-polar state. And, thirdly, it is itself in the eternal mode of life. Hence, combining these three attributes, we may term such a power *God the All-Father in the Eternal Mode of Life*; the Agency by means of which He so influences all created consciousness that it is kept without remembrance of the eternal mode of life we may term *the Holy Spirit of God*; and the Agency which is actively engaged in Time in moulding that consciousness to the form of a new and higher living product we may call *the Son of God*. Here we have made two assumptions as to the nature of origin of two universal forces in Time, *viz.*, that of the Holy Spirit, and that of the Son of God, but both assumptions are really corollaries from our data. For, in saying that the Eternal Father acts in Time through the Agency of the Son of God, we are simply asserting that the Will to make of man a higher product cannot be divided against itself, and therefore, since the Eternal cannot Himself be subjected to the experience of Time, His energy can only be exercised in Time through that highest benevolent agency in Time which is acting at the higher end of the chain of processes—the Will which we have called the Will of the Son of God. And in saying that creation as a whole is restrained by the Holy Spirit, under the experience or anæsthetic of Time, we are merely endeavouring to keep distinct universal functions which cannot properly be amalgamated if we adhere to our deductions from our theory of Time as a process-period. For the restraint upon created consciousness which keeps its activity within an unpermanent mode must clearly proceed from the external power

The Holy  
Spirit.

The Son  
of God.

# PART I.--COSMIC STATES AND PROCESSES. †III.

of the Eternal. Yet for the Eternal we cannot assume a direct Time-activity. Hence we are compelled to assume the existence of an Agency delegated by the Eternal which on one side is in direct contact with His own mode of being and on the other side is in direct contact with the created activity of consciousness in Time. But this Agency is not to be confounded with that of the Son of God which, for the effective discharge of His work in Time, must be completely identified with the experience of Time. Hence we may infer that even for the Son of God the channel of communication with the Eternal must be through the Personality of the Agency which we have defined as that of the Holy Spirit.

To recapitulate. Out of our simple assumption that life as a whole has an object we have been able to derive the following primary ideas of agency and state within and external to a cosmos of Time :—

Agencies of process ... ..	The Personality of the Son of God. The Personality of a Spirit of Evil.	States and Processes.
The object of universal process ...	The human race.	
Categories of created life ... ..	(a) Life wholly swayed by response to the Will of the Son of God,	
	(b) Life responding at times to the will of the Son of God, at times to the Will of the Spirit of Evil,	
	(c) Life wholly swayed by res- ponse to the Spirit of Evil.	
Universes ... ..	(α) The universe accommodating life of the (a) category.	
	(β) The universe accommodating life of the (b) category.	
	(γ) The universe accommodating life of the (c) category.	
The Agency external to Time ...	The Personality of the Eternal Father.	
The Mode of Being external to Time.	The Eternal Mode of Life.	
The Agency imposing on all crea- ted consciousness the experience of Time.	The Holy Spirit.	

The ideas here tabulated, which are directly derived from our hypothesis that life as a whole has an object, constitute only.



The Two  
Opposed  
Forces.

the distant outlines of the whole frame-work of life. To go within them we must resort to a study of the facts taught us by the special conditions of life in our own universe, and in making this study our first principle of observation must be that there can be no arbitrariness of action in the laws of the Cosmos. They all proceed from adjustments effected between the activity of two opposed forces, both of which are consistent in policy, so that all phenomena arising from this interaction must all be invariable in the laws of their manifestation.

Hades  
and the  
Alienated  
after  
Death.

Basing our survey on this law we may note, first, that since human souls are by hypothesis neither wholly good nor wholly evil (*i.e.*, they cannot as yet be completely identified with either universal will) the physical law of dissolution, which, like other physical laws, must act wholly undisturbed and as if no other laws existed (*i.e.*, all forces must accomplish their own proper effect even when associated with other forces)—this physical law cannot by its own action precipitate life either into the universe of the Highest (or Third) Heaven of Time or into that of Hell. A continuance of personality after death must, it is clear, be assumed if the object of universal process—the human race—is to remain cosmical in nature, without which quality life would have no object; for otherwise it would dissolve without any hope of passing into a limiting state. Hence, if there is to be a continuance of the individuality, and, at the same time, the accident of physical death may overtake any unit of physical life without reference to its cosmical standing, there must necessarily exist some universe for its accommodation which is distinct from the 3 universes ( $\alpha$ ), ( $\beta$ ), and ( $\gamma$ ) already noted. Hence, by observation of the accidents of life, we are obliged to postulate the existence of yet another universe—which we call HADES—and yet another state of life, which we call the HADES state. Thus we have now discovered for the Cosmos of Time 4 universes and 4 states.

But there is yet another universe required before we can justify our chain of processes. Were the Cosmos now complete in structure it would remain without means for the accomplishment of its prime object—the out-turn of the soul in a state of complete identification with the Will of the Son of God.

## PART II—COSMIC STATES AND PROCESSES. 111

Physical dissolution, although it requires of life another universe, in no wise helps us in this respect, for it simply removes the unfinished product from the sphere in which the moulding is active—the universe of the physical life. Hence, if we are to make the work in the manufactory of the Time Cosmos effective, we are obliged to infer that a cosmical change may take place in the nature of the unit life in the physical universe in virtue of which its passage towards the limiting state of being in the Highest Heaven of Time is assured. This change, too, must affect the cosmical quality of the unit life in such a way that some habitat other than that of the Hades life is found for it when the accident of physical death occurs. For otherwise, it is clear, in being removed to the Hades sphere it could be in no way differentiated from the other natural units of life which are also accommodated there. But neither can the unit of being, affected by the change to which we have referred and which we term *Re-creation*, find its way on the event of physical death into the sphere of the Third Heaven, since this sphere can only accommodate life *wholly* identified with the Will of the Son of God, and the accident of physical death has no power outside its own sphere of action so to identify the unit will. Therefore yet another—a fifth—universe must exist for the accommodation and separation of created human life which, having become re-created, has thus become marked by the Great Manufacturer as a product fit for eventual reception in the halls of His perfected instruments. This fifth universe we call Paradise or the Second Heaven; and the note of the life that it contains is that, although not yet perfected, it has become re-created.

Re-creation  
and  
Paradise.

It is the existence of this sphere of life, Paradise, that involves the whole philosophy of the Incarnation of the Son of God. For the Re-creation of the unit soul is seen to require some new cosmic power not depending on the mere support of life in the natural state. Now the only conceivable re-transformation of the forces already at work in the Cosmos must have been originated through an entry of the Universal Presence of the Son of God into some far more intimate relation and association with the physical nature of man, in such wise as to attach that nature,

The  
Incarnation

The  
Individed  
Will in Man.

*before the event of the physical dissolution of the unit, in an elemental and cosmical way with the life-processes of the Son of God, which, themselves being indestructible might carry to all such new limits their own inherent immortality. But this great question cannot yet be studied under our existing fund of knowledge with any degree of exactitude as to its precise relation with cosmic processes. All that we can say at this point is that some adaptation in the functional processes of the power that is shaping life to a higher end—the Being of the Son of God—was obviously required, since, so far, we have assigned to that power only the support of life in its 2 categories (a) and (b), and have discovered for it no means of converting the life of the (a) into that of the (b) type. Something higher, then, than a mere support of life is necessitated if, under our data, the required conversion is to be effected, and a cosmic process is undoubtedly presented to us under the Christian doctrine that at one moment of universal history a manifestation of the *undivided* will was made in the human body. Up to that time the unit man had always been swayed, as he has since been swayed, by a divided will in the partial response he has at all times given to the impulses proceeding from the two Universal Wills. But with his new cosmic phenomenon of the undivided benevolent will wholly swaying the life actions of a man unit, new transforming and cosmic, because limiting, influences of immense potency must have come into play, and their effect must seemingly have been to supply the missing natural link in the whole chain of universal processes, viz., the development of such a quality in the activity of the God-head in Time that the recreation of the unit life of man could at any time thereafter be accomplished through the mere will impulse of the Son of God.*

Under this conception of the cosmic meaning of the Incarnation the author has endeavoured to bring out in pp. xvi, xvii, and cxvi to cxix of the Introductory Chapter the new cosmical view we are now obliged to take of the Atonement which, although it was accepted for ever in natural terms by the Son of God *at one moment of Time*, is nevertheless a cause of suffering which He is continually experiencing until the end of Time V. P. cxxiii of the Introductory Chapter). A further view

## PART I.—COSMIC STATES AND PROCESSES. 115

which we are also obliged to take under the cosmical explanation of the Incarnation is that, from the moment of the Resurrection of Christ (*i.e.*, from the moment of the acquisition by the Son of God of the power to re-create), the process-activity of the Son of God is in part being discharged through units of life which once were natural men and women but are now re-created souls bound as strongly under natural or cosmical law to His own Being as all the proteid cells of the human body are bound together to discharge the activities of that body. But the Body of Christ (commonly called the Church) has its activity regulated by the higher law that its component cells do not yield a merely mechanical response to the general law or will of the body, but themselves interpret the central will and discharge it according to their created receptivity and will to receive it.

The Logos  
subject to  
Process.

## PART II. —THEORY OF PHENOMENAL UNITS.

Having now evolved by direct deduction from our primary hypothesis, the general outline of the plan of the Cosmos as regards its separation into universes, and the processes, states, and orders of will which each of them may be held to contain, we must next turn our attention to the natural laws of our own universe, and ask ourselves whether we can discover any degree of agreement in them with our first deduction, that all live in time, in whatever universe, may be regarded as being regulated under the opposition of two universal forces or principles, of which one seeks to retard and destroy, and the other to develop, life.

As regards the first general phenomenon of our own universe—the experience of *Time*—we can see at once that the law is undoubtedly true, for Time simply means the retardation of the instantaneous accomplishment of all ends, and its predominance infers, therefore, that a Will of one order or quality is everywhere being resisted by a Will of another order or quality. Resistance, in fact, whether physical or spiritual, and growth, are both certain witnesses to a clash in interest between two Universal Wills. Stellar law, it is true, everywhere exhibits a ceaseless state of obedience to certain modes of activity and

motion, but these harmonious movements' in all cases depend upon an inclusion of the factors of time and resistance.

But now we have to pass to a consideration of the far more complex phenomena exhibited by living objects, that is, of all objects the properties of which are not to be assessed wholly under the analysis of computation. And the real problem of the day as regards living objects ultimately resolves itself into the questions (evolution being admitted).

The two  
great  
Alternatives.

- A. Is the life found within the higher forms obtained wholly out of a fund of life existing in the lower forms ?  
or, B. Is life at all stages of evolution a quality proceeding from an external source which pours life into them according to the measure in which they have adapted themselves for its reception ?

Put in another way the question may be stated as follows :—

- A, Is our universe wholly self-contained, or, is it in touch with extra-terrestrial, i.e., cosmical, sources from out of which life as an essence flows in and fulfils our universe to the extent that it modifies itself under this external impulse and pressure ?

The  
Darwin-  
Weismann  
Theory.

The problem is generally stated somewhat differently, but we shall hope to show that the second alternative B. is in reality the fundamental one, although it is at present displaced by another biological summary termed by Mr. T. W. Rolleston in his 'Parallel Paths,' the 'Directive Theory of Evolution' in contra-distinction to the Darwin-Weismann explanation, which is mechanical, and attributes evolution to *germinal variation* and *natural selection*. This latter theory always pre-supposes that all forms are ultimately built up wholly from the constant interaction between the forces and materials with which our universe was originally provided, and that the development of a higher organism can always be regarded as a structure based on lower forms ; so that mere complexity of structure is of itself able to account for the appearance in Nature of the successive features of life, viz., growth and reproduction ; free motion ; the mammalian care of off-spring ; and, finally, the rational powers and moral qualities of man. The latter theory, on the other

\* The reader is asked to have patience. At a convenient point of our argument we shall go more thoroughly into the radical question.

hand, argues with a great deal of force that many facts of the immediate response of animal and plant life to a change in external conditions are observable which wholly negative the predominant influence of germinal variation, and that the real explanation of all modifications in organic form and structure is to be found in the assumption that 'the vitality of living things, manifested in growth, development, and reproduction' is lodged in what he [Reinke] calls "Dominants." These dominants exist in all parts of the organism, and govern those processes which ordinary physical laws do not explain, *i.e.*, the phenomena which are specifically vital. They are not themselves chemical or physical energies, but they guide these energies toward the fulfilment of the objects of life.\*

Of these dominants Reinke, who first propounded them, says: "They are, in some sense, merely a paraphrase of the description of certain phenomena, a personification of forces not to be ranged under the conception of energy—the *directive* impulses in the animal and vegetable world." And Mr. Rolleston continues their description as follows: "Two different classes of dominants are to be recognised . . . the operative and the formative . . . Both are heritable, and are capable of modification within certain limits. Closely bound up with matter and energy, they are neither matter nor energy. They can be indefinitely multiplied and (to all appearance) totally destroyed . . . They do not come (visibly) under the law of the conservation of energy . . . Every cell has its dominants, and, as an organism is a synthesis, not a mere aggregate of cells, so its individual dominant is a synthesis of the dominants of its parts. The evolution of species, like the development of an embryo, is under the control of dominants. The conditions under which they work for this end are material and physical; these conditions can, to a great extent, be ascertained and defined, but the driving force lies beyond scientific analysis."

Now, does not this explanation of the direction of living processes through dominants amount very much to saying that there is a *habit of life* not only in the organism as a whole, but in each one of the cells composing it, and that the whole habit

\* T. W. Rolleston, "Parallel Paths," p. 120.

Life.

is the resultant of the individual habits? We need not here inquire how the individual habit first sprang up, whether, that is, it is before all things else the result of a reflection of antecedent processes impressed upon it in the reproductive apparatus. For the really important fact to note is that we can only explain the evolution of higher forms by introducing from the very beginning the idea of a new factor called *life*. That is, directly we study problems connected with organisms we have to provide for the influence of a new variable which has not hitherto appeared in our analysis of physics. To attempt, therefore, to explain the growing complexity of organic structure on a purely mechanical basis is hopeless from the very beginning, and the new factor remains included in all the terms of our equations, even if we attribute to the protoplasmic cell latent powers which can be evolved so as to account for all subsequent organic development provided the conditions are suitable.

The problem of the organic world would therefore appear to depend upon a relation between two prime factors: the one, a moulding influence which we call *life*; the other a substance capable of an extraordinarily delicate representation and reflection of that influence, which we call protoplasm. And an almost exact analogy to this inter-action is to be found in the physical connection between force and matter. For even if matter could be reduced to a stellar grouping of forces we should have merely substituted the idea of forces regulated by minute spatial limits for a former single term of 'matter.' Our conception of matter would therefore be that it is dependent upon the factor of space as regards its structure to a far more intimate extent than had hitherto been imagined. But we should still have two terms in our equation, not only one term, force.

Our argument therefore remains upheld, that, as in the discussion of all questions of physics we have to think simultaneously of two distinct principles, force and matter, so in all questions of organic growth and development we have to study the problem under a separation between the two ideas of life, a directing and impulsive force, and protoplasm, a substance of an extraordinarily receptive nature. Scientifically, then, we

are justified in speaking of life as a principle in itself, and in conceiving it to contain latently unrelated properties which are made manifest as soon as it has so moulded protoplasm as to enter into the proper relation with itself.

That this is the view of the problem held by Reinke, and by all adherents of the 'directive impulse' theory of life, may be seen at once from the following extracts from Mr. L. W. Rolleston's work 'Parallel Paths,' in which an admirable exposition is given of this particular theory and of other parts of a broad and rational philosophy of life.

After quoting Professor Henslow with regard to the conflict of opinion between the Darwin-Weissmann and 'directive-impulse' theories (p. 123), as follows :

"The question. . . . resolves itself into this, which probability or hypothesis do *the facts* of the case seem to favour most, *viz.*, that *indefinite* variations arise from some assumed internal causes, of which variations only those in harmony with the environment survive, and are said, therefore, metaphorically, to be selected by it; or is it that the external forces of the environment excite the variability which is inherent in plants, and call into action the responsive power of the protoplasm in the various species of plants, which thus *all* tend to put on the same, or similar, or at least adaptive and *definite* variations of one sort and another, so that there are *no* indiscriminate or wasted variations at all? I know an abundance of facts which support the latter contention, but none whatever in favour of the former hypothesis."

Definite or  
Indefinite  
Variations

Mr. T. W. Rolleston then remarks later (p. 146) :

'Now the true way of dealing with this problem of the unity or multiplicity of agencies in nature is, I would suggest, to assume the existence of a single power which is of course psychic and directive but which can only be communicated to matter by degrees and under conditions still very obscure. These conditions it itself both creates and uses. Its development in Time and that of matter go on, as it were, on parallel

Is there  
a Single  
Power?

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\* Professor Henslow's "Origin of Plant Structures," pp. 9 and 10, as quoted by Mr. T. W. Rolleston.



A  
Synthesis.

paths eternally apart (to our limited view) yet eternally inseparable. The key to the course of its development in nature lies in the word Synthesis. Here we seem to have the explanation of the apparent difference between the so called 'vital' and the physico-chemical forces. When matter has been so grouped as to form not a mere aggregate of particles but a synthesis, then that synthesis is able to make use of energy in a manner not open to its parts. Synthesis is a condition of the discovery or liberation of unsuspected forces. Thus a synthesis of molecules produces the stage for Life, a synthesis of living particles produces the cell, a synthesis of cells produces the organism, a synthesis of organisms is a species'.

This is an admirable summary of the theory regarding the Directive impulse of an independently conceived—of force—Life. The only corrections the present author would suggest in it are the substitution of the words 'When space has been so controlled' for 'When matter has been so grouped', and the word 'Life' for 'energy' in the clause 'is enabled to make use of energy in a manner not open to its parts'. For, as we shall hope to show, there is a broader generalization open to us in the statement of evolution, and that is to regard Life and Space as its two inter-related factors in all the phenomena of our universe.

We will now quote three other extracts from Mr. Rolleston's work :

P. 152 : 'All physical and all chemical phenomena as such are reducible to the movements and groupings of atoms and molecules. These movements and groupings can affect the spirit which finds itself mysteriously implicated in their activity, and the spirit can affect them. But that molecular movements can create spirit is unthinkable by any one who realises what spirit is and what movement. Rather should we say that in the power of movement, in action, change of any kind, we are to see the evidences of spirit.'

A  
Aggre-  
gation.

And again, P. 155. — 'In the world of inorganic matter, the tendency of units to form themselves into groups having relation to other groups is already visible. A force immanent in the atom clearly becomes transcendent in relation to the atom

## PART II.—THEORY OF PHENOMENAL UNITS. 121

when atoms group themselves into molecules. And when ~~Atoms~~ molecular affinities come into play, and obey definite laws of ~~Molecules~~ form, as in the wonderful phenomena of crystallization, we see that the force immanent in each molecule becomes transcendent, as regards the molecules taken separately, when we look at them, from the point of view of the completed group. Crystallization is a process which trembles on the very verge of vital action. And in vital action the alternation of immanence and transcendence in an ever-ascending scale becomes still clearer and more significant. Every cell is a collection of forces controlled by a power which transcends each one of them, or any number of them below the whole. Every cell colony, like the *Alga* described in an earlier chapter, has a life which is immanent in the colony but transcendent as regards its component members. Definite groups of cells make up the structure of the highly organised plant or animal, and exhibit the same combination of forces immanent in the parts and transcendent, as regards those parts, in the whole. Again, each whole, each individual, is moved by life-impulses immanent in itself but transcendent in so far as they represent the communal life of the species to which it belongs. This communal life of the species becomes immanent again when we regard it as embraced in the life of the totality of beings on the globe. The thought must at once occur, as the ascending series passes out of reach of man's intelligence. Whither, then, does it lead us in the end? Is there any end? And is our knowledge of Being absolutely limited to those parts of it which lie *beneath* us?

In this paragraph Mr. Rolleston has well brought out the fact of the appearance of new qualities in life as we ascend the scale of Being. These are the qualities which, according to his and the author's way of thinking, cannot be derived from any re-combination of the forces manifesting themselves at points in the scale below the point at which they appear, however successfully we may explain the modifications originating the particular material structures required for their revelation. The present author, however, differs from Mr. Rolleston in one point, *via*.:—in denying that the real transcendental quality

What  
Transcends  
Man's  
Order:

of man's order of life is to be found in the communal life of humanity as a whole. For we cannot then lay our finger on any particular new quality in this life and say 'This has a new quality X which is as distinct in idea from under-lying qualities as the cosmic idea in man is from the instinctive action of the animal; or as the new quality of growth and reproduction in the cell is from the abstract formlessness of matter' The new quality, in fact, which nature is preparing in man and out of man may be held to be a quality which man as *man* is from his position precluded from verifying. It, however, we can discover in the nature of man some new connection with our general philosophy of the Cosmos we may perhaps start from the right opening to a path which will lead us on to obtain some intellectual conception of the new quality to be evolved from man, even if the limits of the action of this new principle must remain hidden from us.

This problem, however, is for the moment, a minor question. Our present concern is to put before the reader Mr. Rolleston's luminous summary of the difficulties inherent in the mechanical theory of life. With this object in view we will therefore make our last quotation from his book 'Parallel Paths':—

P. 157 :— 'We are, I think, able, without going beyond the limits of observation and experience, to frame a synthesis of all physical nature, and to express its character in terms of Life and Response. But at the next step we have to embrace man with his moral nature, his intelligence, his personal consciousness, and there may for ought we know be beings far higher than man who must also be included. Now here we are not only in the synthesis, and therefore unable to grasp and survey it, but we are also quite unaware of its contents and limits. [The reader will note the close agreement here between Mr. Rolleston's and the present writer's recognition of the major difficulty. The latter would add that he had not studied this paragraph of Mr. Rolleston's book before making his comment on the last quotation, as his present object is to call attention to the synthesis of physical nature made by Mr. Rolleston.] We ask, Is the Ail of things personal? is it conscious? has it

a man-like intelligence? and so forth, and I confess I see no way of answering these questions with our present capacities. We can only say—but this is much—that as the universe is one, the part of it which we do not see cannot stand in any essential contradiction to that which we do.

Life and Response—that is unquestionably a fine summary of the phenomena of Nature from the point of view of the regulating activity within it. But what if this summary considers only one side of the whole problem, and the omission to consider the other side has hitherto stood in the way of any final attempt to obtain an integral expression for the order and activities of all the inter-connected phenomena of the Cosmos?

Is there a  
Factor  
hitherto  
neglected?

In our endeavour to obtain this integral expression let us go back for a moment to the inferior limit of all physical phenomena, and consider the manifestation of matter. Modern research has resolved the atom into electrons, infinitely small particles positively and negatively charged with electricity, the negative particles vibrating about a central positive particle. The ultimate unit of matter is thus the electron. But is it an inconceivable supposition that the electrons are themselves the result of an implication between two principles, Force and Space *the ultimate qualities of which science has not yet intimated*. If so, the atom is itself a Phenomenal manifestation of that implication, so that in it all our so valuable factors Matter, Force and Space, we have in reality two only, Matter becoming a resultant of an implication between Force and Space under an equation of the form —

$$\text{Matter} = \phi(\text{Force, Space}).$$

In this complex system of the atom, we should then have the electrons formed by implication while their movements and distances would be governed by the two principles acting apart and uncombined. Even if at the level of the atom such a reduction by one term is inconceivable we have only to go one step lower and say that the first appearance of matter in the electron is not absolute and has been determined by a preceding primal implication between two principles even more radical than Force and Space. All that we require, in fact, under our theory is that at the originating level of existence the first Phenomenon or objective proof of existence should not be in reality itself a third independent factor but a resultant of, or equivalent for, the function  $\phi(a_1, z_1)$  in an equation of the form —

$$\text{Phenomenon } \phi(a_1, z_1)$$

This qualification should therefore be borne in mind in the development of our argument. When we speak of the atom as the first absolute expression of life we are really waiting upon Science to reduce that first expression of life, whatever it may be, to the form of an equation having only two variables within the function brackets on the right hand side, for it is certain that this law holds good for all orders of life above the Atom.

Now assuming, for the purpose of our argument, that it is at the level of the Atom that the primal manifestation of life occurs under the form of an equation, what relation on the major hypothesis of our whole philosophy, has Life, the generalised external directing principle, with the connection here imagined to obtain?

The  
Terminal  
Equation

Life and  
another  
Principle.

To this we may reply at once that we can obviously trace the presence of Life in *force*, but that space as an abstract idea cannot be imagined to have had any kind of origination from the essential principle we call Life. We may say, in fact, that force may be *the first in tex* to the presence of Life, while space has to be regarded in its primal association with force in the atom as a first index to *some other principle*, but to what other principle we cannot yet say.

Action and  
Re-action.

At this point, however, it would appear that we may make use of a great law which has never been disputed by any man of science, for it stands at the basis of all thought regarding activity of any kind whatever; indeed without it all our equations registering the relations between force and matter, and subject and object, would be lacking in one term. This is the law that Action and Re-action are equal and opposite. Let us then apply this law to the relation we imagine to exist between *Life* as a principle, *force* as the first index to its presence, and *space*. Life must now be balanced by some re-action against itself, since its effect at the origin is not an instantaneous fulfilment of itself, but merely a first establishment of itself under an iron form of control, and the visible manifestation of the two opposed forces is a *phenomenon* which we call Matter. Hence the first index (space) to the other re-acting principle must be a first index to a power or essential principle which we have to describe in terms of its opposition, *viz.*, as *the power that resists the impulse of life to replenish*.

The Power  
that Resists.

Now it is true that an objection is apparently valid which put in the form of a question would run, How could there be any replenishment at all if the opposing principle were removed? \*

\* It is true that we cannot conceive of a creation which has been built up without a neutral or resisting basis at its inferior limit. But the difficulty does not touch our real argument which is that, *under existing conditions*, we have to account for *evolution*, and evolution, in the terms in which it is expressed in the physical life, very clearly demonstrates everywhere and at all times the imperfect fulfilment of function. Now no kind of imperfection, degeneration, or decomposition can possibly be a quality of works originating from one unresisted creative power. Hence the whole phenomenon of evolution spells the resistance of a creative power by another, a non-creative, power, and therefore at the origin of creation, *i.e.*, at a level near the atom, the indices of force and space must be assigned respectively to the two principles, *Life* and the *Power resisting Life*.

But this objection is greatly reduced if we remember that we may equally well argue, that as there is a replenishment under the opposition in the fact that matter *does* actually come into existence and is made to move, there would *a fortiori* be a greater replenishment if the particular control of the atom by space were not so rigid as it is seen to be, and therefore we may conceive of a replenishment taking place to a full extent when the limitations of space are wholly removed. That is, there is no essential relation between Life and Space, although for Life to manifest itself to its full latent power, a foundation has apparently to be conceived of which must be determined by some other law than the law of space. It is, of course, a necessary corollary to this conception of all phenomena being attributable to some degree of relationship between two opposed external principles or essences, which do not manifest themselves in *propria forma*, that evolution, if there is any evolution, must depend primarily upon the successful endeavour of the active principle Life to reduce, not the original limitations of space in the atom, but the effect of those limitations as regards its entry into new forms to a greater degree of approach to its own inherent possibility of self-manifestation.

Recapitulating our argument in order to exhibit its arrangement of terms, we have the following ideas :

- (a) The first contact between Life and the principle that opposes replenishment by Life results in the *phenomenon* of *primordial matter*—the atom.
- (b) In this first relation between the two opposing forces the index to the presence of Life is *Force*, and that to the principle opposing Life is *Space* \*

Then we may extend our system to the successive appearance of the new qualities or ideas of our universe as follows :

- (c) The second phase of contact between Life and the

\* Subject to the qualification noted on page 117. If the equation for the atom is not absolute, and matter originates through the appearance of two secondary indices Force and Space which are not the radicals of existence, the equation at the level of the atom is really of the form :—

The Atom =  $\phi$  [Force, Space,  $\psi(a_1, z_1)$ ], where  $a_1, z_1$  are the primal bases of existence not yet detected by Science.

† A caveat may be entered here, that these clauses (a) to (f) are merely a first statement of the author's theory, and are put forward as a basis to work upon.

### The Second Relation.

power that opposes replenishment by Life results in the *phenomenon* of the composition of the primordial matter into specific substance, with the appearance of the molecule.

- (d) In this second contact or implication of the force that opposes Life with Life itself the index to the presence of Life is *Aggregation*; and that of the force opposing life *Inertia*. From this relation the force of gravity may be held to result.

### The Third Relation.

- (e) Next, the third phase of contact of Life with the power that opposes Life is marked by the new *phenomenon* of organic independence, and

- (f) In this new relation between the opposing forces the index to the presence of Life is *Growth*, the index to the principle opposing Life is *Time*.

We may note here that it seems to be necessary to place the appearance of Time in this third relation between the two forces because Time is not involved in the manifestation of primordial matter, nor is it necessarily involved in the differentiation of the primordial matter into a molecular grouping, inasmuch as, for all we know, this latter transformation may have been effected instantaneously. Our registration of processes in the stellar system cannot, of course, be dissociated *now* from the idea of time because Time is governing our relations to life as a result of our standing within the world of growth. Time, as we have remarked elsewhere simply means *delay*, and for this reason we conceive it to be the parallel index to growth in the third relation. For we can imagine an unresisted centralised power creating differentiated units of life which shall each attain instantaneously to the limits of function assigned to them, so that units of function may become formed to act perfectly as designed without any necessary intrusion of the idea of Time. As an illustration we may refer to Gen. II, 45, where we read,

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\* With regard to this point see the comments upon the conjectural progression of the orders of Life.

“these are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field when it was in the earth, and every herb of the field *before it grew.*” Here it is difficult to escape from the supposition that the author of Genesis is depicting symbolically the instantaneous and unresisted creation of life units to the immediate exercise of their full functional activities.\*

\* We go into the statement of the *Third Relation* more fully in a note to the first paragraph of Appendix R. Here we may add that the only physical units which are directly units of *Time* are the units of organic life. The ether-atom, for instance, is clearly timeless and indestructible. Again, the molecule is also timeless and indestructible save in regard to its collision with conditions of external transformation. But the unit of organic life is inherently perishable, and time is so binding that its *age* is one of the major definitions under which we always have to classify it as a local centre of energy. With equal effectiveness, however, we may classify every unit of organic life in terms of *Growth*, without having recourse to the idea of *Time*. For we may say of it either, (a), that it is in the embryo stage; or, (b), that it is growing under a fixed form; or, (c) that it has attained to the limit of its growth; or (d), that it is in the stage in which the energy that led to growth exceeds the energy of degeneration in the fact that the form of the unit is maintained impaired, while it still exerts its full functional activity; or, (e), that the tide of natural degeneration has set in, and is impairing the full functional activity, although the energy that led to growth now reduced to functional activity only, is still visible in the activity proper to the organism; or, (f) that the energy that led to growth is balanced and reduced to zero in death by an equivalent energy of decay or disintegration.

Hence it is clear that while we cannot assert that TIME as an idea is, mentally, a contrary idea to that of GROWTH, yet the two ideas are so inter-related in the life-processes of all organisms that, in the beginning of the life-history of each organic unit the idea of growth is absolute, and in the end of its life-history the idea of time is absolute, while, at all intermediate points, the precise standing of the unit is definable in terms either of each idea singly, or of the dominance possessed by one idea over the other.

In fact, it is not until we come to our *Fourth Relation* that the two intertwined indices in the Phenomenal Idea are susceptible of being regarded as actually opposite in the sense in which we hold light to be the opposite of darkness. Yet even here, it is very probable that, intellectually, there is no real contrariety of idea between light and darkness. For we cannot logically compare the effect of a partial manifestation of objects with an entire absence of manifestation. Along this line of reasoning it is therefore to be inferred that real opposites are discoverable only in the spiritual or psychical sphere of life. Although GROWTH is not the real opposite of TIME, yet both GROWTH and TIME have apparent opposites; the latter the *eternal mode of life*; the former DISINTEGRATION. It is important to bear in mind that the author's theory of the origination of Phenomenal Ideas through a pairing of Phenomenal Indices does not require those indices to be essentially contrary in idea until the psychical or spiritual order of life is arrived at.

Direct  
Opposites.



Organic  
Independence.

We must also note as regards the *Third Relation* between Life and the principle opposing Life that its real phenomenal idea would appear to be *organic independence* rather than growth or Time, which we regard as the indices applying to the two principles respectively, and, moreover, that re-production is neither a phenomenon nor an index, but merely a by-product, a by-product of growth.

We now come to the *Fourth Relation* between the two opposing principles which gives rise to the following new conceptions :-

**The Fourth Relation.** Its *phenomenon* is the manifestation of organic independent life possessing the cosmic idea, or having the ability to summarise its own position in the Cosmos, and to codify the cosmical forces which are in action upon itself

The index to the Life-giving principle in this new relation is the activity of *obedience*, that to the principle opposed to life is the activity of *disobedience*, to the higher benevolent policy of cosmical control, which we must identify with the directive impulse of the Life principle.

The  
Phenomenal  
Quality of  
Man.

No doubt the correctness of this statement of the real meaning of the organic life of the human race will be fiercely contested by certain schools of thought. But the author believes it to be in accordance with fact in the analysis it makes of the new *phenomenon* of Being as first seen in man's order of life. He cannot discover as between man and the animal world any real differentiation save in the capability of man to philosophise as to the meaning of his own existence. This capability to philosophise implies the appearance of certain new instruments both of thought and action, *viz.*, speech and an ethical code, and, if this perception of life internal and external is really a new conception, an impulse to act upon it must have come into play as strong and as inevitable as is the impulse, upon all lower organic life to seek to sustain its own being.

Admitting, then, for the moment, that this appearance in the organism of the cosmic idea is the real new phenomenon of the fourth relation between Life and the principle opposing Life,

it follows at once that obedience and disobedience to the highest cosmical codification of law are respectively the true indices to the activity in the organism of the Life principle and the principle in opposition. For, from our major hypothesis, the new organism is now confronted with two opposed policies for the regulation of the life of the cosmos, and since its own peculiar quality depends upon a choice between these two policies, in that its nature is so constituted that their interaction cannot by any possibility become a matter of indifference to it, its real activity must be defined in terms of its choice of one or the other principle of cosmical control. That is, this activity of organic life, in so far as the organism lives its life most fully, is a matter of its obedience or disobedience to the Divine Will, which is an expression in other words for the policy or trend of action of the principle of Life.

At this point of our investigation into the real nature of the connection between the different orders of life the author has for the first time used the word *Will*. It is therefore necessary that he should define it, and he does so by saying that he regards it as wholly an equivalent for *a central control of directive energy*. If this equivalence is correct it will follow at once that Will is not a quality of man only, but extends through all orders of organic life down to the original protoplasmic cell. In fact even matter may then be said to have Will, for its energy is directed towards manifesting its existence. Again, the molecule has will, for its own peculiar energy is directed towards securing a uniform aggregation of its component atoms. On the next step we see cells possessed of the will to nourish themselves, and to secure their reproduction through division, conjugation, or the specialization of two descriptions of cells. It is upon this step that we range all organic life short of man, since within this limit we can discover no new conception governing life, although organic life is becoming more and more freed to make the fullest use of all the properties of being which depend upon the particular relation between the two opposed principles in which it is placed. In short, arguing upon these lines, Will is merely a *local central-*

*ization of directive energy*, the extent of which is given by a synthesis of the powers inherent to the parts of which an organism is composed, and the direction of which is given by the particular relation between the two opposed principles in which the organism has to be placed. For any organism *will* would therefore appear to be effective only as regards the new phenomena of its own order; for activities exercised as regards the phenomena properly belonging to the orders of life below it, the *Will* of the organism as a whole becomes neutral, and therefore mechanical. In this apparent law we may clearly find an explanation of the continuous discharge of the functional activities of the human body without any perceptive exercise of will. Such functions are really being performed by subsidiary agencies of control which have complete power to deal with activities in their own sphere, and must continue to discharge them so long as the highest synthesis of the directive energy of the organism remains in being. These lower activities have therefore attained to a *conditional* immortality; and if man himself should ever become a unit of life in the activity of a Will higher than his own he himself as a unit would become immortal, and his immortality would be without condition if the higher Will making use of him as a unit were itself immortal. This, as will be shortly evident, is the condition of re-created man.

Now, as the author has endeavoured to show, man differs from the units of life in the animal world, not because he has a Will, but because that Will has had assigned to it a power of choice in identifying itself with one or the other of two cosmical polities. His position, in fact, is an ethical one because he has, as an organism, become possessed of a power to integrate, however indifferently, the life of the cosmos. As an organism he therefore stands in an unstable position between the clash of interests of two opposed cosmic wills, and on this account he has to be regarded as the order of life which is really determining all the energies of Time, for his fate is necessarily to pass into complete identification with one or the other Will, and in the limits of those two Wills on either side of him his own and all being must necessarily pass to a limit. But passage to a limit

infers the end of all change in the unit of life, and the end of all necessity for further modifying action upon the part of the cosmic energy or Will with which he is nearly identified. Hence we cannot agree with Mr. Rolleston in supposing that evolution may lead on to an endless succession of new syntheses of units in an ascending series. For the upward impulse is not merely a question of integrating the Will impulses of a number of allied categories : it is also regulated by the new fundamental conceptions or ideas of life which appear in each new synthesis, and by the fact that Life is not merely being accelerated under one cosmic force but is manifesting itself in organic forms which become more and more adjusted to register two inter-twined series of indices, reflecting more and more closely the essential nature of two opposed cosmic principles. For the ending of this series of higher orders of life we must therefore look to the point where the unit will becomes in some way capable of comprehending the cosmic will, and this point is man with his inborn capacity of philosophizing. A force has then clearly come into being which will quickly end the whole process of evolution, for its precise nature is bound up with dissociating itself from one policy of cosmical life and identifying itself with the other.

We may now pass on to consider the *Fifth Relation* between the two opposed cosmic principles. The new phenomenon in this relation is the manifestation of organic life discharging in natural or cosmical terms the life-processes of the whole Cosmic Benevolent Will. This Will, as we have seen when considering cosmical states, is the Time Will of the Deity or the Will of the Son of God. The index to this Universal Will in the world of the new organism is given by the measure of its identification with the Universal Will : the index to the principle that opposes replenishment by Life is given by the degree in which, having regard to its eventual receptivity to that Will, the new organism is as yet unable to identify itself with it.

Obviously we can only in very general terms express the phenomenon and the indices of this Fifth Relation between the two cosmical principles, which is the penultimate stage of evolution, because we stand below the new synthesis,

at least as regards its revelation in the characters of the environment. But by considering the fact of the opposition between the two cosmical wills we cannot go far wrong in describing the second index in terms of its defect from the first. For, under the Third Relation, we might give a true definition of Time as the inability of an organism to grow; and under the Fourth Relation we may describe disobedience as a defect from obedience; and so on. Moreover, the real phenomenon of this new relation between the two opposed cosmical principles is clearly the appearance of a final unity in a new synthesis which Christian philosophers have rightly called 'The Body of Christ,' using the word Christ as the highest conception available to us of the nature of the Will of the Son of God.

It is difficult to say whether there is any higher relation between the two opposed cosmic wills than the Fifth. For when the unit lives of man are identified in their cosmical standing, activities, and environment with the Universal Benevolent Will, so that all life of this order forms part of one organism, the Being of the Son of God, we have in reality come to the end of evolution broadly considered. But this one organism is clearly *growing*. It is not yet perfected either in the extent of its development, or in the proper functional activity of its cells or unit lives. Such component units are as yet in great number imperfectly identified with its general directive impulse, because the local will of the unit is not everywhere wholly identified in ethical character with the central will. Hence we may range the life of the whole body of the Son of God into two classes: The units absolutely in touch with its directing centre have passed to a limit and fashion the organs which have become perfected: the units included within the body but located as it were at its periphery are in process of forming the remaining organs. In terms of our philosophy, the latter units still manifest in their mode of being an index to the principle opposing replenishment by life, while, in the case of the former units, the index to that principle has wholly disappeared *in the unit*, although the whole activity of the body is in some measure conditioned by the indices of the successive

relations which are still governing the entire process of cosmical evolution.

Now, since the different worlds of life evolve because of the new life-qualities appearing in the units of each order\*, we may apply this law in deducing two independent but inter-related new universes of life which are higher than our physical universe in their replenishment by life. Of these two new universes the first pictures in its environment the standing of organisms under the Fifth Relation between the two opposed cosmic principles; the second images the new natural conditions involved in the disappearance from the unit of life—the perfected Soul of man—of any index to the nature of the principle hostile to the universal benevolent will. And these two new universes, each containing their own mode of being for the unit of life which finds within it the expression of its particular activity, Christian writers have termed *Paradise* and *the Third Heaven* respectively. The latter universe contains life which has long been under process and is now in a state of limit; the former universe contains life which having become absorbed into the growing features of the new organic synthesis—the Being of the Son of God—is destined to pass to the same limit, yet because of its existing local incompleteness must remain for the present insensible to that highest informing quality of life which is accessible only to units in the most exalted universe of Time.

One very important fact as regards man in our philosophy is the necessity we are under to deduce his *pre-existence*. Placed as he now is with the new power of choice between two cosmical polities, his position in such an unstable state implies also former choice, for the natural accident of birth cannot be made responsible for the fact that, if he is a subject at all for evolutionary process, he must already be possessed of a will to live under both policies. So far as the cosmical opposing forces are themselves singly concerned they could only have produced in him life wholly identified with their own policy. Hence the governing factor in the order of *man* is that he is the possessor of a divided will, which must have developed in him before the moment of his incarnation. We may

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\* The reader will observe that we do not here or elsewhere employ the word 'Order' with the strict accuracy of its biological sense. We have used it in fact as an equivalent for 'kingdom of life.'

therefore infer that in some as yet unexplained way he derives his origin from *the eternal mode of life*, which may also be the origin of other beings in the Time Cosmos who are in a state of limit as regards identification with either will. The Biblical theory of the existence of angelic and demonic beings has accordingly a solid scientific basis. Beings of such an order are simply included within the cosmos of Time because their psychical powers, although in a state of limit, are required as local instruments of the two ruling principles, Life and the power opposed to Life. They are differentiated from the life of man's order in the fact that, when the hostile policy was first declared in the eternal mode of life, they either wholly identified themselves with it or were wholly uninfluenced by it.

Now if, as we have to conclude, the units of life now collectively described as mankind pre-existed, it follows that the Central Benevolent Will had already parted with its properties in such a way as to produce below itself units to whom a local independence of will, that is, of directive energy, had been accorded. The central will may therefore be held to reveal itself in two ways. Either it fills the forms of life with itself as a reservoir fills the channels that flow out of it, or it conditions its own directive impulse by local sub-division, and afterwards maintains the local will in exactly the degree of relationship to itself which was at first assigned to it. Hence so long as nothing occurs to alter this original relationship the local will remains immortal and indestructible.

Christ We have now arrived at a point in our argument whence we may dimly see the real distinction between the life of man and the life of Jesus Christ—the God-filled man. This latter life can only have been an infiltration of the Divine Will in undisputed sway into an organism standing in our *Fourth Relation*. The Central Benevolent Will, according to our philosophy, is necessarily immanent everywhere, although everywhere conditioned, and we can find no law of evolution forbidding its full entry into a unit of life the mechanical or natural structure of which is *neutral* to the higher qualities of life, and therefore accessible to such an entry of them as does not conflict with the

law that the informing life cannot be at a lower point of the scale than the order for which the organism is the proper mechanical vehicle. Against the objection that, according to our argument, the evil principle could also itself similarly infuse the whole organism, we may reply that evolution as a whole being a witness to the greater essential power of the Benevolent Will, the complete entry of the Evil Will at a comparatively late stage of the whole cosmic process has already been proved impossible.

Our statement that the mechanical life of any organism is *neutral* to the highest quality of life that informs it was explained before when we commented upon the conditional immortality of the parts of an organism. As referred to the animal world this statement would simply mean that the action of its parts is mechanical in virtue of the organism having become independent. And as referred to man it means that his activities so far as they are merely a response to the natural forces of the environment are neutral in virtue of his having become possessed of the cosmic idea.

The natural being of man, then, is neutral as regards the full entry of the being of God. But we must not rush to the conclusion that the natural being of *any* man is thus neutral. For the natural being of all men and women is inextricably involved in that of their two parents, and this results in a *specialisation* of the mechanical vehicle, whereas for the full content in the *Fourth Relation* of the Will of God, which is not specialised, a purely archetypal vehicle would be required. Hence we arrive at a confirmation of the Christian doctrine that Jesus Christ was born of a virgin.

But the author, of course, does not in any way advance this argument as proof of His having been born. Such a proof, if it can be found, must lie in the elemental necessities of the stages of evolution lying between the Fourth and Fifth Relations.

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\* The power that opposes replenishment by life must necessarily be opposed to a scheme of evolution designed to distil a higher form of life from existing forms.



In the whole of this region of thought the light is very dim, but we may perhaps feel our way by means of analogies observable in the steps lower down on the ladder of life. Analogy, be it noted, is a safe guide provided, as in the present case, we are considering a chain of processes always subject to a continuity of method in the direction of one controlling principle, and provided also we allow for the different limits introduced at each stage. Remembering these precautions we may see in the appearance of the God-Man Jesus Christ in the world of the Fourth Relation a reflection of that first stage in a higher order of life, or the last stage in the one immediately beneath it, which according to all theories must have occurred before the manifestation of a new synthesis. Now, in the lowest orders this phenomenon is recognised *so far as externals are concerned* as being what we may perhaps call a structural aggregation of greater complexity and less stability. Thus, the molecule is more complex and less stable than the atom, and the cell is again infinitely more complex in structure and far less permanent than the molecule. But the whole point at issue between the *Darwin-Weissmann* and the *directive impulse* theories of evolution is that the latter theory refuses to concede to the merely more complex aggregation an inherent power of creating the new special index of the life-energy in the new organism. It admits that the more complex aggregation is required before this new index can be revealed, but it holds it to be inconceivable that the further replenishment by life which the new index denotes can be due to anything but an inflowing from an external essence which is Life itself. And this, of course, is the position to which the present writer is irrevocably committed. Any new index of life, according to our belief, must be attributed, as regards life-activity and not merely as regards form, to the difference between a new synthesis of activities and an old aggregate of former activities.

aggregate  
and  
synthesis

For convenience, then, when considering the origination of a new order of life we may speak of its manifestation as due to a sequence from Aggregate to Synthesis. The terminology is, of course, Mr. Rolleston's and although we do not adopt his cosmical philosophy the author is convinced of the correct-

ness of his analysis in this particular. To his statement, however, we add the rider that when the aggregate has evolved the Synthesis is instantaneously revealed owing to the persistent impulse of the external principle—Life—to enter.

Now it is no longer difficult to express the Nature of man as an Aggregate because we have simply to regard him as adding <sup>n</sup> to the animal nature his possession of the cosmic idea and the activity based upon it. This activity is the ethical one of a partial nourishment by two kinds of food, or correspondence with the environment, ‡ the one, obedience to the central directing impulse of the Life Principle, that is to the Will of the Son of God, and the other, disobedience to this central impulse. As in the case of man as an animal, the food has often to be tasted in both kinds before the unit of life decides that the one vitalises and the other impedes his proper development. But the important point to note is that at this stage the whole issue of life has become involved within two determinable motions. It is no longer a question of the appearance of new hypothetical qualities of life, for these qualities, even if they subsequently come into existence, are governed wholly by a choice of the proper kind of food, and it must therefore be *in this respect* that the new aggregation which leads to the new synthesis must be determined.

It follows at once, therefore, that the new Aggregate will be formed as soon as a *personal* life wholly seeking the higher kind of food can be made to pass into the old organism. The problem, in fact, has passed out of the realm of mere structure into that of the acquisition by the old unit of new *psychical* qualities. Hence it is incontrovertible that, *as regards man's order of life*, the revelation of Jesus Christ in the body constituted the phenomenon of the new Aggregate. For according to the whole Christian hypothesis He was governed in all His actions by implicit obedience to the Will of the Eternal Father, which Will is the Summation in the eternal mode of life of the will of the Son of God in Time.

- \* Having gained this point we have next to consider the problem of what follows the appearance of the new Aggregate in

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‡ See note p. † 150.

any order of life. Subsequent action appears to be wholly concerned with the propagation of the new units of the higher order through the new Aggregate *as an originating centre*. In the world of the primordial atom we may conceive that the aggregation of atoms uniformly diffused through space took place mechanically from one centre where there was a local absence of the atom.\* Passing to the order of cell-life we are taught by biologists that cell-division, conjugation, and the specialization of cells in two classes secure the perpetual multiplication of cells, so that in the beginning this order of life may have originated from one cell. In the higher order of animal life, however, the original appearance of two units simultaneously has to be postulated if we are to account for the perpetuation of the species from one centre; and the same law governs the reproduction of man under the Fourth Relation. But, as we noted before, this conjugate origination of the unit arises, so far as can be judged, as a dependent phenomenon of the specialization of a unit, which, as regards its mechanical or infra-psychical life, has no other specialization. Man, however, on account of his pre-existence, which has to be postulated for him by reason of his being the point of contact of two opposed principles each in a limiting state, has already a *psychical* specialization before birth. He is therefore in his entity a product of two specializations, the one physical and the other psychical. But, since, in the new synthesis, he is moving forward to the highest or psychical realm of life, the natural specialization is destined to die out. Therefore, as regards his transference to a higher order of life, the new vehicle for his consciousness can be built up by an action proceeding from one originating centre—the new synthesis of life in the risen Jesus Christ. The reader will observe that we have here used the word ‘risen.’ Our meaning is that when Life rushes into the aggregate, informing it with some new power or quality, the synthesis that results is no longer in the same sphere of life as the aggregate before the moment of influx. Hence, as when speaking of higher and lower orders of life, we may say of the synthesis that it has risen

gination  
om One  
entre.

\* We shall shortly re-consider our theory as regards the *First and Second Relations* to meet the case of the existence of ether-atoms.

The author's latest view as to the origination of heterogeneity is expounded in the paragraphs that follow the ‘Conjectural Progression of the Orders of Life.’

Now the reader will also notice that, at this point of our argument, we have assumed that, after the appearance of the new originating synthesis, an alteration takes place in the reduplication of the new units in the higher kingdom. They are no longer evolved as entities from the originating centre, but they are transferred as independent units from the lower order into vehicles prepared for them by the presence of the originating centre in the higher order. And the reason for this variation in process is as follows: In all the lower orders we have held the unit of life to be merely a receptacle for the inflow of the immanent principle, and when the organism dies there is no perception of death by the unit, for its life was merely a local perceptivity of the central life. But in man there has already been an antecedent surrender by the Central Life of its own independent perception of external actions, such as that of the opposing principle, and of the life of all other created objects. Hence there is in man a psychical and not merely a physical independence, and physical death has therefore no power to interrupt it. Consequently if he becomes absorbed into a higher general synthesis, *i.e.*, into the Body of the Son of God, his psychical independence must accompany his translation.

In our argument we have now had to employ the word *synthêsis* in two senses, but we have marked its latest employment by attaching to it the word 'general.' The *originating* synthesis of the new order of life which is to constitute the body of the Son of God is the risen Jesus Christ, and the word *synthesis* is here to stand in relation to the Aggregate of the lower order the man Jesus Christ. But the general synthesis is the life of the body of the Son of God when viewed from the aspect of its whole activity in the Cosmos.

At this point the author is invited to study the following endeavour to express our ideas in the subject of evolution in Time by means of algebraic notation. The statement can thus be greatly simplified; and he will more easily learn our meaning as to final Aggregate, originating synthesis, &c. Our argument

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\* Elsewhere we call the ultimate aggregate of any order the  $\phi_n$  of the order, while the new synthesis is called the  $\phi_{n+1}$  of the order next above.

is continued, however, without making its connection depend on this interpolation.

NOTE.—*Notation of the Kingdoms of Life.*

In notating the organism of each order of life algebraically, let us take  $a, b, c, d \dots$  &c., for the life-indices, and  $z, y, x, w, \dots$  for the indices to the activity of the hostile power.

The first kingdom is the kingdom of the primordial atom, and the inter-related indices are  $a$  and  $z$ . The formula for the life-unit is:—

$$\text{Atom} = \phi(a, z)$$

And for the whole environment,

The extent of diffused matter in space =  $N \phi(a, z)$ ,

where  $N$  is a definite or invariable although incalculable number of atoms.

At this point we must pause to notice a problem of no little difficulty, affecting the statement we have already made of the phenomena of the different orders of life. Are we to look upon the whole primordial diffusion of atoms throughout space as existence in the abstract, or is it more proper to regard the atom-world as a world, not of existence in the abstract, but of the independent existence of its countless myriads of unit-atoms? These two views differ in that the first conception makes *Existence* the phenomenal quality of the atom-world, while the latter would describe that quality as being *Independent Existence*. Further, if this latter view is the correct one, we shall have to assess the new phenomenal idea of the animal and vegetable world as *Independent Activity* instead of as *Animal Independence*. Our general theory as to life will not be affected save as to a greater precision in the definition of our phenomena, since we have been careful throughout to keep our indices to Being in each order of life grouped in their proper pairs.

The problem, then, before us is, Is the atom physically the ultimate unit, or is it conceivably merely a unit arrived at intellectually? and is there consequently no such thing as a real sub-division of a fluid perfect in its properties which filled and fills all space?

It seems to the author that apart from mathematical analysis we do actually possess a means of showing that the atom is a real physical unit, and that we can do so through a consideration of what is the real meaning of an order of life. For it is a hypothesis that in each order a new idea or quality of being appears which we term a Phenomenon. Now how is this Phenomenon analysed? Obviously, not by one unit or one organism but by all the units or organisms which, when taken together, form the whole order. Hence the expression of the idea of the Phenomenon\* requires a multiplied analysis through an almost infinite

\* In the world of the Atom we are in the presence of the infinitely great in number and the infinitely small in size. These inverse infinities suggest, the former, that the ultimate thought of the two opposed agencies cannot be contained at this level, and the latter that the first contact between them defies analysis. For although the Phenomenal Idea is here expressed in absolute terms, yet the relation thus expressed has no real meaning of its own until it is read in the light of all the succeeding relationships.

number of units. In the higher orders we do not anywhere get the idea expressed absolutely, merely because it is involved with, and based upon, lower relationships on the underside, and on the upper side the law of the common relationship of all life indices is already coming into play and disturbing the absolute expression of the new idea through the germinal appearance of a yet higher idea or Phenomenon of life. But these disturbing factors both on the under and higher sides of any order of life clearly become minimised in the degree in which the order itself approaches the First or Primal Relationship. Therefore in the First Relationship itself we do get an absolute expression of one idea which must be effected through a multiplied analysis *given here by absolutely identical units.* \*

Consequently the atom-world must be composed of an infinite number of absolutely identical atoms, and therefore its real Phenomenon is the *independent existence* of one atom.

But since all atoms contain one life-index—that of Force—they all have a common relationship in their common possession of Force, and it is to this common relationship that has to be attributed the evolution that begins to proceed instantaneously after the creation of the primordial fluid towards the molecular grouping which finally represents to us *the world of substance.*

We therefore conclude generally (i) that the atom is the absolute expression of the idea of *Independent Existence*† and (ii) that after the creation of the atom, although new Phenomena of life appear in the different orders, they cannot anywhere be found expressed in absolute terms owing to the constant pressure and activity of the life-indices tending towards higher relationships. And, as regards the evolution from the atom, we have to assume that even in the beginning there was a void somewhere in space which constituted the inequality giving rise through unequal stresses to the whole subsequent evolution of the molecular world.‡

Life in any order we thus hold to be a composite analysis of one highest Phenomenon effected through a multiplication of units which all exhibit the idea of the Phenomenon although in very varying degrees. It also seems to be a necessary postulate that in the beginning of all things, *i.e.*, in the eternal mode of life, the analysis of every Phenomenon had a range through multiplied units extending from the Phenomenon next below it to the Phenomenon next above it, and that in this analysis there were no blanks anywhere. In other words, we may compare the analysis of any Phenomenon to the area of a *ring* which is the summation of a series of concentric circles; the outermost circle

\* As we pass down from order to order we get an increase in number accompanied by a decrease in differential qualities. Hence at the lower limit we must have the same object repeated an infinite number of times.

† If it can be proved that the atom of matter is not generated out of the ether, then the ether is unquestionably Nature's representation of the idea of Abstract Existence. Hence the discontinuity between the ether and the primordial diffusion of atoms is explained, since it is impossible that independent particles could be generated out of a perfect and indivisible fluid.

‡ This idea of a primal void is now superseded by the far more rational theory that the mechanical orders of life were, at the first moment that Growth began, a photographic reflection of higher psychical differences.

being the highest expression of the lower Phenomenon and the innermost circle the highest expression of the Phenomenon of the order itself. All these circles are themselves the summation of a series of equidistant points, and the points are the ultimate units of the order. Or describing these ideas in the terms of the evolutionary theory, the ring is the Order; the circles are the Species; and the points of each circle are the Organic Units of life in each species.

From this basis we can gain a clear mental picture of the difference between *transformation* in the eternal mode of life and *evolution* in the Time mode of life.\* In the former mode every Phenomenon of life was perfectly expressed by an integration of all the units in any Order. There were no blanks in any portion of the ring, and the identity of each unit was comparable to its particular position in the area of the ring, and to the experience of all former position in lower rings, which, supposing that every unit was constantly moving upwards towards higher syntheses, could never have been the same for any two units. Personality may thus be regarded as the continuous effect of a standing in particular positions under the impact of a Central Will which was continually lifting created life into new syntheses through the origination of new Phenomena.

Now compare this progression of life with what the observation of natural evolution teaches us in our own universe. In the first place there are blanks everywhere, because the world is not containing simultaneously all created beings. Here the restrictive effect of Time may be clearly seen, for Time is largely governing evolution, and, in bringing in decay and death, enormously reduces the analysis of all orders. All units have to appear either through reproduction (which is aggregation governed by Time), or by simple aggregation in the world of substance. Evil, moreover, has succeeded in imposing its own conditions in all orders, so that separation, inertness, delay, and disobedience in all places attest its presence. So enormous is its power as an integral that we hesitate to believe whether the stupendous energies of the stellar universe can have anywhere succeeded in the scheme of evolution save in our own little world, and so delicate is the balance necessary for life that we may doubt whether such a world as ours can ever appear again in all Time. In the former scheme of things there was change, indeed, but it was a change always offering the unit a deeper draught of life, while though in Time we grow a little and learn a little there is yet at every moment a taste in our cup of sorrow, and hate, and natural retrogression. Effects of the resistance of evil may also be seen in all our hardly won records of pre-historic times, which show us how slow Nature was to learn the direction in which she had to move to prepare a vehicle for the soul of man, and furnish this world with serviceable creatures.

The investigation we have just made into the real meaning of Orders of life has a very direct bearing upon the question of the pre-existence of man. Escape from the doctrine of the pre-existence of man seems to the present writer to be impossible for four great reasons. In the

\* See p. 1215. The eternal mode of life is governed by the absence of partial movements.

first place, if there was once an Eden, or eternal, mode of life (and without it we cannot explain Time), Time must be a solidification of all transformations then proceeding. All organisms as then created must now be temporarily fixed in scope of inherent power. Where, then, are the spirits of man's order of life *infected* by the great rebellion if they are not now men and women?

In the second place we cannot imagine the Absolute creating *de novo* an imperfect creature. Yet man is admittedly imperfect, not only in his disobedience, but in the fact that he has to be accommodated by Time. Other orders of life might pass as being the unconditioned works of God, inasmuch as they contain no psychical qualities. But man as an organism is expressly designed for the conception and not merely the perception of disobedience. He has the imagination of disobedience in himself even before he has acted at the very beginning of human life. Yet this ability to conceive of the idea of disobedience cannot have proceeded from God Who integrates all law. Where then can it have proceeded from except as the result of an ante-natal state?

In the third place, as we shall very shortly see, man, if he is at all to be distinguished from the animal, has such a formula for his Being that when his physical dissolution occurs he must necessarily continue to have some conditioned existence, which is not psychical in the sense that he can receive moulding impacts, and yet is not actively animal. If then man can now exist during the Time ages after physical death, we must infer that he was in existence before these ages.

In the fourth place, if there is more than one universe of life, we cannot question the law that the environment is the exact symbolic reflection of the psychical, physical, and mechanical state of life it contains. This law, too, must be general, so that we must always equate spiritual state with its environment, and we must admit further that for every distinct order of life there must be a separate environment. If, then, human life is unstable spiritually, as it must be if it follows the law of natural evolution in having two indices in its highest relationship, there must be limiting environments corresponding with these two indices and yet a third environment besides the physical life to reflect the unstable state if it is maintained after physical death. But all physical impacts are necessarily mechanical in relation to the higher psychical indices in man. Hence physical death can of itself produce no change of psychical state, and therefore, when physical death occurs, the unit of human life, which was then unstable psychically, must still remain unstable, and there must be an environment to accommodate it when it is removed from the earthly sphere of psychical impacts.

Summarizing the conclusions arrived at in this interpolation we have now found :—

- (i) That the phenomenal ideas of the first four orders of life are in upward succession : (a) Independent Existence, (b) Substance and Form, (c) Independent Activity, and (d) Cosmic Perceptivity.\*



- (ii) That the new phenomenal idea of any order of life is only completely analysed through an infinite number of unit organisms, each of them analysing in different scope the phenomenal idea itself under an influence which is the idea of the next higher phenomenon and which reveals its own proper nature more and more accurately as the organisms are found in the higher species of the order.
- (iii) That such an analysis was perfect in the eternal mode of life in that none of the parts of any order were missing, and all were simultaneously exhibited.
- (iv) That the analysis of orders in the physical universe is very imperfect owing to the intrusion of the ideas of space, inertia, Time, and disobedience.
- (v) That all men and women must have pre-existed, and that Hades accommodates a large number of the units of man's order of life, because these units are part of the missing analysis of the order of cosmically perceptive beings. Other parts of the analysis, as we shall see, are to be found in the spheres of Paradise and the Third Heaven, for these latter universes are the expression of life returning to cosmic unity.
- (vi) That in all orders of life the environment images the spiritual standing of the unit, even when the indices of being of the unit are so reduced in terms as to become mechanical, and that for every order there is a separate environment, although higher orders range over the environments of all lower orders.

Before ending this interpolation a note on the activity of organisms in the eternal mode of life is desirable. We have pictured each order of life as a ring, and it may be erroneously concluded therefrom that life in its passage into higher synthesis would be continually decreasing the number of units in each higher stage. Relatively, no doubt, there must be such a decrease. But absolutely there need be no decrease, since, if there is to be any upward movement at all, the concentric circles of life in all orders must be continually enlarging. Hence the general activity of all life in the eternal mode may be, and has to be, represented under the idea of a series of concentric circles which are continually expanding from the outermost perimeter. New life is therefore continually being created, and by its pressure is moving higher life into higher syntheses of being. But since the motion must be everywhere uniform the law of inter-relationship is being perfectly fulfilled in all parts of the Creation, and this fulfilment infers a perfect response on the part of every creature to the external impacts or issue of directive will from the higher syntheses, and these in turn must be perfectly responding to the issue of all directive energy from the centre—God.

Hence, in its eternal mode, life was everywhere actuated by a unison of response to God in love and obedience.

In the next Order above that of the atom, the Order of substance and form, we have two new indices  $b$  and  $y$  in inter-relation. If the process of evolution is uniform we may then represent any molecule under the typical formula :—

Molecule  $\Phi_x [b, y (a, z).]$

[Here and in succeeding formulæ we omit for brevity the intermediate function—signs. Thus we should properly write :—

Molecule =  $\Phi_x [b, y, \psi (a, z).]$

But we must remember that the formula for an organism in the highest order of life must be of such a form that, if we expunge the two highest indices, the result will yield the typical formula for organisms in the Order next below. We may therefore conclude that the expression on the right-hand side should itself be of similar form to the equation for its whole environment. In other words, the unit of life in any order must be a microcosmic image of its whole environment.

The whole of life in the Molecular Order will now be represented by :—

$\Phi_1 [b, y (a, z)] + \Phi_2 [b, y (a, z)] + \&c. \&c. \Phi_n [b, y (a, z)]$ ; where  $\Phi_n$  represents the most complex and unstable grouping of molecules.

The whole order may be accordingly written as  $\Sigma \Phi [b, y (a, z)]$ ; and the whole environment becomes :—

$$= N \Phi (a, z) + \Sigma \Phi [b, y (a, z)].$$

In the animal world we have two new indices  $c$  and  $x$ .

The new organism, as before, may be represented by :—

$$\Phi_x \left\{ c, x [b, y (a, z)] \right\}$$

and the new order by,

$$\Sigma \Phi \left\{ c, x [b, y (a, z)] \right\}$$

The whole environment is similarly :—

$$\Sigma \Phi (a, z) + \Sigma \Phi [b, y (a, z)] \\ + \Sigma \Phi \left\{ c, x [b, y (a, z)] \right\}$$

We have now come to the world of *man*, and in this world, as we have shown, the indices become *psychical*, and are written in terms of *opposition* to each other. We do not therefore require the  $w$  index of the hostile principle, for if the two indices here chosen are  $d$  and  $w$  we may for representative purposes write  $\frac{1}{d}$  for  $w$ .

The formula for *man* thus becomes :—

$$\Phi_x \left[ d, \frac{1}{d} \left\{ c, x [b, y (a, z)] \right\} \right]$$

and the formula for the physical universe is :—

$$\Phi (a, z) + \Sigma \Phi [b, y (a, z)] \\ + \Sigma \Phi \left\{ c, x [b, y (a, z)] \right\} \\ + \Sigma \Phi \left[ d, \frac{1}{d} \left\{ c, x [b, y (a, z)] \right\} \right]$$

Man's  
Existence  
after  
Death.

Here, however, we must note, that if the proper activity of man as given by the relation  $\Phi(d, \frac{1}{d})$  ceases, he is still able to maintain the independent existence of the units belonging to the order next below him. Thus the dead cell resolves into molecules, not into nothingness. Hence we obtain proof, by the law of the continuity of method in the evolutionary process, that man, when he dies in the Fourth Relation, must have an independent existence elsewhere. But this is merely an existence, because his proper functional activity  $\Phi(d, \frac{1}{d})$  which is the choice by action between two opposed cosmic policies, can only be exercised in an environment based upon the sum of existences in the lower orders. In our notation  $d$ , of course, stands for the Will to be obedient to the benevolent cosmic policy, while  $\frac{1}{d}$  stands for the Will to be disobedient to that policy. \*

The  
Recreated  
Order.

The next order of life is the *recreated order*, or that which in terms above the Fourth Relation has become psychically and cosmically connected to the highest unit in the time life—the Body of the Son of God. Its index is given by such a relation between the two former indices  $d$  and  $\frac{1}{d}$  that, although the will to be disobedient has not yet wholly disappeared, there is no longer any possibility of a disintegration of the organism in the 'd' category of its activity. Real disintegration, it is apparent, can only begin at the point where the indices to life and the power opposing life are capable of statement in terms of each other. But if such a

The  
Disruption  
of  
Indices

movement takes place in the organism that the  $d$  index can never establish its mastery over the opposed index, then, when disruption takes place between the two cosmic principles as a whole, every organism in which the  $d$  index has not become predominant must also be disrupted. In the cessation of any general relation between the two principles all minor relations will be affected, and the disintegration of the physical universe will take place from above downwards until in succession man and all his works, the animal world, and finally the world of matter have disappeared into nothingness. We may infer that this inevitable catastrophe will be heralded by the establishment of such a mode of social government that the animal independence of man will be tyrannously insisted upon and death inflicted as a penalty for any form of disobedience to this democratic precept. The coming of this tyranny is logically inevitable, because when the  $d$  index fades out of life, man must obey the law of the independence of the animal, and in the measure in which he strives after such an independence he will reduce all life to dependence upon local animal strength. But the full establishment of this regulation of human life is necessarily self-destructive, so that in the end the whole race will die out. Then universal disruption will take place with the ending of all temporary reality once psychical qualities and psychical integrating intelligence can no longer find a home in the worlds of space and time.

The  
Last  
Tyranny

\* More exactly we should say that the will to be obedient is represented by  $\Phi(d)$ ; and the will to be disobedient by  $\Phi(\frac{1}{d})$ , just as in the animal world the will to live is represented by  $\Phi(c \cdot x)$  where  $c$  represents *Growth* and  $x$  *Time*.

We have called the institution of the social tyranny here referred to *democratic*, because it can only arise through a general consent, or the consent of a determined majority, to a mode of government based upon a wholly vital misconception of life. In name such a government will be free, but in spite of its superficial appearance of liberty, equality, and fraternity it will constitute the worst form of tyranny ever known, in its neglect of the law that mechanical compulsion can never be a legitimate compulsion in the ethical sphere. For the higher groupings of tribe to nation, nation to race, and race to unity, can only truly proceed through the local education of the unit towards a general consent to the law that the highest unity is unattainable without the universal local conquest of the index over the index of cosmical disobedience. If man's governing activity depends upon his personal movements under the indices  $d$  and  $\frac{1}{d}$  and the local establishment of the index  $\frac{1}{d}$  means a local retrogression towards the nearly absolute independence of the animal, then there can be no hope for unity in the world save through the religious or cosmical education of all its units. For it is religious education which has conceived of the idea of a cosmical unity. But let us not be too rigid in our application of the word *religious*. All methods are religious in a good sense to the degree that they recognise the principle of mutual co-operation *under the reasonable and logical laws of the cosmos* and exhibit the real ethical difference between the nature of man and the nature of the animal. We have shown that after the evolution of the new synthesis takes place by which any kingdom of life is begun, and multiplication has to some extent proceeded, the still higher law of the new common relationship of all the organisms in their content of life-indices comes into play, and is in all probability the moulding force tending to form eventually  $\Phi_n$  from  $\Phi_1$ . Now in the case of man, the new common relationship between all the units possessing the cosmic idea is *the force of Love*; and this as applied first in the family, then between clan and clan, tribe and tribe, nation and nation, and race and race is the only available principle that can *unify*. Its origin lies in the dissociation of the units from the absolute idea of animal independence; it is therefore a function *on the good side* of the new phenomenon seen in man, the clash in him between the indices to obedience and disobedience; and therefore it is itself a quality attributable to the will—that of the Son of God—which is endeavouring to unify by opposing and destroying the hostile index in man. But in man's order, while this new common relationship between man and man evokes the law of love, this law cannot of itself succeed in informing the highest aggregate of his order,  $\Phi_n$ , with the new index to life in the world above.\*

Compulsion  
in the  
Ethical  
Sphere.

The  
Aggregat-  
ing Power  
of Love.

\* We may note here that natural evolution never has the effect of abolishing ideas of being first appearing in the lowest orders. What it does is to translate those ideas into more transcendental relationships. Hence by natural evolution alone the *idea* of disobedience could never be made to disappear. But this is precisely the object of evolution natural and psychical as a whole. According to our stand-point the evolution out of man requires the appearance of a new organism in which the very conception of disobedience becomes impossible. A perception of disobedience without a conception of it is quite unimaginable, however.

It is in a constant struggle to build up this aggregate, but without success. For what has to be done is not to make a new relationship appear between two new indices, but to establish the mastery of one index over another index of two indices which are ethical, psychical, and in absolute contradiction. Hence Unity itself has to step down if the  $\Phi_n$  aggregate is here to be formed. That is, at the last stage of evolution in Time, the originating centre for the next higher order had to be evolved by Divine action taking place directly from above and not inter-causally from below.

In our system of notation, the Aggregate of the molecule order is represented by  $\Phi_n [b, y(a, z)]$ .

The Law of  
Common  
Relation-  
ship.

And according to our theory, it is through the action of some new law of common relationship between molecules which arises in the world of *Substance* that this final Aggregate becomes transferred into the animal world as a new Synthesis:—

$$\Phi_1 \left\{ c, x [b, y(a, z)] \right\}$$

in which world it becomes invested with 2 new indices  $c$  and  $x$ .

Similarly we hold that the Aggregate of the Animal Kingdom, the common ancestor of man and the monkey, has a formula for its activity of:—

$$\Phi_n \left\{ c, x [b, y(a, z)] \right\}$$

and that a law of common relationship between all animals evolved this form by a series of transformations lying between itself and  $\Phi_1$ . As  $\phi_n$  the unit stood ready for its information by the new perception of the relation between  $d$  (obedience to the cosmic will) and  $\frac{1}{n}$  (disobedience to that will).

The Origin  
and Pre-  
existence  
of Man.

But here the new indices are no longer concerned with structure and Time. They are psychical and ethical, and their appearance implies that such a sub-division of the central will had already been made that the unit of life was able to exist independently in the psychical sphere. Its life was no longer merely a perceptibility of the cosmic Life, but had its own essential perceptivity. Hence man as a form is merely a receptacle for fulfilment by the independent psychical although inactive personality of spiritual man.\* But we are not yet cognisant with the law governing the entry of any particular super-physical man into a body of a particular natural specialization. All that we can say at present is that Man, in his highest and proper activity, is wholly governed by the law of his being compelling him to proceed to an active choice between two cosmic policies.

There is here no juggling with words with a view of disguising faultiness of argument. But in order to illustrate the distinction between these two fundamentally different ideas,† we will cite

\* As we have shown, the soul of man must have pre-existed before Time. Therefore, before man, the work of the evolutionary process has been partly to prepare a vehicle for him, and partly to analyse for him the lower qualities of his own being.

† See the second para. of p. ‡ 139.

a quotation of Mr. Rolleston's from a lecture by Professor Miers on crystallization :—

(P. 22). "The other remarkable feature was the growth of crystals in over-saturated solutions. In solutions only slightly over-saturated, no spontaneous generation of crystals was possible. It was true that a solution only slightly over-saturated would often begin to crystallize, apparently spontaneously, when exposed to the air, but this was because there were minute crystal fragments of the dissolved substance floating about in the air which got into the solution with the dust and so inoculated the solution with crystal germs, just as the human body might be inoculated with disease by a disease germ. If these germs were kept out, the solution would not crystallize until it was strongly over-saturated, and then, at a certain strength, it would suddenly begin to crystallize spontaneously and with great rapidity." (*Times*, August 5th, 1907.)

Taking this description of crystallization as an analogy to the movements in the body of the Son of God, we call the crystal germ that floats in the air the originating cell, or the risen Jesus Christ. He is the originating synthesis; \* the Being of the Son of God not as yet metamorphosed into its final mode of activity is the saturated solution, and the solution after crystallization is the general synthesis of the Body of the Son of God. In this transformation all the powers latent in the principle of life have been called into play, and the ultimate activity of God in Time is therefore a discharge of function through a surrender of directive impulse to numberless local units, which, by the influence of the originating cell, have been made capable of exercising the highest activity of life possible to them, an activity which is properly harmonious with the central directing will.

Our investigation with the problem of the Incarnation, superficial as it has been, has enabled us to define the real meaning of this phenomenon as follows :—

- (a) It was an event of cosmical scope, and concerned with the ultimate stage of evolution.

\* Elsewhere we have called the originating synthesis the  $\phi_1$  of the higher order, here the order of man in the Fifth Relation.

- (b) It was a perfect analysis in the Fourth Relation of the Nature of the Son of God.
- (c) The life of Jesus Christ on earth was comparable to the Aggregate of complex form which in every order of life crowns it and immediately precedes the new Synthesis of the next higher order.
- (d) The Resurrection of our Lord Jesus Christ was the manifestation in the cosmos of the new Synthesis developed out of man's order of life.
- (e) The action of this new Synthesis upon Life itself—the Being of the Son of God—was so to transform it as to make it capable of absorbing the unit lives of man without any dissolution of their personality or independent being.

Heaven  
is won by  
Choice.

As to the terms upon which the absorption referred to in the last clause (e) takes place, we have only to consider what is the real index to the higher life of man—obedience to the Divine Law of the Central Benevolent Will—and the phenomenon of his order of life in the Fourth Relation—an activity based upon a choice between two cosmic policies—to be satisfied that Heaven, or the indis severable union of the soul to God by cosmical links, is won by man simply by choice. But the choice can only be made through the *activity* of obedience. It is not a mere wish any more than the wish of the animal unit to feed of itself procures it food. As we have said, man has the choice of two kinds of food, and the physical life has power to show him which kind of food is designed for him by God.\*

The choice, then, is made real through the activity of obedience, and when with regard to any particular soul or unit of life, God becomes convinced that the choice is a determined one, He exercises His will to attach by the power acquired through the originating synthesis of the Fifth Relation—the Risen Saviour—the lower unit of life, man, to the highest unit of life, the Body of the Son of God. And the act of attachment must take place while man is still in the body, for the proper activity of the Fourth Relation can only be exercised in the life of the physical universe.

Re-creating  
the physical  
universe.

\* Since there are only two kinds of food offered to man by life, the extreme width of significance in the symbolism of the Eucharist is immediately apparent. See also pp. 1137, 1197, 1199, 1203, 1218 and 1224.

We must now pass on to examine a little more closely our original basic idea of the connection of all evolution with the law of opposition between two cosmical forces, each being in an absolute or unchangeable state as regards an integration of the qualities of its own will.

To effect our purpose we will first put before our reader the Monistic Theory as explained in its broadest terms by Mr. Rolleston: He says on p. 17 of his 'Parallel Paths':—

"Keyserling begins by laying it down as a postulate of thinking that 'The Universe is a rounded, inwardly coherent whole.'

A postulate of thinking this is indeed, and more than that—it is a postulate of living. . . . Every one assumes, consciously or unconsciously, that there is such a [unifying and all-pervading] Power. . . . It is perhaps possible not merely to assume but to prove it. For let us try to imagine what would be the case if it were not true. If the Principle, the ultimate Reality of the universe, be not one, it must be at least dual. There must be not less than two principles. Now there are only three ways in which these two principles—and what we say will hold good for any greater number—can be related to each other. They must either (1) be identical, or (2) they must be complementary, each possessing something which the other is lacking in, or [It is here all monistic philosophers make their fundamental mistake, and Mr. Rolleston falls into the same error], (3) they must negate each other and be mutually contradictory and exclusive. But two absolutely identical principles, if we can conceive such a thing, are indistinguishable from one. Two or more complementary principles, again, make up, when taken together, but a single whole, as in the Christian Trinity. Therefore if the universe be really dual, its two principles must negate and contradict each other. Now these two hostile principles must either be equal in force, or one must be more powerful than the other. In the latter event, seeing that they divide between them the sum total of existence and thus stand in naked and essential antagonism, with no place for evasion and no auxiliary or modifying forces to call in, it follows of necessity that if one surpassed the other by even the smallest conceivable excess, it must, in eternity, master it

The  
Monistic  
Theory.



and reduce it to impotence.\* So by this road we come back to unity again. If, however, we suppose our two forces to be co-equal and co-eternal, we have to ask ourselves what we mean by supposing them to be antagonistic. Antagonism can only arise when there is action. But two equal forces acting in direct contradiction to each other must mutually cancel each other, and the result is zero. On such an hypothesis the universe could never have come into being. It may also be pointed out that the hypothesis itself seems to be irrational. For action means the production of a change of some kind, change in the nature or situation of objects. But if one of our forces is producing changes of a certain kind, and the other producing changes of another kind, then they are not contradictory but complementary. The only real antagonism between two ultimate principles must consist in one of them being identified with action, change, life, the other with immobility and death. But a principle of immobility and death, if there could be such a thing, could not also be a principle of action, not even of destructive action, for to act at all would be a contradiction of its own nature. It would begin and end in total inaction, and the field would be clear for the other Power, just as if nothing else existed. It follows that, in the living and moving universe around us, there cannot be any such thing as an active principle of destruction and death."

Now in the opinion of the author, the whole of this argument is vitiated by the fact that ultra-physical forces cannot be analysed in the terms of one physical index—that which we call *Force*. In the highest realms of being the problem is not one of the mere statical or dynamical conflict or composition of two opposing forces, of which one is merely the inversion of the other. For in such a realm the governing law is that if there are two opposed cosmic principles, they do not negative but *condition* each other. The cosmic conflict has to be viewed in the light of a series of Relations, which proceed in an ascending scale. At each new stage 2 new ideas of the conflict are introduced, one being an index to the action of one Principle and the other an index to the action of the other, and these indices are not merely an inversion one of the other, but are

Why the  
Theory is  
unsound

Opposed  
Cosmic  
Principles  
condition  
each  
other

\* In Eternity, yes; and therefore Time is necessarily the manifestation of the opposition between the two forces. We are not yet in Eternity.

essentially distinct in idea, until the highest synthesis of relationship is reached, when the compelling power of the more effective cosmic principle succeeds in reducing the conflict to a direct antagonism upon one index only. Nevertheless, even at this ultimate stage, the whole antagonism still contains minor relationships in which the activity of either Principle is attested by the wholly dissimilar conceptions or indices of its own Nature.

To the author it is wholly inconceivable that Action can exist without Re-action, and it is equally inconceivable to him that any action could take place at all unless there is a substance of cosmical nature which is composed of qualities belonging to both cosmical principles. This substance, as we have said, is *Man*. Were his nature wholly identified with either cosmic principle there would exist no reason at all for cosmic *evolution* (which infers Time, growth, development, and decay), and there would be no Time Cosmos. For if either principle were wholly unopposed it would establish its influence not only everywhere but also instantaneously.

It is, in a measure, unfortunate that we are so placed beneath the conflict of the two principles that we cannot employ any natural figures for purposes of illustration which do not, to some extent, contain indices to the presence of both of them. All that we can do therefore is to contrast the activity of one order of life with that of another and lower order, in order to obtain in some degree a relative measure in the higher organism of the greater inflow of Life due to the action of the Life-Principle. If the reader will bear this difficulty in mind, we may compare the conditioning of the Life-Principle by the opposed principle to the sudden discovery by a man walking across a plain of a dense forest in front of him. The only path to his home lies through the forest, so that he has no alternative but to pursue it.

Then, in this illustration, the man is the Life-Principle; the path is Evolution; and the obstacles and entanglements of the forest are the conditioning of the Life-Principle by the power of the hostile cosmic policy. The problem being, in reality, psychical and not mechanical, the forest may be said to have the Will to oppose a path through it, while the Life-Principle

Action  
without  
Re-action

Source of  
the Forest

has an equally determined but more effective Will to push its way out into the open.

Recapitulation of Indices

To bring out our general theory more forcibly we will now recapitulate our statement of the indices to the two cosmic policies by summarizing them in two separate groups for the Six Relations between the two principles. It is, of course, a condition of our statement that in the earliest stages of the complication of the two principles the co-related indices shall not be merely an inversion in idea of one another. Moreover, since the final relationship is a psychical or ultra-mechanical one, we shall be correct in interpreting even the earliest indices in psychical or spiritual terms, using the natural indices as symbols for an essential opposition between the spiritual qualities of the two principles which cannot be fully understood until we arrive at the final and most extended relationship.

The Nature of the Life-Principle as derived from a collocation of its indices in the Six Relations :—

The Nature of the Life Principle

- \* Index in the First Relation ... Force = Spiritual energy.
- Index in the Second Relation... Aggregation, or the Will to unify.
- Index in the Third Relation ... Growth, or the Will to extend the local powers of life.
- Index in the Fourth Relation... Obedience to the cosmic central benevolent will.  
Here the index has become psychical.
- Index in the Fifth Relation ... The Will to make the local unit one with itself in functional activity.
- Index in the Sixth Relation ... The Will to perfect its own synthesis of life.

The Nature of the Will Principle

We will now summarize the indices to the opposing cosmical force in psychical terms :—

- Index in the First Relation ... Space or separation.
- Index in the Second Relation... Inertia, or the Will to be insensible to the call to live.

**Index in the Third Relation ...** Time, or delay, the Will to hamper and retard the local growth.

**Index in the Fourth Relation...** Disobedience to the cosmic central benevolent will. The index has not only become psychical, but has to be stated in terms of direct opposition to the Life-index. The compelling power of the Life-Principle in thus narrowing the red issue is thus inferentially established.

**Index in the Fifth Relation ...** The local imperfection of parts of the new synthesis of Life in the Body of the Son of God. Referred to the action of the opposed cosmic principle this means its will to attack the whole life principle through its parts.

**Index in the Sixth Relation ...** There is no local index, and the general index is given by its power to affect the whole of Life in the Son of God by means of the continuous exercise of its former indices, by the subjection of even perfected life to the law of Time; and by the compulsion on this life to utilize its activity through the laws already determining action in the lower worlds.

Order of  
Succession  
of Indices.

Now it will be observed that our whole theory to some degree depends upon the order in which we have placed the successive indices to the policies which we may now call Good and Evil. But it will also be remembered that the statement of the Indices and Phenomenon of the First Relation is wholly harmonious with the results of the most recent investigations into the nature of the atom. Beyond the atom we cannot go, and once the relation here is fixed the probability of error in our statement of the succession of indices in the other relations is very small indeed. For we have only to consider, first, the *Phenomenon* of each order, which is not a matter of scientific dispute up to the manifestation of man, and then to resolve this Phenomenon into a relationship between two indices which are not indices of any lower orders of life.

Upon viewing our philosophy as a whole it will be recognised that it has the outstanding merits of (i) Necessitating belief in the whole movement of Creation towards a determinable unity of purpose, in which limit there will be a full replenishment by life of all units, and (ii) of explaining how the whole policy of evil in the cosmos is by way of being thwarted and overcome.

The  
Necdy of  
an Animal  
World  
Explained.

But in very many other directions it seems to give light and hope. Let us take for illustration the theme of the apparent law of cruelty, ferocity, and callousness which governs the animal world. The Monistic philosopher will say that these evil qualities are more apparent than real, since they may all be regarded as by-products of the independence of the unit-organism, and its struggle to preserve its own life. Precisely: these evil qualities are attributable to the action of the absolute law of independence. But in the next higher world, that of man, it is exactly this law which is being fought against in the necessity imposed on man, in his standing under the Fifth Relation, to conceive of life as a whole; and to model his own activities in the interest of that whole. And it is from this new point of view that activities or actions which are legitimately undertaken by the animal in defence of his own being, and which, because of that law, are neutral psychically, are now seen to conflict with the higher law, that no organism in life is really self-dependent. We do not

say that the working of the law of independence is necessarily absolute throughout the whole animal kingdom. Instances may be cited of mutual co-operation and protection. But the fact nevertheless remains that the law is not *consciously* perceived by the unit, and the initial stages of co-operation in the animal world constitute, therefore, another instance of the working of the law of the common relationship of all life-indices, which does not come into play until after the evolution of the new order, but then, we believe, becomes of transcendent import in determining the evolution of the final aggregate of the order  $\phi_n \left( \frac{a, b, c}{z, y, x} \right)$ . As we pointed out before, it is to this law that we must attribute the change effected from the world of the atom to the world of substance in the common relationship already existing everywhere between the forces of the ions.

The Law  
Independ-  
ence not  
absolute.

Perhaps we can best study the power of a pre-existing common relationship to determine all the forms in each order of life by studying the mode of the working of this law in the *social* life of man. The author is wholly convinced that all social evolution is thus controlled and governed. To understand this truth let us consider what is the real Phenomenon of man's order of life. This Phenomenon, of course, is man, but in psychical terminology it is the appearance within life of the idea of *psychical* unity; that is, of man's conception of the common relationship of all forms of life. Now in the order below man—that of the animal world—the Phenomenon is the Independence of the unit. Hence what we say is that the formation of all social structures in the world of man is dependent upon the difference of total evolutionary force between the Phenomenon of the idea of psychical unity and the Phenomenon of the idea of unit independence. As this difference in power asserts itself more completely social structures of greater aggregation and of less stability come to be built up, just as in the animal world the structure of the *Amœba* is less complex and more stable than the body of man himself. In both orders of life the process first proceeds through the multiplication of the unit, the first local aggregate or  $\phi_1$ , of the order. For consider this multiplication of the unit in man's order of life. Multiplication must begin

The  
Social Lit  
of Man.

Psychica  
Unity.

originally through a pair of units, one male and the other female. This, then, is the first structure, and here the idea of psychical unity is restricted to a perception of the relationship of one unit to the other.

smaller and  
larger  
aggregates

But directly out of this primal pair offspring are born the inter-relationship becomes further modified through the determination of the activity of each unit of the family group to a regulation of the combined interests of more than 2 units. Hence by the principle of the common relationship of the units family law is evolved out of the law of sexual association. The activity of each unit is now becoming diverted into far less independent channels. Again, after the appearance of the family, the next aggregation is the inter-relationship between different families. The new structure is thus a grouping together of higher units of families, and we call the aggregate of all these family-units the tribe. This process is again repeated in the aggregation of tribes into nations, and of nations into races. Now what we have to observe in the successive development of these higher social structures is that under each of them a new set of social conditions comes to be imposed upon the primal unit *man*. The result as regards the unit man is therefore a continual restriction of his animal independence accompanied by his continual approach to a more absolute contact with psychical unity. It must therefore follow as a matter of course that the law of the common relationship of the indices of *obedience to the cosmical benevolent will* ( $d_1, d_2, d_3$  &c. ... ) in the units is what is really at the bottom of this aggregation of higher social structure. For the real differentiation between man and the animal is in the possession by man of cosmical indices  $d$  and  $\frac{1}{d}$  which are absent in the animal, whose highest co-related indices are the  $c$  and  $x$  of Growth and Time, which, in their statical relation, give rise to the Phenomenon of independent existence. And as we have shown, it is the contrasted relation between the indices  $d$  and  $\frac{1}{d}$  in the nature of each man which gives man self-consciousness, and the power of cosmic perception. Taking the chain of cause and effect observed in the social life of man as a reflection of all evolutionary process in any *one* order of life,

we may therefore decide that, as regards the formation of structures of growing complexity, the governing law is simply the difference between the inherent powers of the Phenomenon of the order itself and of the order below it. We may also go further than this and surmise that the ultimate units of any order of life themselves change in complexity of structure according to the position of the aggregate structure in which they appear. That is to say, if we call a man of the lowest range of will in the psychical or ethical sphere  $\phi_1$ , men of the  $\phi_1$  type can only have appeared when social evolution had not advanced beyond the stage of un-co-ordinated sexual pairs. Men of the  $\phi_2$  type appeared with the family; men of the  $\phi_3$  type with the tribe; men of the  $\phi_4$  type with the nation; men of the  $\phi_5$  type with the race. In every case the local function  $\phi$  itself increases in complexity through a growth in the range of psychical will-power in the indices  $d$  and  $l$ .

The  
influence of  
the next  
higher  
phenomenal  
idea.

Now, in the case of man with his pre-existence before incarnation, this law, if true, simply means that the progress of social evolution on the whole arranges for the first appearance in the physical universe of units of life—men and women—whose original power to interpret life in its eternal mode had no great range in their own order. But as regards animal, molecular, and non-psychically perceptive life generally, it means that new units (cells and molecules) were actually evolved of more complex structure at each stage, until the process was arrested with an aggregate of a complex structure of units each of which was also of a high order of development as compared with the originating  $\phi_1$  unit of the whole order.

There is this distinction, however, between man's order and lower orders. In his order evolution may be described as a continual conflict between the law of animal independence and the law of psychical unity. It is an actual conflict, because the indices in the formula for the unit man are of the same conception, but one is a plus and the other a minus quantity. Fundamental antagonism in the whole interpretation of life is thus continually observable in the same unit. But in orders below man the indices are not so much opposed as belonging to

The  
Warfare  
in Man's  
Order.



**The Insensibility of the Evil Indices.** different categories of thought. We should say in describing them generally that the indices to the hostile power are marked by *insensibility*, while those to the cosmic benevolent will are marked by energy and the active perceptive qualities of life. But in all orders of life and degrees of life in any order it is the latter set of indices that excite an impulse in every organism in any standing in any order to pass to a higher degree of relationship with life.

**Repetition of Indices on Higher Planes.** Now, as we have seen in considering social development, the index to life in the First Relation is already apparently present in energising the unit life. The index to Life in the Second Relation is also present in establishing a new form of aggregation into families, tribes, &c. The index to Life in the Third Relation is present in the growth of every aggregate into higher qualities and knowledge. And the index to Life in the Fourth Relation is present in governing the whole movement of all social structures and leading it, by obedience to the highest law, from the negation of psychical qualities in animal independence to a closer and closer approach to psychical unity. Hence in Society, which is simply a term for the  $\Sigma \phi (a, b, c, d, \frac{1}{d})$  of man's order, the effect of every index to life belonging to lower orders is clearly observable, while the new life-index  $d$  is governing and directing the whole movement.

**Aggregation not the only Factor.** Thus while Aggregation of structure is a most important principle even in social development we cannot discover the reason for the appearance of higher unities in Society wholly in Aggregation by multiplication, for the indices both of *force* and of *growth*\* have their allotted place in the movement. It is for a similar reason that large structural aggregations in the animal world, such as the huge reptiles of pre-historic times and the elephant of the present day, cannot be considered the most highly developed types of this kingdom. The highest aggregation in any kingdom must necessarily be that which most fully expresses the Phenomenon, or inter-relation between the two new indices, of any order. Now in the animal kingdom the proto-type of

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\* And these indices of course affect *all* the subordinate or subsidiary qualities of the psychical will.

man, man being regarded as an animal, had clearly the highest form of Independence. His immediate defensive powers were small, but he had more fully than any other creature the power of evasion in his tree-life, and in the formation of his hands lay all the potentialities of manipulation. His food, moreover, being vegetable and found in trees was secured against a host of other competitors compelled either to find theirs in the soil or to prey upon one another. Hence, from the point of view of *independence*, there were three great reasons why the highest development of the animal world, the  $n^{\text{th}}$  function or  $\phi_n$  should have proceeded through the genus *Quadrumanus*. \*

By this illustration, then, our argument is upheld that a merely great aggregation of units in any order does not at all imply the highest degree of approach to the ultimate  $\phi_n$  of the order. Apply this to the life of man and it will be seen at once that a world-unity is most improbably the Aggregation at which Psychical Law is aiming in the Fourth Relation. What, then, is this highest unity? We may answer at once that the very conditions of the problem preclude the possibility of any such real unity being formed at all. For the only way in which the unit of life  $\phi_n$  can move towards the highest expression of the relationship between these two governing indices  $d$  and  $\frac{1}{n}$  is through a suppression of one of them. In man's realm alone are these indices essentially contradictory, and his evolution is not therefore in any way an effort to express a high relationship between  $d$  and  $\frac{1}{n}$  and in order to become informed with another relationship  $e$  and  $\frac{1}{c}$ . His indices being in psychical contradiction cannot both maintain their sway, and the problem is therefore narrowed in his case to the issue, Which of these two indices will ultimately prevail? We are, in fact, here in presence of the dawn of unity both cosmically and in the unit, and therefore the whole problem of evolution

**There can  
be no  
Unity in  
this  
World.**

\* See Pro. p. † 250. Actually the play of the Will in any order of life is extended through a gradual apprehension of those qualities or will-constituents which, when properly combined and coordinated, form a perfect subjective analysis of the Phenomenal Idea of the next higher order.

In man, every failure to display the higher virtues of cosmic perceptivity amounts to an offence against Psychical Unity. But in the animal there is no such offence, because the perception of Unity is non-existent. Hence it is correct to say that the highest organism of any kingdom of life in reality only exhibits the fullest extension of the indices proper to that kingdom.

has here become one of di-sociation instead of a further apprehension of two sets of controlling indices.

Unity is  
attained  
to in the  
Sixth  
Relation

Real unity by aggregation is therefore ex hypothesi unattainable in the world of man. The philosophical hope that there may be some future time of universal peace upon this earth is accordingly doomed to disappointment. But if there cannot be unity through mere aggregation, unity through selective association is to some degree attainable. But even this is attainable only to a small degree, for if, as we have shown, unity is cosmically attained to only under the Sixth Relation the plan of psychical evolution itself forbids that there should be effective unity in any lower order of life. Unity in the world of man can only be accomplished through a simultaneous suppression of all indices <sup>1</sup> in the formulæ for unit being, and it is precisely to effect this suppression that the agencies of the physical life have been designed. Therefore it is only by their slow, hesitating, non-simultaneous activities that the end in view is attainable, and this is the same thing as saying that the work of psychical evolution must continue to be one of degree, of hesitancy, and of non-simultaneity.

Man  
modifies  
his own  
Nature  
through  
Obedience.

A modification of our statement should now be made that the  $\phi$  man appears in the aggregation of sexual pairs, the  $\phi$  man in the family, the  $\phi$  man in the tribe, &c., &c., lest the reader should read this statement as the expression of an absolute law. In the earliest ages of our race there was doubtless some degree of approach to such a sequence of development, but the agreement must have failed very rapidly with the dawn of civilized life. For we have shown that aggregation is only a minor factor in development in the higher orders. Man has the commanding power of *being able to modify his own psychical structure*, inasmuch as he has the will to do so, and *must* do so. Therefore as soon as psychical perceptivity has to some extent been enlarged through social aggregation the rest of evolution in the Fourth Relation is very largely dependent upon the particular kind of nourishment chosen by the unit. This analogy is quite legitimate because it is derived by an addition of the idea of psychically perceptive conscience to the main activity to which the non-psychical animal is prompted by the law of his being.

<sup>1</sup> Animalism as regarded by man conveys a true mental picture of his real spiritual standing. For he is placed between crude

animalism on the one side and psychical unity on the other, and the latter eternal harbour of refuge can only be gained along the path of obedience to the Cosmic Benevolent Will. To the degree in which he is disobedient all the light of Heaven that comes to him is necessarily being diverted through the focus of Animal Independence. None of the rays that then pass through the object glass are lost, *but they are wholly inverted* if his standing is wholly that of the animal in independence, and then his will inevitably prompts him to actions which are directly opposed to good through the false picture he has made for himself of life. This principle of the inversion of the interpretation of right and wrong is important to remember, for it is scientifically correct to say that the dominance of the being by the highest evil psychical index must have the effect of necessitating an unlawful use by the organism of all lower Phenomena. Thus a wholly evil man would not only become selfishly independent, but would also misuse in his independence all lower activities.

To the extent, then, that any unit is disobedient he must see Life wrongly in the inverted image conveyed to him by the passage of light through the focus of animal independence. Apply this to Social Opinion and it will at once become evident that, since this is merely the opinion of aggregates having no definable relation to psychical unity, it is only, with regard to the most elementary moral problems that reliance can be placed upon it. The extension of this truth is so great that in the majority of cases any unit moving towards obedience will sooner or later find itself in conflict with arbitrary and immovable prejudice.

As one example of the evil effects resulting from the passage of the light of psychical unity through many untrue cut facets we may cite the subordination of all women in India. Here it is the assertion of the animal independence of the physically stronger male sex which produces such a deplorable state of tyranny. As another example, let us take the case of things held to be unlawful in the code of polite society. Here the principle—an *it is undoubtedly a sound principle*—is that on the surface the unit must have pleasing manners. These social amenities are unquestionably attributable to the law of self-suppression in the interest of the pleasure of the whole aggregate, and self-suppression is simply a form of the control of one's

The  
Inversion  
of Will  
Power  
outwards

Social  
Opinion  
of small  
Value.

The  
Animal  
Independ-  
ence of the  
Male.

A  
Specious  
convention.

animal independence. But while the idea is sound, how is it actually worked in practice? All social intercourse may be resolved into dependence upon the two senses of sight and sound, and as regards sight the law is rigid that the face of each unit shall be as far as possible a mask to the expression of any except pleasant emotions. But as regards sound there is a strange relaxation of the law, in the convention that any person may say what he pleases of any other person, provided what he says is not ostensibly said to that other person. Thus while general, though not definite, inferences as regards facial expression are held to be lawful—for upon the appearance of any unpleasing facial expression the inference is at once drawn that the unit is under the sway of an unpleasant emotion— inference through the sound of the speech of any other unit is held to be anathema, even although speech is obviously a far more definite expression of the thought than facial emotion. Here then we have an obvious paradox. It is quite certain that the fallacy of reasoning here observable may be found to lie in a failure to perceive that man, from the law of his being, is an organism specially designed to draw inferences in all directions. Without this mechanical impulse to sift all external circumstances he would not be what he is, a creature possessing the power of cosmic perception under a will that *obliges* him to make use of that perceptive power.\* In every order of life the effective will is really an impulse to act, and an obligation to act, under the essential idea disclosed by the Phenomenon of the order. Thus the animal world is compelled to act, that is, to live, under the essential idea of Independence, Independence being the essential quality of the Phenomenon, *the independent unit*. So in man's order, the unit man is compelled to live under the

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\* In other words all inferences are drawn unconsciously. In the case of man external impacts are conveyed to him largely through the medium of speech. In the case of animals the sense of smell replaces the sense of hearing to a considerable degree. The absurdity, then, of maintaining that man can avoid exercising his faculties of inference may be seen at once if we reflect that it would be as rational to argue that a dog can or should refuse to be informed by the experience of any particular smell. If the smell is pronounced enough or definite enough, he must determine it. The whole problem then hinges upon the precision with which comments are made.

essential idea of cosmic perception, cosmic perception being the essential quality of the Phenomenon of the order of man, which Phenomenon is the unit of life possessing the cosmic idea. But a compulsion to act under the idea of cosmic perception is a compulsion to sift all external impacts, in the endeavour to ascertain which of them belong to the policy of unity and which to the policy of separation in independence. Hence to say that social man should avoid drawing inferences as to any kind of fact intruding on his consciousness is to say in effect that in society the unit should endeavour to lower itself to the cosmic level of the mollusc. We are here, of course, speaking only of facts which are made to intrude upon the consciousness. We, therefore, deduce the conclusion that the real crime against society is carelessly or designedly to force by facial expression, gesture, or speech any perception which may be displeasing to any unit of the company present. Every action in society, in fact, has to be governed by the law that any assertion of animal independence should be carefully avoided. Conversation must therefore be especially subject to this rule, since speech, more easily than any other form of human activity, can be abused under the individual initiative of the malevolent. Opinion, we are often told, is free, and freedom of opinion the first sign of civilised life. In this dogma, however, there are many arbitrary assumptions. It is absolutely untrue, for instance, if by opinion we are really to understand the *expression of opinion*. The civil law of all cultured nations is wholly opposed to such a view. A man may think what he likes, but he will find it very dangerous in many ways to say what he likes.

Cosmic  
Perceptivity  
impels to  
Inference.

The  
Assertion  
of  
Animal In-  
dependence

Conversation is therefore restricted both under civil and social laws. Socially there are only two restrictions upon freedom of speech, or rather there are only two restrictions which can be seen to be at once necessary and based upon sound principles, if the amenities of society are to continue. The first is that the conversation in which an expression of opinion is made should be a *bona fide* conversation ; the second that the conversation of a group of two or more units amounts to the

Liberty  
of Speech  
restricted  
by  
good Taste.

opinion of an aggregate which has no right to force its sentiment upon the perception of any other aggregates or units present. Were all remarks permissible provided they purport to be addressed to some other person who may or may not be willing to entertain them, and were the voice not always to be modulated under the dictates of good taste, social gatherings would rapidly degenerate into brawls in which the most emphatically self-opinionated would at once command for themselves the largest share of attention. To strain the social convention as to a conditional freedom of speech in order to attack an enemy in society is therefore not only a sign of bad taste: it is direct evidence of intellectual incapacity and a failure to understand that private opinion has no kind of right to assert itself beyond its own circle of audience under any circumstances whatever.

The  
Design of  
Social  
Inter-  
course

It is not so much the wish to offend the susceptibilities of other people that constitutes the solecism of politeness to which we have here alluded, as the inability to see that it is an offence against society of the first magnitude to bring back the thoughts of other people to themselves. For the whole design of Social intercourse is to effect the suppression of the idea of self through a reciprocal interchange of ideas on topics extending beyond the immediate sphere of interest of the unit. Man being by nature a perceptive animal, it is mere folly and childishness to suppose that by suppressing names we necessarily suppress the identity of those of whom we are talking. And to compel the identification by the general public of topics or people about which we are expressing our own private opinion is necessarily in every case a crude assertion of our individual animal independence. Good breeding is largely a matter of self-suppression, and a perception of the truth that social laws, least of all laws, can be so rigidly defined and applied that their control by what we call good taste and judgment can ever be dispensed with. Freedom of speech in society must therefore always be subject to the control of good taste, and it is the law of good taste which is broken when the unit attempts to aim its opinion at any part of a general public. Since the same law of the suppression of individual conspicuousness holds good throughout all relations in society, we may perhaps define

a gentleman as one who sinks activity for self in the endeavour to promote the pleasure or real benefit in their correspondence with life of all people whom he meets.

From our general argument as to the laws governing polite society we may further deduce the corollary that conversation of a kind which is legitimate between a pair of units, is no longer necessarily legitimate within the family; that the freedom of speech in the family should be further restricted in the meeting place of the social group; and that the topics of the social group are not generally suitable for discussion in a public assembly. For if in any aggregate the themes of a lower aggregate are introduced, the principle of the independence of the lower aggregate at once obtrudes to create division. But there may of course, be local sub-division within an aggregate, and in that case, on sub-division taking place, the law of general society then comes into play, that there should be no obtrusion of opinion or self-assertion on the part of any unit.

In the application of this principle to correspondence, or the promulgation of opinion in print or writing, a difference occurs owing to the fact that the initiative of the unit is no longer unfettered. Every opinion of a unit is now subject to a deliberate scrutiny before publication is even possible. In general, therefore, whatever matter is accepted by any society for publication may be regarded as having established its right to publication as an opinion of real public interest. Intellectual aggregates by means of their organization thus succeed in reducing the animal independence of the unit to the degree in which they are themselves real exponents of the principle of cosmic unity.

The two instances here considered of the crystallization of prejudice through the opinion of aggregates having no definable psychical relation with ultimate unity are merely symptomatic of the countless and continually varying social resistances which have to be faced and experienced by all whose aim is identification with the Cosmic Benevolent Will. As such an identification can only be secured through action, inasmuch as the will is psychically inert until it has manifested active choice, every unit of man's order of life must establish the fact of its

**Social  
Resistance**



Dissocia-  
tion.

choice of the higher policy of life through a series of conflicts with the opinion of other social units and aggregates. To be a man in the highest sense is therefore to refuse to be enslaved by any kind of opinion which the unit psychical perceptivity condemns as being incongruous with its own apprehension of the Cosmic Benevolent Will. Hence progress in the spiritual life is at all times very largely a matter of the dissociation of the unit from groups in which it has been temporarily included.

The  
Mechanical  
interpreta-  
tion of  
conventions.

As the mechanical interpretation of the liberty of private conversation furnishes a very good example of the ineptitude of undiscernedly applying a convention, let us go back to it and examine it a little more closely. An argument is often put forward that it is impossible to draw any line between conversation which is, and which is not, private, and hence that all observations must be regarded as being private whenever and however they are made. Yet it is quite obvious that in the whole conduct of polite society people are continually drawing just such a line. In fact, did they not observe this rule, there would be in the manners of the socially educated nothing to distinguish them from primeval man, whose progenitor was the ape. In the social life of the ape all forms are relaxed; a bark expresses anger; a shrill cry mental disturbance; there is no interdict on expletives; and emotion of all kinds is communicated as accurately as can be conveyed by the organs of sound and gesture. But social man has discovered that the free expression neither of emotion nor of speech makes for harmony. Accordingly he has ruled out of his methods of exchanging ideas, not only the gestures corresponding to the elementary passions, but also the forcible vocal expressions that accompany them; and has decreed that the animal habit of vociferation is repugnant to the spirit of an intercourse which prides itself on its psychical elevation above the animal level. Here, then, we see a line very clearly drawn between what is legitimate or private, and what is illegitimate, in conversation. There are certain forms of expression which are offensive in themselves, and their offensive character is obvious whatever the setting may be, or however they are delivered. Yet, according to those who hold that the privacy of conversation is unrestricted and inviolable, the

expletives and vociferation of the ape must be allowable, even if for the ape we substitute animal man and animal woman.

Stated as an extreme case the whole theory *re* the inviolate rights of private conversation can thus be seen to be an absurdity. If, then, extreme cases which militate against its universal truth are admitted, the whole problem becomes one of degree, that is, of the degree to which good breeding must restrict the liberty of conversation under considerations of good-taste. Here, in fact, we have the whole problem within a very small compass. All social intercourse of whatever kind is governed by the law of good taste, and this law applies as much to conversation as to dress and gesture. It is in bad taste to assert opinions in such a way that the surrounding public cannot, without discomfort, avoid drawing inferences. Man being a perceptive animal often cannot avoid drawing inferences; hence if we wish our conversation to remain private the obligation is not all on one side; our own opinion must not be asserted in such a way that it necessarily trenches upon the perceptibility of others. By the forcible character of our remarks and by timing such remarks to correspond with the entry or exit of particular persons, by audible asides, by significant gesture, and by selection of topics affecting personal character, characteristics, or interests, it is easily possible to direct the shaft of our opinion against individuals, while we make both those individuals in particular and the social gathering in general aware of views which, as individual views, are necessarily of no public interest or importance. No man of honour allows himself these methods. We have no right to attempt to enlist the prejudices of others in promoting our own personal animosities. Vilification is no honourable weapon in our attack upon an enemy; and is still less honourable when it is designed to attract the attention of the public. Such courses are less objectionable when employed by women, because emotionally they are weak, and they are not educated to the finer sense of honour of men. They may therefore be accorded the privilege of weakness, namely to attack where there can be no opportunity for defence.

Good Taste  
and bad.

But a gentleman is rigidly bound by the conviction that self-assertiveness is a social crime, that opinions regarding indivi-

Criticism  
of others  
an analysis  
of self.

duals are matters between individuals ; and that good-taste in conversation has to be regulated so as to confine it to discussions of general interest to the circle in which he is momentarily included. If he discovers others who are not of sufficient discernment to comply with these social laws, without taking any immediate notice of them,\* he is yet at perfect liberty to draw the broad inference, on a basis of repeated instances, that people of this kind are not well-bred in the true sense of the word, and to modify the judgment, and consequently the deference, he accords them as social units. What is so often forgotten by those who attempt to employ social intercourse as a vehicle for following up private enmities is the fact that in every opinion we express of others we exhibit a far more accurate analysis of our own nature than we do of theirs. If ourselves and of our tolerance and charity a personal criticism is an absolute analysis. But of others it is no more than an opinion and as a mere opinion it will be rightly disregarded by those who have not asked for it ; and who are able to analyse it as being either an attempt to injure a private enemy, or as a wish to glorify self. For it is clear that every depreciation of another amounts in reality to a declaration, 'What that man lacks admire in me. I criticise him because it is evident that what he is not I am' Oblique self-adulation of this type is clearly worse than direct self-adulation, for the latter sustains itself without destructive criticism. Its weak point may be seen to lie in forgetfulness of the fact that the psychical life of man is many sided, and that all those sides should be put to the proof in our own case before we attack any one of them in others. It is always legitimate for us to express disapproval or detestation of specific instances of indefensible personal action. But when we attack character generally or particular sides of character, we tread on very dangerous ground, a ground commonly avoided by all honest men who have realized how extremely precarious and difficult it is for any one to maintain a perfect moral standing in life. The rule is always good that we cannot force others into the mire without treading very near the mire ourselves.

To sum up on this particular question, which we have studied at length because the manner of the interpretation of this convention affords a very accurate index to the social standing

\* In fact nothing can be done, except to register the analysis of personal character which has thus been made public.

The  
Reciprocity  
of  
Obligations

and mental refinement of the unit. All social obligations are reciprocal. If there is no mechanical limit to the liberty of private conversation, there is a very effective limit which is not mechanical imposed by the dictates of good-taste. And it is for this very reason, that the limit is not mechanical but a matter of private judgment, that the standard of the limits we allow ourselves becomes an almost absolute test of our own refinement and good feeling. No sensible man takes exception to comments which are not designedly intended to attract notice. But in determining his own mode of address in society a gentleman is necessarily extremely careful to guard against any communication of his opinion to quarters outside his own audience which are in any way personally interested in the subject of discussion. Any studied neglect of this very obvious rule of social intercourse is a certain indication of a defect in qualities which are socially both desirable and necessary. In short, it is impossible to hold any other view than that the convention as to the liberty of speech in public has been designed to smooth over jars in social intercourse which must often occur unintentionally and accidentally. It was never devised as a shelter from behind which meanness, dislike, and vulgarity should discharge with impunity venom at the objects of their malice. Even in an age which in little things is beyond parallel censorious it is still possible for a gentleman to stand clear from the littleness of vilification. If so, the whole case for the other side breaks down, since by the exercise of a little restraint and circumspection it is possible for all of us to observe that consideration for other units and the whole gathering which is of the very essence of good taste.

Other social evils of great magnitude, the origin of which is attributable to the same assertion of animal independence, are belief in hearsay and action upon hearsay. No spectacle, for instance, is more instructive or, to a believer in the future of the race, more disheartening, than to observe a woman of society, equipped with the logic and intelligence of a child, misapplying the social code so as to thrust forward her opinion in the hearing of people whose actions, a distorted version of which she has merely heard by rumour, she loudly and virulently

Other  
Signs of  
Animal In-  
dependence.

**The  
Assertion of  
Self.**

condemns. If crudeness and vulgarity are repellent in men they are a thousand times more odious in the sex the genius and charm of which lies mainly in its modesty and womanly reserve. This kind of condemnation of the rumoured conduct of others can be easily seen to be prompted by a desire to demonstrate by contrast the loftiness of one's own sense of honour or morality. Warmed by the glow of self-righteousness it is at all times seductive to relax into expressions of our disapproval of infringements of social or moral law. But the question is, Is the occasion justified, or are we greedily seizing the occasion in order to advertise our own better taste or our own freedom from similar delinquencies? Regarded under this analysis a very great extent of all the topics of society can be construed as being determined by the impulse to assert self at the expense of other social units. From this origin, which is most frequently found at quite a low level of intelligence and general information, there springs the muddy and turbid flow of personalities, the consumption of which is so largely responsible for the unhealthy state and intellectual feebleness of ordinary society. In fact it is so obvious that discussions of the circumstances of particular social units are of all topics the most restricted in range that the following law is at once deducible: A habit of the discussion of personalities is a sure sign both of intellectual poverty and of the enslavement of the critic by the spirit of animal independence, the spirit that is at all times opposed to the spirit moving conscious life in the direction of psychical unity.

**The  
Hypocrisy  
of  
Society.**

Enough has now been said to indicate that Society, in spite of the claim it advances for itself of broad-mindedness and tolerance, is highly hypocritical in the application it makes of its own codes. Theoretically they are designed to find room only for what is pleasant or mentally stimulating in civilised intercourse. Practically, however, they are at all times misapplied by the socially self-righteous, the jealous, the base, and in general by those who are swayed by the activity of animal independence in order to procure prejudice either against personal enemies or against representatives of differing interpretations of social life and conduct. From the whole of this misapplication of the true rules governing the amenities of the contact between man and

man two principles come out clearly into prominence. The first amounts to this. That there is in no social body regarded as an independent entity sufficient *vis à vis* to secure an effective compliance with the spirit of its own rules. To be effectively maintained all rules governing the relations between man and man must be interpreted psychically, not mechanically. For man is a psychical animal. He has a will which can divert every imaginable regulation into the interests of one or the other of the two finally opposed principles which between them set in motion all the existing tendencies, policies, and activities of life. To the degree in which he identifies himself with the higher cosmic principle he becomes an efficient psychical interpreter of rules formulated to minimize the friction of evolution as, in its penultimate stage of differentiation, it is endeavouring to bring about a cosmic psychical unity. Hence it follows immediately that the rules of Society, designed to establish the amenities of social intercourse, being merely part of the more embracing set of rules which we may term cosmical or religious, cannot be properly observed except through an interpretation based on a perception and acceptance of the higher rules of cosmology or religion. Society then, while it is tacitly oblivious of religion is so dependent upon the true and undefiled religion of St. James that all its codes must of necessity come to be hypocritically misapplied in direct proportion to the decline of its members from the laws of God which regulate psychical unity, and in proportion to their substituted acceptance of the laws of evil which maintain in being the spirit of animal independence.

Society  
disregards  
Religion  
but is  
upheld by it

We may now refer to the second principle discovering itself from the misapplication of the spirit of social conventions. It is this, that when a Society is nominally religious but actually irreligious and neglectful in its study of the laws of psychical unity and carelessly indifferent to them, the centre of gravity of Hypocrisy\* is shifted out of religion into Society and the Scribes and Pharisees are then to be found where pettiness of spirit provokes to pettiness of reprisal, and where a conduct of life is approved or disapproved according to the measure in which a man's restriction of his proper psychical activity removes him

\* Society is hypocritical because its interpretations of what is just, honest, noble, and brave, are made for the most part mechanically from a code, not equitably under a reference of each case to the ultimate standards of right and wrong.

Resistances  
to be  
encountered  
in the  
Higher  
Life

from all danger of collision with the interests of the inert spiritual state of the general body.\*

Here once more we are brought face to face with the problem of resistances. An inert body cannot be moved except through the application of a force sufficient to overcome its inertia. If, moreover, the force is applied through a living being, that being must have weight or strength enough to withstand the force he exerts, and in withstanding this force he experiences the resistance of his own energy. Action and Re-action are further equal and opposite as between any blow struck and a blow received. Hence if there is evil in Society—using the term in its most comprehensive sense as a body reviewing all the facts of life except the cosmical laws that explain their significance,—if in this Society there is an evil arising from the animal independence that is opposed to psychical unity, and if the evil is struck at, either by a refusal to consent to it, or by direct opposition to it, he that strikes the blow *will be made to feel* through social reprisals based upon the identical perversion of social or moral law which was the origin of the conflict between Society and the abjuring unit.

This law of the motion of the mass by the unit and of the injury inflicted on the unit by the mass is absolute in the psychical life of man. Its extension may also be observed in the religious sphere where excommunication is the penalty commonly suffered by any dissenting member. In one sense excommunication is, of course, merely a registration of dissent. But in another sense it is a confession on the part of the excommunicating body of a final inability to persuade the excommunicated. Virtually, therefore, it is a confession of weakness, and it may also be considered a policy at variance with the long patience of evolution. For evolution, although necessarily at work upon a process of differentiation in the psychical world of man, makes no open or perceptible difference in this life between those whom it passes by, and those whom it accepts, for inclusion in a higher and eternal order of life.

Thus, even in the religious world, the littleness of man in dealing with the friction and oppositions of local resistances in his organized bodies may be seen and contrasted with the

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\* When Social Opinion says of us that we 'are doing harm' its real charge is that our action is in conflict with the mechanical interpretation of its own empirical standards.

breadth of the methods of God. It is true that to a certain extent in the religious sphere we do effect an escape from the poisoned atmosphere of personal jealousies and from a higher plane see before us some of the glory of the scheme of universal reconciliation. The same ascent is in a measure observable in the intermediate sphere of the purely intellectual life. But before long we must move again from wherever we have taken our temporary rest, and, in the acts of will-selection imposed on us by life, we must once more face those obstacles which range from religious or cosmical perplexity, through intellectual opposition, down to Social hostility until, at the final rallying place of the enemy we encounter the threat of physical force. This is the real order in which the obstacles of the higher life have to be experienced, for the integration of life-activities under their ultimate classifications—which is cosmical or religious—must precede, in order of importance and psychical stimulus, those partial interpretations of evolution as seen in one sphere of the Cosmos which go by the name of Science. And these again exceed in their range the restricted correspondences of unit with unit in Society, which itself, as a faint image of an ultimate reconciliation of all interests in psychical unity, stands, as a testimony to the aim of evolution, above the open internecine hates and conflicts of private and public war.

If we bear in mind this order of the succession of will-resistances as they affect man we shall gain a clear idea of the reason why the conflict between psychical unity and the animal independence of man has in all ages proceeded along certain well-defined lines, and we shall see, too, how the spirit of animal independence completely reverses in its attack the order of the movement of man under evolution. For beginning by a stress brought upon the individual in the religious sphere through presenting a problem which he must either evade or solve in that sphere, it next brings upon him the stress of a conflict in the purely intellectual sphere, then excites against him the prejudices of the animally independent in Society, who use the weapons of a hypocritical misapplication of their own codes, and finally rears against him the passion of the mob which as a mob, is always an exponent of the principles of immediate self-interest.

Religion  
and  
Science  
open an  
Escape into  
Purer Air.

The Order  
of Will  
Resistances.



**The  
Descent of  
Evil from  
Plane to  
Plane in its  
Attacks  
upon Christ.**

It is doubtful whether we can cite any more perfect illustration of this descent from plane to plane in the attack of evil upon good than that afforded by the life of our Lord in Judæa. For thirty years He is engaged in codifying the laws of psychical unity as they gradually discover themselves to His mind while He passes from selection to selection under the play of His undivided will. Throughout this period He experiences many great spiritual struggles—as witness the forty days of temptation in the wilderness—but never in any one of them does He concede a point to the enemy and so enfeeble His power of spiritual apprehension. Thus, at the end of His period of spiritual education through a consistent opposition to the lower motive, He comes fully equipped to the work of His ministry, and has immediately to face on the second or intellectual plane the growing hostility of a cult which can argue with apparent logic but from premises adopted only because of a complete failure in spiritual insight. Foiled and irritated, and enraged at the appeal the simplicity yet profundity of His teaching makes to the hearts of the common people, the priestly leaders of the Jews sink themselves from the intellectual plane, and through their social power purchase to their side the prejudices and hopes of the animal independence of the masses. As a result the spiritual strength of our Lord's power to enlighten begins to wane and becomes obscured behind the dense and lowering clouds of the passions of alienation. Social ostracism is exerted against Him, and His life is no longer safe in the very country, Judæa, which had prided itself upon its discernment of the policy of God. Then the last and lowest plane is reached by the power of evil in an attack which it conceives will be in its effects final and irreversible. The priests, seeing even their social power threatened, and being wholly dominated by the lust of its retention, deny their national independence as the price at which they can purchase the last instrument available to evil for the extirpation of good—the menace of physical destruction. This is applied through an invocation of the Roman civil power, but even then, at the last and most obvious stage of suffering, there is not an inch of yielding by Him who had so thoroughly won his battle on the heights of the spiritual life. Physical death seems to over-

whelm Him, but immovable under physical as it had been under psychical forces His spirit has led his hosts to victory, and has consolidated to all eternity the last link hitherto wanting in a whole chain of cosmical processes that unites the nature of man in the restless evolution of Time with the nature of God in the rest and calm of eternity.

A very little reflection will serve to convince us that in the highest or psychical plane of life spiritual conflicts of all kinds have to be fought out alone by the soul.\* Man as a possessor of cosmic perceptivity has to sift out for himself the causes that are good in life from those that are bad. The accumulated experience of centuries is present to help him, but as, by the very reason of his appearance in the physical state, he is under a necessity to advance to a higher plane of obedience than is represented by his dormant faculties and their unfolding, he cannot avoid continuously making selections by himself either for good or ill. It is therefore evident that the whole process of evolution has become a process of local differentiation which must end the evolution of Time in and out of the world of man.

We may therefore conclude that religious societies as such fall within our second category of life on the intellectual plane, save in so far as their formularies are made use of for a real projection of the spirit outwards towards the universal in public praise and worship. Our determination that cosmic philosophies or religions occupy a higher point of the scale of environments in the psychical life than scientific societies is nevertheless justified by reason of the fact that the dominating attribute of man as a phenomenal unit is his power of cosmic perceptivity. However feeble may be his analysis of his external surroundings and internal state, it is yet true that all his activities spring ultimately from his acceptance of a certain part of his environment as being good, and the remaining part as being bad, for his future hold on life. Everywhere and at all times so far as he is man and not an animal he really selects so as to bring his activities into accordance with what he deems to be the irresistible trend of a beneficent external agency; and the whole history of mankind may accordingly be viewed in this

The Soul must fight as a Unit in the Psychical Life.

Religious Doctrine belongs to the Intellectual Plane.

\* We do not here imply that Divine help is not freely given, but that in all problems a man must be true to himself.

light as a continuous effort on the part of man to adjust to a harmony with an all-embracing cosmology his various philosophies of life psychical, life intellectual, life social, and life physical.

Man  
has always  
endeavoured  
to  
co-ordinate

For, emerging from the plane of purely animal independence which is the plane of physical effort and physical menace, man sees before him a whole cosmos of un-co-ordinated causes and activities. His first impulse is therefore to co-ordinate, and this he does blindly but correctly by following the law, that, in a final analysis, all phenomena must be grouped in two and only two categories. For if in life there are obstacles, oppositions, contradictions, all these contrarieties must finally be referred to one or the other of two opposed cosmic principles, since no single principle can be conceived of as creating obstacles to the accomplishment of its own purposes. Hence from the very beginning man must have beheld in the outside world the existence of good and evil, and powers of good and powers of evil.

How Gods  
arose

Now conceptions such as these are clearly *gods*. It is therefore idle to refer the religious idea in man to a habit of ancestor-worship itself born out of dream-fancies, fears, and reflections.

Not  
from  
Ancestor-  
Worship

The first pair of human beings, in possessing the power of cosmic perceptivity, however weakly it was at first exerted, must have had gods, but had no ancestors. On the contrary, ancestor-worship has to be referred to an origin lying within a comparatively recent stage of human development. For, as the author hopes to show in this work; the linking up of actual history with the legendary history of deified ancestors is merely the result of a particular literary scheme for the perpetuation of a widely diffused symbolic cosmic philosophy. Under this scheme the retention of massive ideas figuratively or symbolically expressed became assured through the creation in historical form of highly romantic and glorious episodes redounding to the credit of the tribe or nation in whose authorised and accepted history they were found enshrined. By means of a substitution of normal equivalents for the evaluations or group totals of the names of the heroes, for the number of years of their ages, and for all natural objects mentioned in their biographies, a complete transformation of the surface meaning of these legends can be effected, and the

resulting fragments, now literally and no larger figuratively expressed, reveal a metamorphosis into partial analyses of a highly recondite system of cosmical philosophy. There are indisputable evidences that, in every nation from whom we have received written records, or of whose customs records have been taken by competent and accurate observers, an employment has been made of one uniform system of the symbolic use of numbers, names, localities, ages, dates, and natural objects. It follows, therefore, that at some epoch, either slightly antecedent to, or closely synchronous, with the invention of written character these theses on cosmic laws (which appear first in order in all ancient sacred books) had been issued on the authority of the governing priestly class of the first literary nation of antiquity. The scheme of symbolic representation, moreover, reveals such exquisite art and finish in the written records that we cannot avoid concluding further that, even at that date, a considerable period must have elapsed since this method of the representation of philosophical ideas had had its genesis in oral and architectural expression. What then, becomes of the theory of ancestor worship, which, from the nature of the case, has to draw its definite arguments from the same written records of deified kings and heroes the names of which we have examined and proved to be merely highly epitomised definitions of the spiritual states and processes recognised in the old-world cosmology?

The truth is that this whole theory of ancestor worship is an abortion, of which men have been delivered whose real desire is to abolish the psychical from the life of man in order to reduce his activities to the more easily handled theories of the purely physico-intellectual plane. Directly we take a more extended view of life this theory sinks to its proper place below us as the fever-mist of a plausible imagination. We are far from requiring any such thesis in framing an integral theory to explain the development of the religious idea in man. We can account for every phenomenon observable in the world of man far more satisfactorily from the stand-point that the two sets of indices assignable to the two cosmic principles controlling evolution have at length risen in man's sphere to essential contradiction, so that both universally and locally, that is, in the

The  
Emergence  
of Religion  
from  
Ancestor  
Worship  
a great  
fallacy.

Projected  
Obedience  
more  
inclusive  
than  
Projected  
Efficiency.

soul of every human being, there is exhibited a great antinomy between the desires of animal independence and the laws of psychical unity. All man's wars, efforts, struggles, pains, and difficulties are the result of dissociation in smaller or greater measures, and are therefore directly referable to this class of cosmic principles, whatever stage of his history we take up for examination. From a true point of perspective the animal independence of man, his earliest condition, is seen to reveal itself as the major limit of disobedience to the laws of Psychical Unity. *Projected obedience*, not the projected *efficiency* of Mr. Benjamin Kidd's 'Principles of Western Civilization,'\* is therefore the real goal to which the whole process of evolution is slowly moving us. Projected efficiency is merely a secondary and fragmentary result of this larger movement. For it is obvious that, on the whole, laws of universal obedience will stimulate universal rather than local interests. Hence, as life moves on towards the ultimate obedience of psychical unity, it must carry with it in its train all the minor obediences of subordination upon which combined efficiency depends in at least 4 spheres, *viz.* :—military, commercial, political, and social. These efficiencies, however, can never be more than partially accomplished, because the full intensity of evolution is found only in the psychical sphere, and evolution is therefore directing its aim along trajectories which pass beyond and above the pursuits of life in these other subsidiary environments. A determination of the average psychical status of a nation, that is of its present impulse to move and power to move in the right direction, cannot therefore be arrived at in terms of its political solidity, social stability, military efficiency, or financial competency. Our relative position in the evolutionary movement is measurable only by reference to a higher standard, one which defines the degree to which, in one and all, the process of psychical differentiation has proceeded through a continual exercise of will-selection. The national strength ultimately depends upon the extent to which the nation as a whole has selected the properly nourishing kinds of correspondence with life.

We may therefore generalise by saying that the whole history of human development can be expressed at successive moments, epochs, or eras by substituting proper values for each of the

\* 'Principles of Western Civilization'; by Benjamin Kidd (Macmillan & Co.)

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two terms on the right-hand side of the equation :—

Psychical Standing.

= Tendency of Animal Independence

—tendency towards Psychical Unity

and to get the value of the psychical standing of a nation, or of any section of human society, we must integrate the values obtained for each of its component units.\* The strength of the former tendency was at its maximum, and that of the latter tendency at its minimum, when man was first born into the world as a creature possessing cosmic perceptivity. Ever since the initiation of his order at that moment there has been on the whole a constant increase of the second term at the expense of the first as regards the whole civilised world, although in the unit the highest elevation of the psychical standing may have been attained to ages ago, and has since been repeatedly gained by multitudes of human beings even when the general average psychical level has been a low one.†

Now, since an increase in numbers of the population of the world roughly represents the degree of the inability of the few to suppress the many out of existence, we may take population as a first indication of the growth of the spirit of Psychical Unity, always provided that there is no actual enslavement of the many by the few. Were the spirit of animal independence absolutely predominant there is no escape from the conclusion that the human race would gradually die out through a continued exertion of

The  
Equation  
for the  
real Effi-  
ciency of  
Nations.

\* The individual man's efficiency as a psychical unit is a sum of the over-plus of his physical, mental, and spiritual activities above that part of the same activities which is devoted to the maintenance of his animal independence. This over-plus is his real efficiency as a unit of life. What is commonly called a fine man is usually only a unit possessing a high power of animal will, i.e., of the will to live physically.

† Under this general expression for the psychical efficiency of nations we can at once account for the high artistic development of ancient Greece. For it was clearly a phenomenon caused by the rapid progress of the intellect up to the limits of self-expression attainable under a philosophy the cosmology of which was almost wholly contained within the ideas of the physical universe. The animal and virile independence of man was as yet to a very small degree controlled by the emergence of those laws of Psychical Unity which, under the Roman power, brought in a far higher military and social efficiency. Hence, except in so far as the art and philosophy of ancient Greece was concerned with the delineation of esoteric cosmical knowledge, its vitality was mainly an unfettered physical and animal vitality; and its freedom from subjection to the restrictions of cosmic co-ordination therefore fully accounts for the intensity of its local power and energy. In fact, it is obvious that, as our integrations of life become wider, they have to be expressed more and more completely by means of a use of generalizations, and, when the symbols required for these generalizations are literalized, that they must consequently lose in immediate local force what they gain in power of universal application.

the physical power of the stronger over the weaker in favour of their own interests. And it is wholly due to the fact that the laws of psychical unity are unconsciously or, as it were, automatically, at work throughout all the orders of life below man even down to the level of the atom, that this tendency towards natural destruction, inherently and similarly influencing all the orders of organic life, has not arrested and reversed in disintegration the whole evolutionary process.

The  
Conflict  
between  
Present and  
Future.

We cannot therefore regard Mr Benjamin Kidd's theory of the movement of life towards a projected *efficiency*, included as that movement is in the greater movement towards cosmic obedience, as being more than a partial statement of a more embracing truth. But incomplete as this theory is, and unconnected as it is with any exact formulation of the expansion of the orders of life from one to the other through the addition of new indices in the conditioning of one cosmic principle by another, it is nevertheless based upon a true perception of the conflict in interest between the universal present and the universal future. For it is now easy for us to see that in absolute animal independence must be wholly governed by present desires, while, on the other hand, a complete self surrender of the unit to the laws of psychical unity must have the effect of transferring the poise of its life, or its point of suspension, wholly within the period of the ultimate victory of the higher and reconciling principle. This period necessarily lies in the Future, and also at the beginning of the eternity of the elimination of all disruptive forces.

Our argument, then, has brought us as far as the recognition of the law that all the movements of man in the life of Time are being regulated under the impact of the Consolidated Will of Psychical Unity upon resistances emanating from the consolidated spirit of Animal Independence. Within this all-embracing area of conflict are comprised all acts of war, and all intellectual, commercial, social, political, and religious differences. Conflicts between religious bodies merely exemplify the fact that the laws of psychical unity have not as yet been properly codified under their formularies, or that, although properly codified, they are being improperly interpreted. Conflicts between political parties similarly illustrate the fact that there has as yet been no proper adjustment of the social code to the laws of psychical unity, or that the adjustment has failed through a hypocritical misapplication.

But, in addition to these conflicts arising from the necessity imposed upon the most transcendental laws to vindicate themselves and to enlarge man's perception of their area of impact, there are continually in progress the conflicts of individual lives endeavouring to accommodate themselves to psychical laws which are already recognised and observed in theory if not in practice. Although birth has conferred on each of us the freedom of the house of knowledge, it is yet a house in which we all have to learn that every single privilege is accompanied by a corresponding obligation. Life demands from each of us to a full extent the service of the priesthood of Aaron; we must maintain the knowledge of law already recognised and identify ourselves with it. Only infrequently does the call come to any of us to take up the ministry of Moses, and discover for ourselves and others the imperatives and inter-connection of truths which are novel and have hitherto been obscured. So far as we can see, man, in his psychical life, will never be able to escape the resistances springing from the former type of service. We have necessarily to work upon the major axiom that the spiritual state of any unit of life is directly represented by the fact of the entry of that unit within any particular universe, and is accurately reflected in the laws of that universe. In the world of man, therefore, where the whole note of life is war and instability, the unit of life must also itself be in an internal state of war and instability, through its confessed inability to identify itself wholly with either of the two governing cosmic principles, which, in the physical universe, are everywhere continuously in opposition.

As, then, this world of ours is continually being re-inforced by the birth of multitudes of these unstable units at war with themselves, and therefore also at war with all other men, it is evident that in this life there can never be any general approach to the limit of psychical unity. The cosmic conditions of the problem, and the shortness of the span of the individual life, alike forbid it. Here there can be no realization of the aim of the evolutionary process in an attainment to the completeness of psychical unity. Until the end of Time there must continue, although perhaps to decreasing degrees with the lapse of ages, a conflict of interests in all spheres, psychical, intellectual, social, commercial, and military. Resistances must continue to be encountered both by the units and the aggregates of units, not now because humanity as a whole has so much yet

The  
Adjustment  
to  
recognized  
Psychical  
laws.

The  
Ministry  
of Aaron  
and that of  
Moses.

The  
continual  
Reinforce-  
ment of the  
Alienated  
Life.



to learn, but because the amount of knowledge in the possession of the race has now come to require such a prolonged period of verification by the unit. Human effort must therefore turn more and more in the direction of upholding the observance of existing true standards of right and wrong. To achieve the discovery of a more general law is a fine thing. But it will be shattered into nothingness unless the spiritual basis of the old laws is maintained unimpaired. This function of the psychical work of the unit is therefore of the utmost importance and value. Before *Finis* is written on the last page of human history the full development of the opposition between the two cosmic principles may lead to a final division of all human life on one side or the other of two philosophies. Between them these will summarize all less extended system of thought. One philosophy will be frankly materialistic, re-asserting the fallacies of animal independence. The other philosophy will be cosmical, recognizing the divided will of man and his entire dependence for safety upon obedience to a Will which regards the present merely as the revelation of resistances to an eternal and undivided future. Some such collision is apparently inevitable if Time continues to educate man until his funded knowledge brings him very close to a full intellectual apprehension of the complete laws of psychical unity. It is therefore of the utmost moment that, when the struggle comes to a head, the attack of the spirit of animal independence should not have been facilitated through any preceding denial or surrender of the true interpretation of law from the lower levels. There is never any serious danger when honesty tries to grope its way through the fog of intellectual resistances. But there is everything to fear if such an insidious perversion of the psychical life has been permitted that the forms of religion have become utilized as strongholds for the power of animal independence.

Humanity  
must finally  
divide

Under Two  
Philosophies.

The brighter  
side of Life.

But now let us turn to the brighter side of the picture. We shall then see man in the position of an organism which has been given the power of moulding its own receptivity to a greater influx of life. Hence, from this point of view, our short span of bodily existence is merely a time of preparedness for the future bliss of an endless apprehension of higher life-qualities. We are about to show that life in its eternal mode may reasonably be conceived of as a continuous translation of all units to experience new life-indices in higher syntheses. In this

mode, so far as we can understand it, the formula for Being in any order will contain only one series of indices and these all indices of Life. Hence, since the work of the spiritually good man in this world is to withstand the mastery of the index to disobedience through doing real service to mankind, in a spirit opposed to animal independence, he has the sure and certain hope that this his choice of unity will be eventually rewarded in Re-creation by a guarantee of the elimination from his nature of the index to disobedience. From that moment of his passage into the recreated state he will have become, as regards ultimate destiny, a being with only one higher index in the nature—the index of obedience. Therefore, as an organism, his being will have fulfilled the condition for an eternal advance into Life, for his formula can be written by God in terms of one set of indices only, directly the relative unrealities of time in the relations between indices in all lower functions are removed. And even though this metamorphosis of the whole Time Cosmos may be very far off according to our present relations to Time, yet in intervening modes of activity under the Fifth and Sixth Relations there are joys to be experienced which transcend all existing powers of imagination. The unity of life even in the Fifth Relation must excite in Love a quality of surpassing sweetness. It is more than a conviction of the author's, it is an experience, that there is a mode of psychical communion yet to be made known in comparison with which the most exalted happinesses of this life seem to be but a dream and an illusion. Yet even these are abundantly forthcoming if there is a will to live according to the higher law of obedience, and they are sufficient for a sphere where the work of evolution both in the unit and for the race takes us out into the fields until the evening.

Let us next turn to a deduction of the *law of dissipation*. Our theory maintains that all units of life can only possess an eternal meaning in view of their ultimate relationship with the final synthesis of Life—the Body of the Son of God. When that Body has been perfected all evolution in Time or according to Time modes must come to a dead stop. Then, in view of the cessation of contact between the two opposed cosmic principles, all life not included in that Body will not only die, it will be completely

**The Law  
Dissipation**

dissipated through a universal disruption between the indices in all the relations governing lower orders of life. The annihilation of all activity in the Cosmos subsidiary to the activity of the Body of the Son of God, including with it the annihilation of the consciousness of the *unregenerate man*, is therefore a logical necessity of thought. But this annihilation will not include life of the Hell order, since it is already in a state of limit, and will therefore endlessly endure in a mode of action which in the beginning of Time the Almighty cast from Him as too infamous to contemplate for the remainder of His creatures. Thought of this inevitable dissipation of all non-unified life at the end of Time should make us reflect upon the vanity and peril of all lives the aim of which is not wholly bent upon an identification with the Will of the Son of God.

Here we may pause to consider what kind of activity there can be for Life when the flux of Time has come to an end. The solution of this problem will be found, we think, in the fact that ultimately all things have to be referred to the eternal mode of life. The Time mode of life represents a partial conditioning of the Absolute by means of a high order of will which has asserted its independence. This Will all religions call the Spirit of Evil. But because the Will of the Absolute is thus externally conditioned it by no means follows that there may not exist another series of conditions which it imposes, and has imposed, upon itself in creating originally. Time as an integral is the phenomenon of the opposition between two polar wills upon a product which in the Fourth Relation is man, and which is not completely identified with either. Along this line of argument we have already deduced the conclusion that both Time and Space are unreal ideas when judged by the standard of Eternity. In fact they are merely partial symbols of the extent and duration of the power that is now opposing the unification of life.

It will be seen, then, that ultimately the whole problem of creation both in Time and in the eternal mode of life is dependent upon the factor of Will. Will is absolute only when all the indices or qualities of life are latently contained within it. Creation is therefore a question of the surrender by the Absolute of

His own Will in degrees which extend from His reservation in the centre of centripetal influences down to a manifestation at the circumference of units of life possessed of only one, and that the elementary, index or quality of Life. The primal creation may therefore be regarded as a circle in the centre of which stands God as a synthesis of qualities of life which at any point may be summed as being the area of a minutely thin ring, the radius of which is its distance from the centre. Here the environment in which life at such a point is manifested is a summation of all the orders of life external to itself. Its scope of being is therefore represented relatively by the difference in area between its own circle and the whole circle. In this method of depicting life as it stood originally in the eternal mode we are of course presupposing that there are an infinite number of qualities of life which, as all the points of a radius, together form that radius. If, however, the real indices to life are definite in number we have, instead of an area composed of an infinite number of minute rings, an area composed of a series of rings of sensible thickness, each one in contact with another. In that case the range of the organisms in each kingdom of life would be represented by the point at which the organism stands at the thickness of its own ring. At the end of the ring nearer the centre it will be an organism the algebraic formula for which, according to our system of notation, will be  $\phi_n(a, b, c, d, \dots R)$  where  $R$  is the number of rings as measured from the circumference. On the other hand, the formula for an organism in the  $R$  environment which stands at the side of the ring nearest the circumference would be notated by  $\phi_r(a, b, c, d, \dots R)$ , for this organism is the new synthesis or type of the  $R$  kingdom, the range of local units in which is given by the progression from the first function  $\phi_r$  to the ultimate function  $\phi_n$ . This latter function is itself the aggregate of the  $S$  or next higher kingdom, and accordingly to our theory, it is the effect of the special and common inter-relation of all the indices of life  $a$  to  $R$  in the  $R$  Kingdom which after a local organism  $\phi_n(a, b, c, \dots R)$  has tasted of life in the  $\phi_n$  position is capable of translating it into the  $S$  Kingdom as its new typical synthesis  $\phi_s(a, b, c \text{ to } S)$ . And so far as we are capable of imagining this

The  
conditioning  
of The  
Absolute.

Graphic  
Representa-  
tion of the  
Eternal  
Mode.

process may go on for ever, so that Life in its eternal mode was continuously extending its own scope, first by generating life at the circumference through the law of the production of life under the first or circumferential index, and next by translating units from one order or kingdom into another order or kingdom. Hence, at any rate as regards quantity, Life was continually enlarging its own boundaries, and we may therefore imagine that, as this in effect amounted to a magnification of the central area upon a continually increasing scale, new qualities or indices to Life were continually being evolved out of the Central Creative Will which was the integral of the whole. It follows, therefore, that both as regards the local unit and the Central Will, being in the eternal mode had before it an unending experience of new qualities of life.

**The  
Experience  
of Life.**

We may doubt whether from our confined point of view in Time we shall ever obtain any better descriptive term for the activities of the eternal mode of life than the word 'Experience.' Such experience does not, of course, introduce the idea of Time, although it has to be regarded as a succession of receptions.\* The important point to remember is that, as far as we can see, there was nothing to prevent any organic unit from experiencing a translation of its own activity step by step up an unending ladder of new syntheses, while, in passing up any one step, it was continually undergoing the experience of a full development through an accretion of the structure necessary to express the fullest entry of the activities lying between the first and the last function of its own kingdom. But this structure or mechanism in which the local consciousness found itself was not necessarily a structure based on the idea of space. We cannot, of course, get beyond the conceptions of our own Fourth Relation until we pass into the Fifth, and even when in the Fifth and Sixth Relations of Time, Time itself, although locally less insistent, will be insistent enough to defeat attempts to pass mentally into another order of conceptions.

**Will is the  
Governing  
Factor.**

In spite of this insuperable obstacle we can see that the kingdoms of life in the Eternal Order can be distinguished from those in the Time order in the fact that each organism

\* See note, p. †142.

would appear to be a function of one set instead of two sets of indices. The local as well as the central quality of will would therefore seem to be purely psychical, although to our present way of thinking the phenomena of each order of life (the atom, substance, independence, &c.) are inconceivable without some co-relation between ideas of two categories in its equation. This, at least, is true as regards the lower orders of life, although as regards the higher orders we do see the new index appearing in the terms of one idea.

We have now got to a point at which we may perhaps attempt to picture to ourselves the great catastrophe of the Fall. Creation in its original mode was, as we have seen, based upon a reciprocal action between the local wills everywhere and the Central Will. It is true that there had been surrendered to local wills certain qualities of its own inherent but latent attributes on the part of the Central Will, but so long as this local possession of will was not abused nothing could occur to disturb the harmony of the whole creative plan.

Now we imagine that it was just here that the danger was to be found which has since been converted into the calamities of Time. The maximum of joy to God and all His creatures lay in the energies of response evoked by His perpetual surrender of will. But that surrender of will was at every point dependent upon a local choice to employ the powers accompanying it in the service of the whole creation rather than in the immediate individual service of the organism. As we have seen, the possession of will does not necessarily imply choice, for will, as in the animal world, may be of such a quality that it merely excites the organism to seek nourishment, and to discharge the normal functions of its own life. Here there is no real choice, for if these activities are not exercised it will soon cease to be an independent unit, and the idea of being or not being such a unit does not occur to life in the animal kingdom. But higher up the scale, in fact at the very next step, the choice between two alternatives does make itself manifest. In our own Fourth Relation such a choice is a necessity of the order of the being, and it is seldom continuously made in the right direction. In the eternal mode of life, however, it was

**The  
Fall.**

**The  
maximum  
Daught  
of Life  
afforded  
by the  
Will-  
Surrender  
of The  
Absolute.**

The  
Great  
Evil  
Being.

continually made we do not know for how great a measure of experience ; consciously, it would seem by one high order of life, and unconsciously, because there had been no irruption of any other idea, by another, our own order. Now what the Bible seems to suggest in its sketch of this great subject is that an organism  $\phi$ , of one high order not only employed his own local will against the interest of creation, but in addition so exerted his influence upon the lower order in which man then was that, by prompting the units of that order to their own powers of disobedience, he made them capable of experiencing the quality or index of life in the order next above them. Thus they became as gods 'knowing good and evil.' The aim of this high creature was to become independent and himself a creator, but the immediate result was an inversion and a permanent inversion of his own power of cosmical apprehension.

The Two  
Sets of  
Indices  
after the  
Fall.

Deep down in this story, if it emanated, as we believe it did from the instruction of the Son of God, there will not improbably be found clues of extreme value to the whole problem of the standing of life in its eternal mode. We read, at least, that beings were then in existence so highly organized that they had power to control and influence the actions of whole orders of life beneath them. In this itself there is nothing marvellous, for we see the same command every day in man's rule over the animal world. But what is marvellous, and of great independent bearing upon the whole problem, is the nature of the will-power here revealed. *By an action opposed to the cosmical control, and a response to that action, it could lift a whole class of beings into a new synthesis.* But in that the units thus translated had already themselves sinned against the law of obedience to the central control, the psychical phenomenon of their new order was no longer a function of life-indices only, but a function both of life indices and of indices exhibiting the hostility of the power which had fallen and was himself in part controlling the new order. In notating the units of this order we cannot, however, employ the same set of symbols as those we have used for man in the Fourth Relation, since, in the eternal mode of life, the contact between

Evil now  
acts  
indirectly  
then  
directly.

the new evil spirit and the will of God in His creatures must be regarded as having been direct. Evil now acts indirectly upon man through the particular conditions of the Time Cosmos, in which, as we have seen, the index to one cosmic principle stands face to face with that of the other principle in every relation of life; and the sum of the action of evil is seen in a succession of relations the indices to which, in the lower relation, belong to different categories of thought. But here the indices in the lower relations had not been and could not be affected. These orders still stood with their original functions in life, and it was only in certain higher orders that any change was evident. If we call  $m$ 's original order before infection the  $G$  order, what we may infer had happened was the transference of many of its infected units into the  $H$  order, where they stood opposed to the proper units of that order through the working of their new activity which was necessarily unlawful, based as it was upon a nature governed by two opposed indices,  $b$ , and  $h$ .<sup>\*</sup> Hence there arose 'war in Heaven' and 'Michael and his angels fought against the dragon and his angels.' In the order we have called  $H$  there were found units, the typical formula for which was  $\phi(a, b, c \dots h, h)$ , and these under the conflict in them of the indices  $b$  and  $h$  must have been swayed to make an unlawful and selfish use of all instruments below them  $\phi(a)$ ,  $\phi(a, b)$ ,  $\phi(a, b, c)$   $\phi(a, b, c \dots g)$ .

The  
War in  
Heaven

Reconsti-  
tution  
by God.

What then transpired seems to have been an employment by the Central Will of the reserves of His latent powers. Life being locally infected was infected as a whole. All life, then, in its community of interest had to be made subject to the working of some new law which began to operate through the withdrawal of a conception common to all. Time was the reflection of this withdrawal as regards psychical orders of life, and it therefore became a symbol for the presence of evil in the phenomenon of the independent or self-centred life. This was followed by the conception of the opposition between force and matter, and between aggregation and inertia, in this succession, for in the re-constitution of things under a new law of evolution it was necessary that the lowest orders should develop first. But Time

\* Subsequently we regard the formula as being of the type  $\phi(a, b, c \dots g, h)$  the index of the higher synthesis being inserted.



The Dawn  
of  
Time.

as an experience, although psychically it preceded the ideas of force and space, cannot be made sensible to life until life itself has become psychical. Yet at the same time the human intellect places it in the Third Relation, because this intellect is capable of studying growth, and with growth in its own sphere Time is indis severably connected. It is, however, conceivable that even Time was not experienced by Creation as it underwent transformation from the eternal mode of life until it became cognisant of evolution in the Third Relation;—and saw God's scheme for the development of the organic world. In view of the figurative account given in the 6th Chapter of Genesis of life in its fallen state immediately after the first infection of rebellion, it would, then, perhaps be safer to conclude that Time did not begin to dawn as an experience until other great cosmical transformations had been effected. For that account in Genesis can only be placed as life in the fallen yet eternal mode of life, as we have demonstrated in Appendices B, C, G and H.

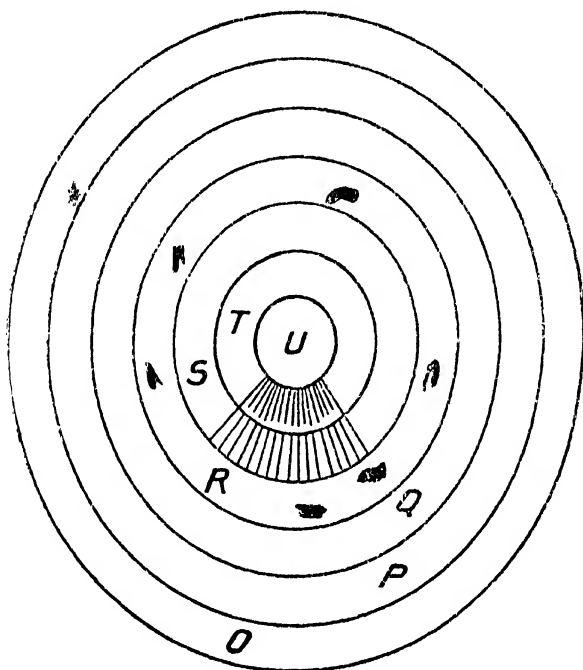
Differences  
between  
the Time  
Mode  
and the  
Eternal  
Mode.

In closing this brief study of life in its eternal mode as it preceded the Fall we would call attention to what we conceive to have been its major differentiations from our present mode of life. First, the being of the unit organism was based on life indices only. Next, consciousness was delined in terms of a succession of experiences which were not associated with the idea of Time. Thirdly, every unit of every order itself passed through all the forms of life in that order, and having attained to the maximum development possible in that order, was translated into the next higher order by entering into a higher relation with life. Lastly, there was nothing to arrest the continued operation of the law of Creation in any order, so that there was a continual enlargement by Life of its own boundaries. At any moment the external perimeter of every order of Life constituted a perfect analysis, through associated similar units differently placed, of the law of that order. But the scale, and consequently the number of units, was continually enlarging, and forming a more extended analysis of the order.\*

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\* We might add as one of the distinctive features of the eternal mode of life, the fact that disintegration, separation, decay, pain, and the conflict of interests must all have been equally unknown.

If we contrast this conjectural assessment of the activities of life in its original eternal mode with that of our present conditions we shall see that the resistance of the hostile principle not only introduces its own indices into the law of each order, but in general restricts the passage of the units from one order into another to an origination of the new synthesis at one centre, that is to a *point*, while in contrast with this restricted activity, life in its eternal mode was continually and unendingly originating the higher units of life from along all the points of its own inner perimeter; which is a line, or a measure of origination in the second dimension.\* Moreover, the area of which this perimeter was the boundary was itself continually extending, and with it the length of the defining perimeter.



Diagrammatically, the infection of life at the moment of the Fall may be represented by drawing 7 concentric circles, O to U, U being at the centre. Each ring O to T represents successively higher orders of life; and the formula for the *organism* in each was  $\phi_{1 \text{ to } n} (o)$ ,  $\phi_{1 \text{ to } n} (o, p)$ ;  $\phi_{1 \text{ to } n} (o, p, q)$ ;  $\phi_{1 \text{ to } n} (o, p,$

\* This, of course, is merely a comparative statement.

q, r);  $\phi_{100n}(o, p, q, r, s)$ ;  $\phi_{100n}(o, p, q, r, s, t)$ . For the central ring there is no formula, although its Will is represented as a summation of all local wills in the orders T to O. Between created and creative life there lay the impassable gulf represented pictorially by the fact that the central circle enlarges itself into rings and not into circles. A unit of life might therefore always obtain more life by a passage into a higher synthesis, but even in the highest synthesis its new order would always be confronted by the perimeter of the central circle. Now, according to our explanation, or rather, representation of the Fall, the high intelligence that first used its powers for its own gratification without reference to the interest of the whole Creation stood in ring T next to the central circle. Its will power was represented by the formula  $\phi_n(o, p, q, r, s, t)$  and was a synthesis of the qualities of all the lower indices s, r, q, p and o. By rebellion, this intelligence was enabled to exercise creative power of a category (r, q, p, o) to obtain eternal independence for itself, and to give a similar independence under its own scope of action to intelligences in the ring S. Man stood in ring R, and by means of a consent to the principle of rebellion emanating from T, units of life in his order, represented, as in the case of all the extent of infection, by blackened areas, were enabled to pass immediately into the higher synthesis R. But the formula for the nature of these unlawfully exalted units instead of being  $\phi_{100n}(o, p, q, r, s)$ , as in the case of units lawfully belonging to that order, contained *two* sets of indices and became of the form  $\phi_{100n}(o, p, q, r, \frac{1}{s})$ . Area S was thus invaded by two unnatural orders of life within it, *viz.*: - organisms of the type  $\phi_{100n}(\frac{1}{o}, \frac{1}{p}, \frac{1}{q}, \frac{1}{r}, \frac{1}{s})$ ; and those of the fallen man-order  $\phi_{100n}(o, p, q, r, \frac{1}{s})$ . The index to the Nature of the intelligence originating the rebellion may be similarly represented by the formula  $\phi_n(\frac{1}{o}, \frac{1}{p}, \frac{1}{q}, \frac{1}{r}, \frac{1}{s})$ .

Lastly, no infection spread within rings O, P, Q, because these are intended to represent orders of life without conscious perception or cosmic intelligence, and, although in the eternal mode, are comparable to the atom, molecule, and animal kingdoms of our own world.

For the future, then, the whole problem turns upon the question, To what extent will the self-producing attributes of God have been affected by the eternal imperfection of local analyses of His thought now rendered inevitable by the final dissociation from His scheme of things of the blackened areas in rings S and T? Eventually there must also be some degree of a similar dissociation in ring R, since out of its inherent properties of transference there will be lost all those who, at the end of Time, have not won acceptance by the Son of God, and have not, by re-creation, been taken up into the high synthesis of life in His Body.

The formation of this new unit of life—the Body of the Son of God—will evidently be one of the governing factors in the new scheme of things, and we gain here the germ of an idea that creation in the future will partly proceed along the old system of analysis, and partly through a mediate analysis as determined by a conditioned or secondary receptivity to life conveyed through the attributes of the Son of God.

We must now return to a few closing considerations of the standing of man in the Time Life. Let us first attack the problem of Determinism. This, in the opinion of the author, is no longer a problem, since he believes that the whole philosophy of Determinism is based upon a profound misconception of the nature of Will. Will is not merely an alternative term for *choice*, but a certain degree of local possession of the cosmic Will or Directive Energy. We have already shown how this view affects the standing of life in the animal world. Here the will of the animal prompts it to seek nourishment, and to fulfil its natural functions, through the receipt of that nourishment. But in man's case, his possession of cosmic intelligence necessitates his living in an alternation of choosing whether he will identify himself between one or the other of two cosmic philosophies. He can choose, but he also *must* choose, for otherwise there would be nothing in his nature to differentiate him from the units of the animal world. Therefore we obtain inferential proof of the existence of two opposed cosmic principles. Moreover, his choice cannot be fixed, for if it were his nature would be in a state of limit, and wholly identified with the

cosmic will. In that case we should have the phenomenon of a break of continuity in the evolutionary process, for a new sense-perception would have been received which was not, as it is everywhere lower down the scale, based on a relation between two indices, which belong to different categories of cosmical thought. It follows also as a corollary that the whole intellectual equipment of man comes into being as a mere accompaniment of his sense of perception of the new indices *in* his nature ; d, the index to obedience, and  $\frac{1}{d}$  the index to disobedience.

We may next consider the problem : Is there any basis in the world of man for the formulation of an ethical code, and, if so, what is the broadest statement of that code ?

To these questions a reply in effect has already been given in our argument against Determinism. The ethical code of man must be based upon the difference between his nature and the nature of the units of the purely animal world. The phenomenon of the latter world is the Independence of the unit ; in the former world it is the perception that Life is not independent, but is everywhere mutually related. Hence man's actions and activities *should be directed towards promoting the unification of all life as read in the light of the Directive Will of the Cosmos*. In undertaking this work his first step must be to admit that, as he has himself originated in part out of the animal world, his own nature must contain two new indices to action, which, like the co-related indices of the units in the lower orders, must belong to two different categories of cosmic control. But, in view of the fact that he has the cosmic perception, and has therefore attained to the idea of unity, he must further admit that in his own case these two indices stand in direct antagonism to each other, or can be resolved into terms of direct antagonism. Hence he will learn that his will is a divided one, and that to move on a path directed towards the establishment of unity in the cosmos, he must suppress those promptings in his own nature which seem to be directed towards the self-independence of the animal. His animal activities, he will thus learn, can only be legitimately employed in furthering the interests of other life. There thus arise upon his horizon the laws of unselfishness and love, and of

obedience to the laws of the benevolent cosmic control. These laws are not immediately ascertainable, it is true, but they can be ascertained, for in his case as in that of the animal the rule holds good, that nourishment can be found if it is sought for, and he will learn by experience, and the internal consent of his nature, which of the two kinds of food placed before him most readily sustains his higher vitality. Conscience, it will thus be seen, is really germinal in the attempt of animal life to seek its proper food.

All actions, then, are evil, which have the effect of disintegrating the units of life in any degree cemented together by the bond of obedience to the cosmic benevolent policy. Such actions may be either directed against the higher life in the unit itself by its search for improper nourishment, or they may be caused by a hate for other units, or by a willingness to injure bodies of associated units (tribes, nations, &c.) in their adjustments to be obedient to the cosmic policy of benevolent control. But as man can seldom work satisfactorily upon generalities he may take as his standard for action the most conspicuous example of the unselfish life and this is unquestionably the life of Christ. Moreover, as we have shown, the whole conduct, claim, and circumstances of this life were such that they agree with the scientific requirement that, once in the world of man, there should appear an Aggregate of the  $\phi_1$  form which should afterwards, as a new originating synthesis, determine and complete the whole course of evolution in Time. Another great reason for adopting the guidance given by this life is that Christ, as an exponent of Truth, identified Himself with the *figurative* philosophy of the Old Testament, and this philosophy, as we are about to show in the following pages, is in exact agreement with the evolutionary theory of life which we have here endeavoured to explain, and which we believe to be reasonable, lawful, logical, and satisfactory alike to the heart and intellect.

We have now shown in general terms the connection of ideas between the evolutionary process as observed by experimental science and the general ideas that evolve from the supposition that there is some great purpose governing the regulation of all

Salient  
of the  
Universe  
Time

cosmical life, which was the first part of our investigation. As regards universes, we have seen that the Third Heaven of the Bible, the highest universe of Time, has to be co-ordinated with a standing of life in our Sixth Relation. Its phenomenon is the disappearance in the local will of any index to the presence of the power hostile to the evolutionary process. Life is here perfectly discharging the functional activities of the Being of the Son of God.

Ph. 2nd

Next, the Biblical Paradise is the universe identical with organisms in our Fifth Relation, after there has been a cessation of the natural activity of the human body. The units are marked by an appearance of indices to both cosmic principles in the formula for their nature, but the index to the Life-Principle has obtained a permanently commanding position. Organisms of this type are known in the Bible as the re-created in Paradise, and they also, like the highest units of life, discharge, although imperfectly, functional processes of the Being of the Son of God.

Ph. 3rd

Next, we have the Physical Universe equated with the standing of man in our Fourth Relation. Here the Phenomenon of the highest order of life—man—is his possession of the cosmic idea. But his will is swayed between two categories of action, according as the influence of one or the other index in his nature to the two cosmic principles momentarily asserts its influence. In the resulting adaptability to moulding there is no real absolute distinction from the lives of lower organisms, because these are not so wholly fixed by their formula of being that they cannot exhibit changes of structure. Only in their case, since the life they have is not cosmically perceptive, it has to be referred directly to the Benevolent Cosmic Will, and its mutual relationships in all forms is the powerful lever by means of which a development in structure has proceeded from lower to higher organisms of the animal kingdom.

In considering the formula for man's being in the note on our method of algebraic notation we have shown that he must still have an independent existence even when the event of physical death suspends the inter-play of the two indices  $d$  and  $\frac{1}{n}$  which

between them give him a perception of the cosmic idea, and compel him to act upon that idea. Hence physical death for man simply means a suspension of his highest cosmical activity of choice, and there must therefore exist for him when out of the body a universe in which his physical entity is accommodated in an inactive spiritual state. This universe is called Hades in the Bible and in Greek literature, and the kingdom of Yama in Sanskrit literature.

We have now explained in terms of the process of evolution the existence of 4 separate universes. But there is yet another universe, Hell, before the Time Cosmos is complete. This is a sphere accommodating the intelligences which are in a state of limit as regards the nature of their being, which is wholly ruled under the policy opposing unification under the evolutionary process. The directive energy of this policy is integrated in a personality which the Bible calls Satan, or the Spirit of Evil, and the units of being here resident in full manifestation are those, which in our analysis of the ideas of the eternal mode of life, we said, had powers belonging to the ring S in our diagram.

As regards other ideas in our philosophy of life, the Re-creation of the unit expresses a Will action on the part of the Son of God, by means of which human life in the Fourth relation becomes while in the body attached in cosmical terms to the Being of the Son of God. Some infra-physical change is made to take place in the relation of the organism to other life by means of which it becomes cosmically and indis severably linked to other re-created life. The effect in the unit of life may be regarded as such a modification of the indices  $d$  and  $\frac{1}{d}$  in its formula for being that no subsequent action on the part of the unit can lead to its eventual complete dominance under the index to the evil power. On the contrary, the change that has been effected is of such a nature that the unit has received a dominant impulse to correspond only with the kingdom of the Life-Principle and in the restriction of its nourishment to such a source its will to be disobedient atrophies and finally dies out. Apparently causeless antagonisms in the social life of man are often



attributable to a contact between units of the re-created and un-regenerate orders ; or in broader terms, to units responding to the restorative work of God and those greatly swayed by the disobedient will. This is the story of Cain and Abel. Peace, it is clear, from the very terms of man's nature on earth can never be an abiding or permanent condition in the world. For, if there is a warfare between two principles in the unit, there must be the same warfare in continually shifting divisions of the aggregate. No truer word was ever spoken than when Christ said 'I come not to bring peace but a sword' ; inasmuch as the evolutionary process in the Fourth Relation is war. Hard as the saying may seem to be, the majority of all men at any moment are necessarily local agents of the cosmic policy of evil. The unit cannot dissociate itself from the principle which on the whole is governing it. This principle on the birth of man is *independence*, gradually becoming transformed to the principle of the surrender of independence to the cosmic benevolent will. But the surrender of the independent or self-willed position does not become a reality to God until it has been made in such unmistakable terms that He becomes convinced of its genuineness and attests His conviction by the exercise of His re-creative power in favour of the unit. There are, however, no two stages between birth and re-creation, so that until the re-created stage is reached all living souls are necessarily on the whole exponents of the lower policy in life.

Before we close this second part of the philosophical summary in our Prologue it is desirable that we should study the problem of will a little more closely. According to our view, local will is merely the allotment of the central cosmic will which has been assigned to the organic unit ; while the central cosmic will is a power able to direct the activities of all orders of life.

The local will is a component of two factors :—

- (a) Quality.
- (b) Range under its quality.

Now the *quality* of the local will, as we said when discussing the problems of sociology, is *the essential principle of the*

*Phenomenon of its own order.* Thus in man it is *cosmic perceptivity*, and in the animal *independence*: in man, because the Phenomenon of his order is the appearance of units of life having cosmic perceptivity; in the animal, because the Phenomenon of the animal and vegetable world is the independence of all organisms.

Again, activities of the unit of life or organism which are below the domain of its own Phenomenon are mechanical. That is to say, for example, that man requires no will effort to maintain his own independence, or the forces of his own body, because independent being is the Phenomenon of the order next below his in cosmic activity, while the natural forces of his body belong to lower orders still. So again in the world of animal and vegetable life the unit organism in no way exerts will to maintain the aggregation of molecules in its cellular structure however complex these substances may be in the molecular grouping which forms the cell. For aggregation is the essential principle of will as observed in the molecular order, the world of substance.

Hence it follows immediately as a corollary that every human being must have an organic independence or continuance of identity which is everlasting *within the limits of the continuance of the process of evolution in the Time Cosmos.*

Some will here object that man's will has very much to do with the preservation of the independence of his own natural being. But in making this objection they miss the point that the real independence of a psychical unit is not necessarily an animal independence. It may be, and is, in the case of man, an extra-physical independence. Otherwise, on becoming subject to the law of physical dissolution, man could be in no way differentiated from the animal; and his formula for being would contain no higher indices than that of the animal. But we know that he does contain such indices in the fact that he is able to conceive of the unity of all Life-relations.

It therefore follows that man's consciousness must continue in being even after the event of his physical death. This inference, moreover, is based upon a greater weight of evidence

than can be secured in favour of any other biological or physical fact, for if it is untrue there can be no real unity in life or in its methods, and the whole theory of evolution falls to the ground.

We are thus led to infer that the Dissolution of an organism in any order of life is equivalent to the suppression of the two highest indices which by their inter-relationship together reveal the Phenomenon of the order. For example man's formula for being is : -

$$\phi \left\{ \begin{array}{c} d, \frac{1}{2} \\ c, x, [b, y (a, \bar{z})] \end{array} \right\}$$

where we link together under a horizontal line the successive pairs of indices describing Being, in order to show that their relationship constitutes the Phenomenon of each order. Now, when man's physical death occurs,  $d$  and  $\frac{1}{2}$  disappear, but his formula for being still contains the next higher indices  $c, \bar{x}$  in its value of : -

$$\phi \left\{ \begin{array}{c} \bar{c}, \bar{x} \\ [b, y (a, z)] \end{array} \right\}$$

and the relationship  $c, x$ , being the expression for the independent being of the animal, there must still be for the physically dead man a mode of being in which the independence of personality is preserved.

At this point we may deem it strange that the unit man should still remain a unit of a kind even after the event of physical dissolution, seeing that in all lower orders of life disintegration results in the appearance of a number of subsidiary units ; in the case of the animal or vegetable organism, of units of molecular groups ; and in the case of the disintegrated molecule, of dissociated atoms. But the same law, although not so clearly apparent, in reality holds good in the case of man himself. For *in his highest active psychical life* he is already a unit of the human race, which is the real aggregate when psychical qualities are introduced, and he only ceases to be a unit in that aggregate upon the occurrence of physical death. The difference is due

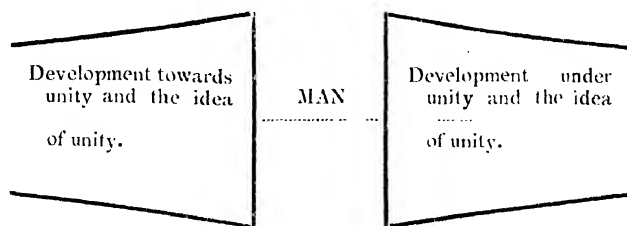
to the appearance of the principle of psychical unity in the relationship between the highest indices  $d$  and  $\frac{1}{d}$  with which man as a cell is invested. It is therefore merely an obliquity of vision, due to our inability to see our relationship to all other human life, that constrains us to think of man himself as an *independent* unit. In virtue of his relation to Society at large and to the highest unity of cosmical life, independent he is not, but dependent. The social life of man is, in fact, the manifestation of the growth and development of a complex unit-- Human Society--which like any subsidiary organic unit of life is constantly engaged in throwing off old cells and taking on new ones. There is this difference in the social structure, however, that its cells have already acquired the quality of independent being.

But if Human Society as a whole is a unit what is to be the end of all its activity? Can we regard it as a  $\phi$ , organism of any lower order and say that, by external impacts and through the power of self-modification possessed by all its cells, it is passing on its way towards the evolution of itself as the  $\phi$  Aggregate, which in this case will stand immediately before the unchangeable cosmic unity of the new synthesis?

To this query we would most emphatically reply, No; it is wholly impossible. At this stage of evolution the whole evolutionary process is necessarily being reversed in subservience to the idea of psychical unity, which has now emerged upon the horizon of man. No longer is evolution a question of the addition of two new indices in the next higher order of life; it has become a question of *the disappearance of one of the two highest indices to life,  $d$  or  $\frac{1}{d}$* . For the phenomenon of man's order of life--cosmically perceptive man--is not merely a being having the choice of food of the animal; it is a being having the perception that all external facts can be classified as good or bad food, and that while he can choose one kind or the other, he must choose one kind or the other. Perceptive differentiation as regards all cosmical facts has thus begun in the units of the highest order of life; no scope is left for any other issue, so that out of man no higher creature *can* develop in Time; and

the dissociative activity of the units must reduce the structure of the aggregate either to Unity or to nothingness. Perception of an essential contradiction in only two possible modes of being has arisen throughout the whole of the highest order of the natural life, and the result is necessarily a unity in reality or a unity in unreality. But a unity in unreality is absolute independence. Hence we are left with only one real unity—a unity in reality.

Diagrammatically, then, the process of natural evolution below, through, and beyond, man's order may be represented as follows :—



What the diagram is intended to represent is the enlargement of life activities under the process of mechanical or non-psychically perceptive evolution, their attainment to their maximum enlargement in man, and a subsequent development out of man towards a final cosmical unity by means of differentiation. Dissociation as well as association are both now principles governing the whole movement towards the final cosmical unity of life in the Being of the Son of God.

Moreover, since the principle of unity is now in question and is governing the whole movement, the constituent cells of the final aggregate must first be freed from their inherent local disunity, the disunity between the indices  $d$  and  $\frac{1}{d}$  in the unit man, before they can be ready to be taken up as cells into the highest synthesis of life in the body of the Son of God. This return to harmony of life in the unit, man, is effected by the re-creative act of the Son of God, which permanently conditions the relation between the  $d$  and  $\frac{1}{d}$  indices in such a manner that thenceforward 'd' has become dominant and finally exists without  $\frac{1}{d}$  in the formula for man's unit being. This, then, is the important

point to note, that in the penultimate stage of evolution in man's order, the progress towards unity must begin with a modification in the formula for the being of the unit. In all former orders the original relationship between the indices remains unchanged as regards a disappearance of one index, and the evolutionary process is promoted by means of a growing complexity in the function of which the two highest indices are the variables. Hence, as a net result, it follows that it is not through a higher aggregation of units, or through any more free absorption by the unit of its own two highest indices, that the evolution of man is mainly governed, but by the action of the constituent cell itself which has had assigned to it the property\* of choosing for unity or for separation.

At this point it will be convenient to recapitulate in tabular form the progression we have now assigned to the various orders of life. We shall then go on to note and endeavour to explain certain of the major difficulties of the theory of life we have put forward on this basis.

\* The real distinction between two orders of life is here seen. The animal chooses food because it is suitable; man chooses either unity with, or separation from, other etc.

*Conjectural Progression of the Orders of Life.*

RELATION OR ORDER.	UNIVERSE.	EQUATION.	CHARACTERIS- TIC INDICES.	PHENOMENAL IDEA EXPRESSED.
Primal ...	Physical ...	... Primordial Fluid = $\varphi(a, z_1)$	$a_1$ , and $z_1$ the un- known primal bases of the ether?	ABSTRACT EXISTENCE (Possibly the ether).
First ...	"	... Atom = $\psi$ { Force, Space, $\varphi(a, z_1)$ }.	<i>Force and Space</i> , the qualities of which are not yet inte- grated.	INDEPENDENT EXISTENCE. (The electron, of which the world is the atom. Aggregation and Inertia germinal)
Second ...	"	... Molecule = $\chi$ { Aggregation, Inertia $\psi$ { Force, Space, $\varphi(a, z_1)$ } }	<i>Aggregation</i> and <i>Inertia</i> .	COMMON EXPERIENCE OF LAW. The world of substance. Form, Time, and Growth germinal.
Third ...	"	... Organic Unit = $\xi$ { Growth, Time, Aggregation, Inertia. $\psi$ { Force, Space, $\varphi(a_1, z_1)$ } }	<i>Growth and Time</i> ...	INDEPENDENT ACTIVITY UNDER LAW. Association and organized warfare germinal.

Fourth	Physical (and HADES.)	MAN = $\frac{1}{\theta}$ Obedience, Dis- obedience, $\frac{1}{\theta}$ Growth, Time $\propto$ [Aggregation, Inertia $\propto$ { Force, Space, $\frac{1}{\theta}(\alpha_1, \alpha_2) \}$ ]	Obedience and Dis- obedience to the Cosmic Benevo- lent Will.	PERCEPTIVITY OF COSMIC LAW. The near approach of Psychological Unity is witnessed to by the appearance in the order of one form only — that of MAN, — instead of the multitudes of varying forms in lower orders. This first index to unity arises it will be observed, from the lowest foundation of the psychical life. It is not found in the social, political, or religious elements of that life.
At this point the addition of pairs of new indices ceases and the movement of evolution becomes transform- ed into one of <i>Differentiation</i> leading up to a perfection of unity in the superior limit.				
Fifth	Physical and PARADISE.	Re-created Man = $\frac{1}{\theta}$ Obe- dience, less disobedience $\frac{1}{\theta}$ Growth, Time, $\Omega$ (A)	The major bias of obedience has be- come permanently established.	INCLUSION IN THE FINAL AGGREGATE OF TIME, THE BODY OF THE SON OF GOD, AS ONE OF ITS CONSTITUENT CELLS. The foundation or basis of the life is now found <i>ahata</i> , i.e., in the next higher order in the entity A governed by the Cosmic Benevolent Will. This re-constitution of the basis of life is a natura' reflection of the substitution of Differentiation for Evolution.
Sixth	Third Heaven	Perfected Man = $\Xi$ Obe- dience, $\frac{1}{\theta}$ Growth, Time $\Omega$ (A)	Obedience absolute. One will-index only.	ABSOLUTE IDENTIFICATION WITH THE COSMIC BENEVOLENT WILL. The expression $\frac{1}{\theta}$ Growth, Time $\Omega$ (A) here designates the conditions of A, not the scope of being of the perfected unit. The scope of its life, however, is given by an obedient will acting upon $\frac{1}{\theta}$ Growth, Time $\Omega$ (A).



# NOTES ON THE TABLE SHOWING THE CONJECTURAL PROGRESSION OF ORDERS OF LIFE.

*Primal and First.*—To keep the numbers of our Orders of Life in correspondence with the numbers of the *Relations* of our preceding argument, a Primal Order is introduced before the First Order. It has to be placed before the Atomic Order both to account for the existence of the ether, and to overcome the difficulty, noted on p. † 123, of conceiving of an origination of Matter through a direct implication between Force and Space, even although we may argue that the ultimate qualities of those two indices have not yet been integrated by Science. In any case the difficulties of analysis at this level must remain profound. There is no strain in conceiving of a perfect fluid coming into existence before the Index of Space has appeared, because Space simply connotes the existence of spatial limits, and here since the fluid is perfect there can be no such limits. A far more insuperable obstacle, however, may be seen to lie in the hypothesis that particles, the electrons of the atom, can be developed out of a perfect fluid, for if the fluid is perfect it is also indivisible, and how then can any force imprison any part of it or affect its essential quiescence? To satisfy conditions for the transference of vibration we must assume it to be absolutely rigid and yet absolutely elastic. If, however, we are obliged to postulate an ultimate sub-division of the ether into primordial particles, it would seem that those particles would have to be regarded as the representation by Nature of *Independent Existence*, and a re-arrangement of at least our first two orders would be necessary. One way of escape from the difficulty is to assume that the natural representation of Independent Existence merely requires in the first instance a differentiation of position, and that such a differentiation did not occur until Force first began to be applied to the ether particles. The idea of Space must then have immediately resulted as a necessary complement to an action which inaugurated any kind of movement among grouped particles. Accordingly the ether, although the most perfect of all fluids, cannot be perfect in the sense that

it is indivisible. It will be observed that the primordial particles of the ether cannot be regarded as particles of matter, for matter always reveals itself by atomic or molecular motion, and here Force, not having begun to operate, there was no motion in the quiescent circumjacent ether particles. For the same reason, even although these particles existed, they possessed no *particularity of position* and there was therefore no Space.

*First, Second, and Third.*—The use of the word 'germinal' is intended to convey the idea that the activity of any order of life can always be regarded from two points of view :—At the origin of the order, where movements due to the descent of *indices from above* have not yet begun, or at an infinitesimal height above the origin, where it is wholly due to the greatly reduced yet still effective power of the indices of the order next above that the whole upward movement begins to take place and is continuously being accelerated. If this conception is legitimate, the electrons of the Atom, although they have become Matter under the fully developed indices of Force and Space, are not in any way absorbing the factors or indices of Aggregation and Inertia at the moment of the origination of the Atom, and only contain them fully when the Atom itself is no longer a dissociated unit but has become absorbed within the system of a molecule.

Extending this argument to the case of the Molecule, the transformations of matter that led to the appearance of organic life are not held to have been governed by the indices of Time and Growth, but merely by reduced sub-instruments of those indices, until the first protoplasmic cell made its appearance. Not until this moment was there any real measure of Growth, or therefore of Time. \* As an illustration on the side of Growth we may take the phenomena of crystallization, which are closely modelled on those of growth, but differ essentially in the fact that the extension of form which takes place has no connection with the identity or effort of a localized central will. So again in the animal world the co-operation of the herd is in

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\* This means that the worlds of matter may have sprung into being instantaneously before life originated in the Universe. The developments now taking place are measured by our own experience of growth.

no sense a result attributable to a conscious perception of the rule of life by two governing policies. But in the case of man it is precisely by such a habit of reference that the formation of every human society is determined. For however immature may be man's cosmical philosophy, that philosophy has nevertheless been a cosmical one at all stages of his development, and he has never escaped from some degree of the influence of his obedience to the laws of psychical unity in the equation for any social aggregate of:-

Psychical Standing = Spirit of Animal Independence *minus* Spirit of Obedience to the laws of psychical unity.

This law of the infiltration of the indices of a higher order with reduced strength down to a germinal origin at the originating level of the order next below must clearly have the effect of vitiating all theoretical investigations into the nature of objects, if these investigations are based upon the hypothesis that objects may be regarded independently of their position in the ladder of Nature and as if they were realities in themselves. Thus, since no physical reduction of matter into isolated and independent atoms has ever been made or ever can be made, analytical investigations into the constitution of the atom, which neglect to consider the fact that the atom has always been under the impulse to associate itself with other atoms in order to form substance, must give rise to results which cannot agree with the actual structure of the forms of life. As we have shown, there is strong reason to doubt whether Time as an integral ever governed the formation of mere substance apart from life, nor, now that organic life is in existence, is this circumscription of the valency of Time negatived by the fact that, elsewhere in the stellar universe, we can measure in Time-units the exceedingly slow transformations of matter. Time governs all our conceptions to such an extent that we cannot escape from it in any of our mental processes, yet before real growth was known Time may have been, and apparently was, neutral, meaningless, and non-existent. For we may go further and say that when there are a series of values so related that each lower one is continually being embraced by

a higher one, the whole chain only becomes real when it is complete, and the lower values have of themselves no independent reality, for they exist only as partial analyses of a complete fund of attributes which are disengaged one by one as we move down from the integral at the top to the absolute expression of one single yet universally present idea at the bottom. If, then, at the bottom there is one single idea or relation, that idea or relation is not Time, because, as we have shown, Time actually becomes pre-eminent much higher up the scale, when evolution has succeeded in framing the structure of the organic world of life, and indices are necessarily pre-eminent or most dominant at the level where they first appear.

*Fourth and Fifth Relations.*—Under 'Universe' the reader will notice that there are two spheres entered for the Fourth, and two also for the Fifth, Relation. In the case of the former relation this entry simply expresses the truth that *unregenerate man*, or man in the unstable spiritual state, must necessarily gravitate between two universes, one that of the Physical Life in which he becomes subject to moulding psychical impacts, and the other that of Hades, into which sphere he passes upon the occurrence of physical death. In this latter sphere he must have the mode of existence which is given by the reduction of the equation for his being :—\*

Physical Man— $T \{ \frac{1}{2} \}$  Obedience, Disobedience,  $O^- \}$  Growth, Time  $\{ \text{Aggregation, Inertia, } \Psi \}$  Force, Space,  $\phi(a, z, \dots) \}$   $\{ \frac{1}{2} \}$ , by the highest indices of Obedience and Disobedience. That is, he must remain in a psychically inert state, having only the Independent Activity of the animal, for this is the highest Phenomenal Quality remaining to him after he has as merely physical man become subject to the law of decomposition. But the constant pressure of the force of psychical evolution does not permit him to remain long in Hades, and he is therefore again impelled out of that sphere into a new physical life, in order that he may become moulded into identification with one or the other of the two controlling cosmical policies. This movement between Hades and the physical life, and the physical life and Hades, must therefore continue until he either becomes re-created in

\*See page 207.

the physical life, or is judged as being finally unworthy of the gift of immortality in re-creation.

On the other hand, should he become re-created in the physical life, he passes, when his next physical death occurs, into the sphere or universe of Paradise or the Second Heaven, from whence he can never thereafter fall back into the instability or universe of the physical life, for he has now become inherently immortal in having been made one of the constituent cells of the final Aggregate of Time, the Body of the Son of God. One absolutely certain deduction from the law of the emergence of the principle of Differentiation under the Fourth Relation (in place of evolution through the addition of a new pair of indices, is that the individuality of the re-created man, so far as it is expressed by means of an envelope, must now be derived from qualities proceeding from the apex or centre of all life above, instead of from the physical basis below which supplies his envelope as a purely natural or unregenerate man. For his life is now clearly suspended from above, not supported from below. In passing over from one limit or plane, that of the natural life, to another limit or plane, that of a life referred to ultimate psychical unity, the whole mechanism of his self-expression necessarily changes, and the centre of his consciousness moves over into a completely new form, that of the spiritual or psychical body, 'for there is a natural body and there is a spiritual body.' This new spiritual body is still governed by the law of Time, however, at least as regards the entry of life within the Paradise universe, for the unit of life, still dominated as it is by a certain measure of the vitiation of will, must continue to experience within *itself* the perception of spiritual change and movement.

- This absolutely certain transference of the centre of the consciousness to a new cosmical envelope, the spiritual body, oblige us to re-write the basic terms of the equation for the individual life in terms of a new function,  $\Omega (A)$ , which expresses a bodily envelope derived from the centre instead of from the circumference of life. A similar argument applied to the case of the Hades body would suggest that upon the occurrence

The new  
Envelope  
of the  
Re-created  
State

o the physical dissolution of the alienated or spiritually unstable man the form into which the consciousness passes is no longer expressible in the terms of the function  $\Theta$ , *vis.*,  $\Theta$ ! Growth, Time, [Aggregation, Inertia,  $\Psi$  { Force, Space,  $\phi$  ( $a_1, z_1$ ) } ]]. For here it is certain that the index to *Growth* is silenced, and if so, it is necessary to suppose that the co-related index of *Time* also disappears. But if these governing indices disappear *in a psychically perceptive unit* their disappearance must also involve the negation of all lower functional indices. Hence we infer that the disembodied spirit in passing into the Hades life passes at the same time out of Growth, Time, and Space.

Now, what does this suppression of the basic indices of the psychical life really mean? Clearly it does not mean any real kind of cessation of being, for man in being one step higher than the animal has certainly become secured\* in the possession of the Phenomenal Idea of the animal order of life, *vis.*, Independent Existence, which quality must remain to him in the mere fact that as physical man he possessed two indices, obedience and disobedience, together forming the cosmic perceptivity of Time, which are higher than the indices of Growth and Time for these in their co-relation only bring about the Phenomenal Idea of Animal Independent Existence. As, then, the alienated man must still continue as an independent personality even after the event of physical death, and yet cannot have a physical bodily form, we are constrained to conclude that he passes into a mode of being which is timeless and not subject to the impact of moulding psychical processes. Such a state would seem to approximate to the eternal mode of life after that mode has been reduced to inactivity through the suppression of its basic or pseudo-physical indices. Along this line of inference, Hades may be conceived of as being a spiritually inactive sphere in which the personality becomes cognisant of the whole scheme of the regeneration and differentiation of Time. But while from its external position it is thus perceptive of all Time-processes it is unable to make use of them for the

But only for so long as the cosmic processes of Time continue.

amelioration of its own condition without a return to another bodily life.

the three  
Envelopes  
of Man. Conceivably, then, the entity of a human personality may have to be regarded as a triune composite of 3 bodies related to the physical, regenerate-in-Time, and eternal modes of life. The consciousness, however, can only function in one of these three envelopes during any one phase, and the envelope in which it does function is determined by the spiritual position of the soul with regard to the limit of re-creation. If the soul is still unregenerate it functions in either the physical or Hades envelope according to whether it is in the physical universe or has been removed from that universe by physical death. If it is recreated it will function in the physical envelope until physical dissolution occurs, when that envelope is sloughed off, and the consciousness enters into the body denoted in our system by  $\Omega$  (A). When vitiation of will is wholly eliminated from it this envelope becomes further glorified by the addition of functions proper to the perfect service of God in Time in the sphere of the Third Heaven. But in both the Paradise stage and the stage of life in the Third Heaven, there is a co-related though unseen envelope attached to the envelopes in which life is actually manifested, representing the future entry of the soul within the changeless conditions of eternity.

indices  
evolution  
Time. *The basic indices of the physical life and Time.*—We have now to consider the greatest difficulty of our whole theory, which is to conceive of the evolution in the physical universe of the Primal, First, and Second Relations between the two opposed cosmic principles when the indices of Time and Growth have been suppressed or, more accurately, have not as yet been evolved. As regards *Growth* the difficulty is a minor one, for we can see that the function of growth is germinal in the lower quality of mechanical change. But at first sight it does seem to be an insuperable obstacle that we have to postulate activities due to the indices of Force and Space under conditions in which Time, our present standard of measurement for both of them, is negatived and non-existent.

In order to obtain any kind of solution to this problem we must first clear the ground by formulating a definition of Time.

Probably the most general expression we can find for it is that it is a *perception of differentiated movements*. If this equivalence is a correct one Time is dependent upon two factors, the first *perception* and the second *heterogeneity of movement*. In the eternal mode of life we can have movement, but it must be a harmonious general movement taking place, not through definite observable increments, but by means of an expansion unrelated to local measurement. But in the physical life and in all the planes and universes of the Time Cosmos, the perception of Time is wholly dependent upon the non-simultaneity of growth. Thus objects in which movement is observable have to be used as standards to give us a rate of movement past relatively although not absolutely immovable objects. We may observe further that, however rapidly any change takes place, it must always have had some aspect of life preceding it to which the change that has actually taken place can be referred for a registration of the new effects.

If now we bear these principles in mind we can dimly imagine the evolution of the Primal, First, and Second Relations of the Physical Universe as having occurred without involving any idea of Time if all these three worlds or orders of life became suddenly manifest together *at the moment that organic growth was first initiated in the Cosmos*. Then the link between Time, which is essentially co-related with Growth, and no-Time would be complete, and the basic material constitution of things would be in evidence as if it had all been actually determined under the law of Time. For, we have only to assume that the governing perceptive indices of Growth and Time at the moment of their origination had power to reflect the pre-existent conditions of psychical life outwards, and all the mechanical energies under Aggregation and Inertia, Force and Space, and the primal indices  $a_1$  and  $z_1$ , become as it were the kaleidoscopic picture of all higher being as the handle of Life 'he kaleidoscope is turned by Time. The image is imperfect, of course, because within the kaleidoscope a pre-existing arrangement of small pieces of coloured glass is postulated which we cannot allow in the case of the Time-life. But, if we can imagine such a thing, we have actually an arrangement of 3 kaleidoscopes with



their handles linked together and so disposed that the arrangement of the pieces of glass in each can be seen through the other. Then the whole physical picture of life arises, not through any turning of the handles, but from a sudden reflection of the picture of the psychical world which first passes through the kaleidoscope of Growth and Time, then through that of Aggregation and Inertia; then through that of Force and Space, then through that of  $a_1$  and  $z_1$ . In this last kaleidoscope an immediate effort is made by the regularly grouped pieces of glass to reproduce what they experience through contact with the rays of the psychical picture, these in their turn modify the arrangement in the kaleidoscope of Force and Space, the pieces of glass in which are also directly modified, and these lastly modify the disposition of the evenly grouped pieces of glass in the kaleidoscope of Aggregation and Inertia, which are also directly modified. But there is no turning of the handle,\* for this would suggest a small though definite employment of Time, and there are 3 kaleidoscopes, although there is only one primal basis, the world of the primordial fluid having the indices  $a_1$  and  $z_1$ , because our wish is to suggest that the whole transformation is an instantaneous manifestation, so that instead of a procession from basis to basis we may postulate the simultaneous existence of 3 bases or kaleidoscopes.

different  
from each  
other

Although our simile is a clumsy one it may serve to picture to the mind the idea that the physical basis of the universe may have appeared suddenly as a manifestation reflecting on lower planes differences and oppositions existing in the higher psychical orders of life before Time originated. At the same time it suggests that, if the lower indices of life are as essentially responsive and as absolutely subject to the movements of the higher indices as ether is responsive and subject to the vibrations of Force, a simulacrum of the eternal presence of Time in Nature may have been produced by means of a psychical reflection which originated all physical differences as a sudden timeless Manifestation. The

\* Our idea is that instead of turning the 3 handles the light from the picture of psychical life causes the small sensitive atoms of glass in each kaleidoscope to group themselves simultaneously and automatically.

bases of life would still be found to stand in their proper order, because an experimental reduction can be effected from the higher to the lower, and the complexity of the ascending orders would increase just as in our simile the kaleidoscope into which the picture of Growth and Time was cast was affected by the combined effect of two previous groupings. The whole principle we have to remember is that if Aggregation and Interia are unreal unless Growth and Time are present, if Force and Space are unreal unless Aggregation and Inertia are present, if  $a_i$  and  $z_i$  are unreal unless Force and Space are present, then the controlling realities of Growth and Time are necessarily capable of producing the whole physical content of the physical universe as a sudden manifestation from the first moment in which Growth took place in the Cosmos. But once any governing index to life has manifested itself, all evolution must proceed thereafter under the law of its own control. Hence, subsequent to the first moment of physical growth in the universe, all physical changes have taken place under the definite rates of movement of Time.

A somewhat long digression has now been made from the special subject we had under review on p. 200, of this Prologue the WILL of the unit but in view of what is to follow the remarks just made may be found of use in giving the reader a proper perspective view of the whole subject. By an argument based upon the assumption of a continuity of method in the evolution of all orders of life, we have succeeded in establishing the law that the WILL of any unit is involved *only* in the essential quality of the Phenomenon of its own order. All lower activities are really mechanical from the point of view that they are not directly affecting the change of position of a unit in its own order. Indirectly they are effecting it largely, *but only through their transference into the realm of the higher relationship*. But there is also another side to this law of direct and subsidiary or mechanical will-action. Not only is the essential quality of the new Phenomenon the sole domain of the direct action of the local will, but the local will is itself under the inevitable necessity of asserting itself whenever the external impacts upon life are of a category that

Will must  
Assert  
Itself

belong to this domain. It is not a question of whether we choose to act, we *must* act. Thus the animal whose will is involved in the domain of independent existence has no option but to live so as to maintain its independence. If it refuses food it does so because its will to live independently has decided that its continued independence is better secured by so doing, it is not from a desire to die. Its will, in fact, is obliged to exert all the energies of its body towards the preservation of its own independence, even though the animal is itself unconscious that from this source spring all its directive movements. So man is similarly obliged to live a life of cosmic perceptivity, through the exercise of powers such as thought and speech accompanying the relationship between  $d$  and  $\frac{1}{d}$ . It is to the relationship between these two new inherent indices that we have to attribute all his powers of cosmic perceptivity, for they create the Phenomenon of his being. They also render obligatory the exercise of his perceptive action, for all external impacts within his own domain can now be regarded as a supply of nourishment in two kinds, and if he is to live at all in his own sphere he cannot wholly reject nourishment, but must partake of it whether good or bad.

Will is  
Made  
Function  
of  $d$

Hence the first analysis of the Phenomenon of any order of life reveals the will of the unit life in terms of the range existing between the two opposed indices, the general relationship between which forms the Phenomenon. That is, as regards man's order of life, man's WILL, like man himself, is a function of  $d$  and  $\frac{1}{d}$  or  $\Psi(d, \frac{1}{d})$  but the notation for it differs from the notation for his Being in that the latter is also a function of lower grouped indices,  $\bar{c}, x; \bar{b}, y$ ; and  $\bar{a}, z$ . As regards the animal and vegetable kingdom of life the WILL to live as an independent organism can be stated in terms of  $c$  and  $x$  as  $\psi(c, x)$ . As regards a molecule, the will to remain an aggregate of atoms, is similarly  $\psi(b, y)$ . And as regards the atom its will to exist and its actual existence are identical and may be stated as  $\psi(a, z)$ .

Our whole deduction as to the *necessity imposed upon* the organisms of every order to exercise their own quality of will

in the domain of their own Phenomenon rests, of course, upon our knowledge of what occurs upon the dissolution or disintegration of any unit of life. *Only the highest indices then become silenced.* Hence, before these were silenced, the lower indices were mechanical, and only the higher indices lived with a perpetual obligatory activity of will-life.

We are thus led on to the general conclusion that WILL in man or in any order of life is, practically, a directive quality of Being which enables a unit of Being to co-ordinate within itself all the properties of life revealed in lower Being. In man's case this co-ordinative activity is stated in terms of *obedience* and *disobedience* merely because the Time Cosmos as a whole exists by reason of the opposition between two cosmic WILLS which in their highest psychical relation are truly and essentially contradictory. Moreover, because we find that throughout the lower orders of life one set of indices are inert, while the other set are active, we group like with like, and decide, that if there is any good in life at all, it must be an attribute of the Principle which succeeds in establishing in all forms indices to energy, and evolves all the forms of any one order through the common relationship existing between all the active associative properties of force, aggregation, and growth. By comparison we then decide that the other set of indices are evil, or originate from evil, inasmuch as they constitute a drag upon the instantaneous in-rush of the other indices, the life indices. Hence, when we come to man and find that in him two new indices of a psychical character appear, giving him power to perceive the relations between the indices in the other orders, and when we also see that, through self-suppression of his animal independence, he is able to move towards unity, we conclude that his WILL may be stated in terms of a relationship between two perceptions which we describe as obedience to the central benevolent WILL and disobedience to it. For our own education of animals to human service teaches us that before they can be made obedient to our will their natural independence must be controlled and converted to a conditioned independence. We see, moreover, that the assertion of animal independence is merely a re-statement in a higher plane of that

Will  
energy  
life  
force  
growth

tendency to separate which the idea of space indicates in the First, and of that tendency to delay which Time indicates, in the Second Relation. Both these indices belong to the inert group, and thus we infer that Obedience belongs to the activity of the Good and Disobedience to that of the Evil WILL.

he will in  
Man  
an Obligatory  
Selective  
Impulse.

Thus we are compelled to conceive of man's WILL as being an obligatory impulse to choose between two sets of external relations which divide themselves wherever the psychical idea intrudes, that is, throughout the whole world of psychically perceptive thought, into two essentially opposed policies. But since the lower policy is here a direct negation of the other, its mode of action may be compared with the transforming power of dissolution, in that its aim is the disruption of Unity. But unlike the law of dissolution it utilises to the full this commanding influence—it does not destroy, but applies the whole property of the highest index, by *diverting it and reversing its direction through the Phenomenon of the next lower order*.

Evil  
man's Will  
through  
the next  
lower  
Form.

For example, if we take man's order of life, Evil does not destroy the quality inherent in man of cosmic perceptivity, which is based upon a relationship between the indices d and d' the highest in this order of life, but deflects the will-power that has to utilise this form of perceptivity by obliging it to act through the focus or in the plane of absolute animal independence—and this is the essential quality of the Phenomenon of the animal world, the order of life next below man. And if, as may be reasonably supposed, this law holds good whether life is in the eternal mode or the Time mode, its action gives us a probable explanation of the real nature of the Spirit of Evil. It is a diversion of will-power in a very high order of life through the focus of the essential idea of the Phenomenon in the order next below. But if the deflection is absolute, the resulting state is eternal. Hence, unlike man, Satan is an intelligence irrevocably and eternally committed to bring about the disintegration of life under a compelling force which is measured by the essential principle of the Phenomenon of the order in which he stood in the eternal mode before the Fall. Eternal death may therefore be defined on these lines as such an

absolute deflection of will in self-interest that its whole force finally passes through the focus of the essential principle of the Phenomenon of the order next below that in which the creature is standing. This diversion, if absolute, is eternal, because the creature has wholly dissociated itself from its true relationship of obedience to the central will. Obedience, so far as we can see, has to be regarded, as an all-comprehensive universally applicable law in the eternal mode, because it is the law in the Time mode which first brings about the approach to Unity and, it may thus perhaps be defined as the absence of resistance in the unit to the entry of the Cosmic Benevolent Will.

Let us now consider the second part of our present problem—the *range* of will. Man's will is bi-polar only because the Time Cosmos is itself bi-polar, but the range of his psychical will should be studied in terms of the amplitude of his capacity to fulfil himself in his own order with the Cosmic Will. Therefore we need not state man's will, so far as its range is concerned, in terms of both indices  $d$  and  $\frac{1}{d}$  because if  $d$  is great,  $\frac{1}{d}$  is also equally great in an opposite direction.

Now obedience in the unit may, it is clear, be regarded as its capacity of fully absorbing external Law as it emanates from the Central Will, whether this will comes to it directly or indirectly through higher syntheses. The Law of any order is merely the Phenomenon of that order, and that Phenomenon is a relationship between the secondary indices of the order next above. But as between Law in general, *i.e.*, not specific law, and obedience, we can only think of the two as Subject and Object, and we may analyse the law itself in terms of the qualities which appear in the object under its unrestricted entry. Now the highest qualities of life in the psychically perceptive world of man are the properties which arise through the suppression of animal independence, *viz.*, Love, Courage, Patience, Humility, &c. Hence we may conclude that these virtues are really the analysis of the Phenomenon of man's order when it has no longer to be stated in terms of the general indices  $d$  and  $\frac{1}{d}$ . For when the life of the unit has developed to a complete suppression of the index to disobedience it is still left with the index  $d$  to obe-

dience, and we can only discover the real meaning of this obedience or unrestricted reception of the Phenomenon of the order—now the perception of cosmic unity—in terms of those qualities which emerge at intervals when the unit is still distracted by two opposite tendencies.

Hence we may say, that if we write *m* for Love, *n* for Courage, *p* for Patience, *q* for Humility, the directive power of the will of man *in Unity* is

$$\Psi (m, n, p, q, \&c., )$$

and that the extent to which these indices can appear in any man depends upon the scale upon which he is ultimately capable of conceiving of Unity. And this scale is fixed for each unit throughout Time, because we can only think of Time as a sudden solidification of all transformations which were once proceeding in the eternal mode of life, and units of life even then were varying in their receptivity of life in each order from  $\phi_1$  to  $\phi_n$ . Hence the scale of their conception of Unity if this was the real Phenomenon of man's order in the eternal mode must have then stood, and must therefore now stand, between these limits.

By taking concrete examples we may perhaps see what this argument really means. We have said that human life has to be conceived of as having originated in one pair of beings. Between these two, both of whom we call the  $\phi$  of man's order, the qualities of love, courage, patience, &c., *in subordination to the idea of unity* can only have had a scope due to the obligations imposed by the interests of one other unit. Perceptions of obligation were thus narrowed to a minimum, and the direction of those perceptions was similarly reduced to the narrowest scope. But, with the appearance of the family obligations became extended, say to 5 or 6 units, and with them the perception of obligations and therefore the play of will also became extended under an obligatory impulse from above upon the unit to direct its perceptions in the interest of the family. Hence there is a tendency all through the history of human life for the perception of more extended obligations to arise in subservience to the idea of unity. But it is only when the unit

stands itself on the highest rung of its own ladder of life that it is truly able to conceive of the whole unity below it, and between this point and the lowest rung of the ladder there are as many degrees of perception of unity as there are rungs on the ladder. Hence, although the quality of the perception of unity arises at the bottom of the ladder, the power to utilise this perception for the whole continually increases as we mount the ladder. Yet even at the top of the ladder, if we adhere to our pictorial imagery of the orders of life as a series of rings, the power of perception, although greatly enlarged, cannot give a true picture of life, nor, since will is conditioned by perception, can will have power to subserve all the interests of life, until the unit stands in the centre, where God alone can stand.

Still, by the introduction of the principle of *synthesis*, and the origination in a synthesis of new common life-perceptions, the Cosmic Will can inform the unit of life with a higher degree of range of will far more readily than if the upward progress of the unit were always that of its development in *one* order. And we may therefore imagine that, after there has been a return of life to its eternal mode, recreated human beings will attain to sense-perceptions which will introduce even higher, because more transcendental, ideas than the perception of Unity, which would seem to be the elementary psychical perception.

Summing our argument thus far, we have now illustrated our idea that the full obedience of a unit may be attained to at any level of the ladder of life, and that the level at which it is actually attained to is dependent upon the original receptivity of that unit to the idea of unity at the moment that the great fall of life occurred. Hence for many men and women action in the main restricted to the interests of the family is in the present day sufficient for their choice of obedience.

Recapitulating as regards the will in man, we regard this as a direction of activities which is obligatory, springing up under psychical perception and having a range governed by man's inherent power of absorbing the law of his own order of life. This will may be converted into a Will of equal range but of an opposite direction by the diversion of the power of cosmic



perception through the focus of animal independence. Such a diversion if absolute is eternal death. Being, when under the control of this inverted will, may be compared to the position of a man standing with his back to God, without any capability of looking on external phenomena except from himself as a centre towards the circumference. By such a mental picture we are able to gain a faint idea of the real meaning of Prayer, which is the habit of looking away from self towards God in the centre of life. So important is this attitude as being the direct antithesis of the state of eternal death that it may be regarded as indispensable to the spiritual life of all men merely by reason of its effect on the tendency towards the assertion of animal independence. Even if we omit from account the possibility of thus drawing in insensibly the higher qualities of life which at present lie hid in upper syntheses, we are forced to conclude that a relationship is thus established with the Cosmic Benevolent Will which has a reciprocal action both on that Will and on the will of the unit, since all the activities of life are ultimately to be referred to the centre. Prayer is not only therefore an advantage to man, but a help to God, in enabling Him to accelerate the individual growth towards unity.

We may now conclude our general investigation into the problem of Will by repeating that, so far as regards his activity as a psychical unit, that is, as being man in the highest sense, a human being does not directly exercise will-activity in the control of his bodily actions because these occur really through a directive energy applied towards a higher end, *viz.*, the nourishment of the organism by means of food, *i.e.*, by a choice of external impacts, which are selected from one of two cosmical principles. There is no better simile available for the illustration of the perceptive action of the will of man than this of food, so we again make use of it. Man only differs from the animal as regards directive energy in the fact that he perceives *all* external phenomena to be food of one kind or another, and that these two kinds of food are directly opposed as regards their effect upon the nourishment of his psychical life. Unlike the animal, if he would live as a unit in his own domain, he

is prevented by the law of his being from regarding any of his contacts with external phenomena as being neutral in relation to nourishment, for in his own domain all phenomena are standing in the essential contradiction disclosed by his indices to being  $d$  and  $\frac{1}{d}$ . It is, in effect, only when man lives in animal independence under a will not for the moment moving in answer to external psychical impacts that that will can be regarded as directly governing his bodily activities.

Our deductions as regarding the operation of the law of will may now be summarised as follows :—

Summary  
of the  
Laws of  
Will.

- (i) Will in any order of life is the obligation to act upon the occurrence of impacts arising in the domain of the Phenomenon of that order.

Since we are concerned with being, and not merely with thought, the direction of action and the obligation to act are identical expressions.

This definition of Will is held to cover all activities in all orders both in the Time Mode and in the Eternal Mode of life.

- (ii) The quality of will in any order is the essential idea expressed by the relationship between the two highest indices to being in that order ; that is, its quality is the idea appearing for the first time in the Phenomenon of an order.

- (iii) The range of will is given by the degree of complexity in the relationship between the two highest indices to Being standing in any order.

- (iv) But in the case of man, since the two highest indices to being are in essential opposition, the range of will is given by the degree of psychical perceptivity of cosmical law attainable by the unit.

- (v) The will of man becomes inverted in direction, still retaining its range, in proportion as it is exercised through the centre of animal independence.

- (vi) Will is in all cases an impulse on the organism to be active within the sphere of the highest indices of its order. As regards all lower activities it is mechanical. It follows, therefore, that man in virtue of his nature must in all his conscious actions be in a constant state of identifying himself either with good or evil, for good and evil are the two opposed cosmic principles. It is impossible for him to avoid action under the impact of external psychical phenomena.
- (vii) In this obligatory activity of identification he proceeds through the principle of association with, or dissociation from, other units or groups of units. Under this principle of movement all lives come at times to be the nucleus of new groups, either for good or evil.
- (viii) Man is great according to the degree in which he is able to perceive the true obligations of life and fulfil them. He sinks in proportion as he refuses to fulfil these obligations. His psychical will is measured by the degree in which he perceives his obligations, for perception has to be followed by action, and if the action is negative his will is being exerted against the Cosmic Benevolent Will.

There are still three other questions upon which it is desirable to touch, however lightly, before we close this second part of our philosophical summary.

Pain

The first question is that of pain. It is profoundly important to have a proper conception of pain, because the reality of the life is wholly dependent upon the existence of this experience. In every order of life pain is the resistance against which Will has to work. This may be easily seen if we reflect that at the lower plane of animal life fatigue of the organism is really an experience of pain. Again, in the higher world of the intellect, pain reveals itself in irritation, and in the labour of acquiring and applying knowledge. Lastly, in the psychical life

pain is experienced in the law impelling the unit to dissociate itself from certain categories of opinion in larger or smaller groups of the social life.

The three degrees of pain here noticed may be attributed to the active exercise of the functions of the life of man. Pain is also experienced, however, in all statical relations, and in this sense it may be regarded as the payment made by the unit of life for its inclusion in the evolutionary processes of its own order. For instance, disease and the pain contingent upon disease are experiences attributable to the necessity imposed upon an organism to identify itself with the full potential activities of its own species. It is the price paid, and the warning sounded, in the case of any lapse below the proper standard of life, and this law holds good even in the case of accidents, when the organism is unwillingly brought into collision with destructive forces. Life, in fact, is everywhere governed by the law that if a unit is to be included in its activities it must also be subject to the penalties accompanying any disuse of those activities. Although the draught of life is deeper in proportion as a unit is included in higher syntheses, the pains and penalties for inactivity in the discharge of the higher characteristics of life are made to increase correspondingly. As, then, the penalties must be most severe when the unit accidentally or by neglect fails to discharge properly the new law of its own order as expressed by the essential idea of the phenomenon of that order, it follows immediately that, in the case of man, the experience of physical pain is a very small evil in comparison with the penalties incurred by a refusal to move along the path of obedience to the Cosmic Benevolent Will. For this Will is controlling the whole movement of psychical and natural evolution towards unity, and if we are to believe in any meaning for life as a whole, we must admit to ourselves that the control of the Cosmic Benevolent Will is salutary in spite of all appearances to the contrary. Our proper functional activity is therefore necessarily a process of identifying ourselves with our perceptions of this WILL through obedience, and of dissociating ourselves by means of our own will-action from giving any response to the incitements of external impacts towards disobe-

Pain  
in  
Statical  
Relations

dience. If in this identification and dissociation we experience pain, as we assuredly shall, we have the consolation of knowing that it is a pain tending towards our higher development and not towards the far more grievous and enduring pain of a thoroughly diseased psychical nature. Moreover, in this view of life we shall learn to look upon physical pain as pain of a far lower order, incurred in the main as a payment for the privilege of being placed in an environment, the scheme of which is designed to lead inevitably to a final rescue of the higher unit from all possibility of pain. This final state of entire removal from even the conception of pain will be necessarily attained to when the ultimate disruption takes place in the whole Time Cosmos between the indices to Life and the indices to Death in all relationships.

*The Pain  
of God*

As regards man, then, so far as pain is experienced bodily, intellectually, and psychically, it is comparable to the fatigue of the animal in discharging his proper functional activities, provided always that the pain is incurred as a contingency of living in the natural life without any exertion of will-power towards disobedience to the Cosmic Benevolent Will. But, as regards God, we can see at once that His pain is an integration or summation of the pain of units in all orders, for His is the WILL that is impelling them towards development, and the resistances that it experiences are in the lower orders the delay of Nature to evolve the independent activity of the animal; the pain of all animals in developing the higher species towards the physical form of man as well as the pains experienced by all of them as a contingency of being animals; and, lastly, the pains of all living human beings from the very beginning of the race in the slow process of the development of each unit separately, and of the race collectively, towards cosmical unity in perfect obedience to the Benevolent Will. The martyrdom of man is therefore only a small part of the martyrdom of God. To call man's experience of pain a martyrdom is, moreover, a complete misnomer, for it was necessarily incurred in the beginning through his own participation in rebellion; it is also the price paid by all species for development; and it is identical on the psychical plane with

the labour on the intellectual plane of acquiring and applying knowledge. But God's integration of all pain was in no sense acquired willingly. Therefore His is in the only real sense a martyrdom. Man can only participate in this martyrdom by similarly taking upon himself the pain incurred through forwarding the real interests of other psychical life. God's pain being work in the sense that it is everywhere and at all times an experience of resistance to His WILL, man may be said to be a fellow-worker with God when he is made to suffer through any degree of identification with the WILL of God.

Our second question for consideration is concerned with the problem of the Hades life. To many the theory that there is such a mode of life in existence may appear to be a dangerous doctrine, tending to inculcate carelessness of living. To this objection we would reply in the first place that philosophy has nothing to do with the emergence of good or evil lessons from facts. Its province is to consider facts themselves, and their inter-relation with one another. But as the deduction of an evil lesson is in the great majority of cases a result of an imperfect appreciation of governing philosophical ideas, we may on this ground consider the objection with a view to showing that it is once more the result of a misconception of psychical law.

The objection here noted is due to a failure to understand that man's spiritual state *is not in any way a function of Time*. At any moment, it is true that it is being moulded by means of external impacts conveyed through the mechanism of Time. But Time is only a mechanism. It is no more a part of man than a machine that brushes his hair is part of his body. Being then, no real part of him, the prolongation or repetition of the duration of an individual life has no bearing at all upon the problem of what the state of that life is. Man stands *at all times and throughout all time* as an organism completely or incompletely identified with the character of one or the other of two cosmic policies. Hence for him the profoundly important question is not, *How long have I to live?* but, *To what degree am I even now identified with the character of the Cosmic Benevolent Will?*

We incarnate  
ourself  
and the  
Hades life

The New  
Question  
for Man

Time  
Expressed  
Cosmically

The difference in point of view between these two aspects of life is in fact fundamental. Cosmically it is impossible to conceive of Time except as an expression for the incomplete identification of all life with two universal and opposed policies. Time must therefore continue until this identification of all created life with one or the other of these two limits has become universal. Hence Time will be abundantly forthcoming up to the extent required of it, not only for life as a whole, but also for every unit of psychical life. The question as regards individual state is not therefore one of duration but one of its degree of identification with an absolute limiting status. In reality therefore the question whether man is to have one or more than one physical life is a matter of indifference psychically. He is standing between Life and Death. Is he then nearer to Life than to Death? Personal identity seems to all of us so bound up with the idea of family relationships and ancestry that it is very difficult to us to put all this on one side in recognising what is unquestionably the true law of personal identity, that the identity of the creature is not a relationship between man and man but between the creature and God in the analysis which *its highest or psychical index* it is capable of making of the psychical life of man's order. The body and the intellect are both merely accommodations for the revelation of a specific unit psychical analysis. In thus regarding them merely as accommodations we are rigidly adhering to the law governing the creation of higher orders of life through the appearance of the two new indices of the Phenomenon of that order, and the appearance of these two new indices has the necessary effect (as can be seen from our formulae for Being) of reducing all lower indices to a purely mechanical character. Therefore from the point of view of the existence of psychical man, the existence of the body of physical man is merely a mechanical basis upon which the superstructure of the Will of the psychical life has to be erected.

Hence the real identity of the psychical unit man has nothing to do with the bodily aspect, origin, or family history of physical man except in so far as, by means analogous to the co-ordination of matter in the animal body, the independent

existing psychical entity of man selects for itself a physical body the inherent qualities of which are suitable as instruments for the exercise of the psychical will. In this body the psychical entity is afforded an opportunity of developing itself through the exertion of cosmically perceptive will into a standing in higher species\* of the Order Man, until the Unity of control in the Son of God selects it as a cell for eternal identification with His own Being.

All human relationships being ephemeral in comparison with the relationship of the Soul to God they can only be regarded as part of the external moulding impacts which give each human being an opportunity of exerting will in the direction of obedience. They may therefore be succeeded by another set of *similar* impacts without any confusion resulting in the real psychical identity of the unit.

Hence we conclude that since Time as a whole, and not one period of bodily life, is a period of the opportunity for man to respond to the call to be obedient, and since personal identity is only expressed during one period of bodily life in the symbols of family relationship, there is nothing whatever in the theory of the existence of a Hades life to teach carelessness of living, or to confound our ideas as to the identity of our friends, which is real only in the sphere of their highest or psychical indices. Every external impact upon man must secure a response through will-action, and it is not the duration of these responses, but the sum of them, which moulds the inner psychical life towards obedience or disobedience. On the other hand, only by means of the assumption of the existence of a Hades universe can we bring any philosophy of life into line with the necessity we are under to regard the evolutionary process as governed by a continuity of method in the exaltation of man to a finally complete identification with unity; and only by means of this assumption do we eliminate all arbitrary postulates as to the control of psychical evolution by physical death. Such control it can of itself have none, if man in reality belongs to an order higher than that of the animal. Therefore, at the same time, we dissociate the incidence of

\* By 'higher species' is here meant higher degrees of control over the index to disobedience,  $\frac{1}{d}$ .



Divine judgment entirely from the idea of the incidence of physical death, for Divine judgment must be concerned with the response given by the unit under the incidence of external impacts, not with a suspension of impacts which abolishes the activity of the psychical will. But since human life of all sorts and conditions is sustained by the inflow within it of the directive will of the Son of God, we may yet concede a high degree of probability to the Christian thesis that the physical death of any unit may be under the directive control of the same Will. We must recognise, however, that it is very improbably the policy of such a Will to suspend the natural penalties due to accident or disease, even if it had power to do so, and we must therefore look for a regulation of the kind of impacts that are to be allowed to affect individual lives rather in the issue of directive impulses from the Son of God through channels of which the unit life has now no conscious perception because they are revealed only in the higher syntheses of the Fifth and Sixth Relations. In other words, without any interference with the working of less inclusive laws, there may conceivably be a control of the lives of units through a law which only becomes perceptible as a law when we find ourselves in a higher life-relationship. We may therefore admit the probability of physical death being made to occur through apparently natural means because it is better that the unit of life should be removed either to a sphere of inactivity from whence it may begin life anew, or to a sphere of higher psychical activity where it can better assist the work of unification.

The  
Contribu-  
tions of  
all Reli-  
gions to  
one  
Philosophy

The third question we wish to consider is the extent and nature of the contribution by existing religions of the world or doctrines which can be placed under the scheme of philosophy here propounded. In discussing this question we would first ask the reader to remember that all religions profess to derive their authorized doctrines from what they conceive to be the correct interpretation of their sacred books. But since they have nearly all of them forgotten the fact that these sacred books are built up and cemented together by means of a rigid application of a symbolic code which in its composition is broadly identical in all ancient literature, it is not the doctrines

authorized by the Churches of the present day to which we should refer if we wish to trace out the real connection between one religion and another, but the doctrines which emerge from their sacred books after we have precipitated the true statement of fact from all symbolic solutions.

So far as its ethical code is concerned the Christianity of the present day is but little affected as a result of making the analysis here referred to, for, ethically, nothing higher can be evolved out of the life of man than the code exemplified by the life of our Lord in Judaea. But the cosmology of the Christian churches stands on quite a different footing, being based upon an ineffective compromise between the literal and figurative interpretation of the Bible. Without an exhaustive investigation into the methods of symbolic expression any other policy was indeed impracticable, and since a solution of such problems depends really upon a personal equation, it is no discredit to the Churches that their failure to interpret their own symbolic cosmology has to be admitted. Turning now to other religions we shall observe the same misinterpretation of ideas figuratively expressed accompanied by a greater degree of insensibility to the highest ethical standard. Such a result was, of course, inevitable owing to the fact that only the early Christians had the privilege of seeing the perfect analysis in man of the spirit of obedience to God. There was, therefore, no necessity for Christians to determine their moral code through an analysis of imperfectly understood writings epitomising cosmical law under the guise of historical and epical narratives. But this was actually the case with all other nations, who, through national calamities or the degeneration of the priestly class, had lost all remembrance of the particular method under which their deities were made to represent particular reductions of universal Divine processes.

It has been the endeavour of the present writer to carry out an investigation into the scheme of symbolic expression in Hebrew, Greek, and Sanskrit, in order to ascertain whether the sacred books of these three languages are in any way connected together and created by one common method of

Christian  
Cosmology

expressing cosmical law figurative y. The result is the content of this volume from the Preface to the end of the Appendices, and the answer he has elicited from ancient literature is emphatically to the effect that much has been forgotten by the churches of what was once fully known, and that the re-discovery of all this lost knowledge can be effected through a substitution of verbal equivalents for the terms of a very complete code of symbols with which all the priestly and educated classes of the East were once fully acquainted. Only by very gradual steps, however, can the proper equivalents be obtained for the symbols in force. The investigation has thus been laborious, but it has led to results which, it is hoped, will be of commanding interest, and which as regards the subject at present under discussion may now be briefly summarised.

Grecian  
Philosophy

In the esoteric philosophy of ancient Greece the eternal mode of life was represented by the island of Atlantis; the states of life of the *re-created* in Paradise and the Third Heaven by Olympus (890); and Hades was clearly described as a sphere of spiritual inactivity both in the labours of Hercules and in the Odyssey. The impact of the restorative process of the many works of God was symbolised under Zeus, Athena, and Diana; the impact of the will of the Son of God under Apollo; and the control of alienation by the work of God by Hermes. Poseidon with an inverted evaluation of  $\frac{1}{121}$  was designed to represent '*The spirit that opposes the restorative work of the Creator upon His sons*'; while all kings, heroes, rivers, mountains, giants were given names, or existing names were selected for them, to represent in their evaluations the particular state, law, or process which was required for the local analysis of the legends which were accepted as authoritative myths.

The  
Vedic and  
Puranic

In Hindustan the Vedas and Puranas form a series of religious myths which are all cosmological in intention when their symbolism is properly interpreted. Brâhma represents the Eternal Father; Brahmâ and Vishnu the *impact of the many works of God* upon the recreated and those who stand in the natural life. The doctrines of the Hades life and of

the re-incarnation of man are contained in the general creed of all rationalistic Brahmans, and in the Code of the Mānavas. Man is conceived to pass into the bodies of animals, birds, fishes, &c., upon re-incarnation merely because in symbolic diction these creatures represent various conditions of the life of *unregenerate* man. In the code of ancient symbolism the word 'man' when in contrast with other creatures was always reserved for the expression of the re-created life of man.

Hades, both as a form of existence and as an environment, is represented in the Vedic and Puranic religion by the words Yami and Yama. A very noticeable difference in this account of the Hades life exists between the Puranic or later, and the Vedic or earlier, conception, and this change of view, as we have explained on p. 1104 of this work, can only be attributed to the new conception of the cosmic standing of life after the resurrection of our Lord, with which the Hindu philosophers became acquainted in Puranic times.

Hades

The immanent presence of the Son of God in all spiritual classifications of the life of man is revealed in the Hindu philosophy in the appearance of evaluations of deities, &c., which contain elements formed by a multiplier of 10 as one of their factors. Re-creation is analysed under the 8th or Krishna incarnation of Vishnu, and all the Avatars of Vishnu are designed to analyse the impact upon, and the entry into, man of the 64 process. *'The impact of the many works of God in the natural life.'*

The 10 Factor.

Tendency in spiritual states or the conditioning of processes is always depicted by means of an employment of the imagery of marriage, just as it is throughout all the earlier books of the Old Testament.

Tendenc

Gods, goddesses, kings, heroes, and demons are all assigned names, as in Greek, the evaluations of which when interpreted clearly express the exact typification of the character.

It will therefore be seen that the whole system of the Vedic and Puranic philosophy of the Hindus is in substantial agree-

ment with the cosmology which we have determined in this Prologue as a probably accurate assessment of the meaning of life as read in the light of the evolutionary process.

The Old  
Testament  
Philosophy

As regards the sacred books of the Jews contained in the Old Testament we discover not only a substantial but an exact and invariable agreement with the laws of cosmical life which we have just investigated. In no instance does the inner meaning of the Old Testament analyses require any revision to bring it up to date with the requirements of our theory. The Hades life is clearly described under the symbols of the code in the 39th Chapter of Ezekiel, and all the other universes of life are implicitly stated to exist in the first 11 chapters of Genesis. Processes of the restorative work of God, and the ultimate spiritual classifications of the physical life of man, are subdivided into the same elements which, throughout all ancient literature, are symbolized by some 30 radical numerical forms.

Mahomet

We may close by noticing the agreement of the other religions of the East with our general theory of life. The religion of *Mahomet*, which inculcates the grand doctrine of resignation to the Will of God, is wholly governed by the idea of emphasizing the unity of God's control of the Time Cosmos. Its strength lies in its insistence upon this idea, the formulation of which was required to stem the disintegrating tendency inseparable from all polytheistic systems for the analysis of cosmical laws. On the other hand, the Zend-Avesta of Zoroaster, the sacred book of the Parsees, has its philosophical basis in a recognition of the continual conflict between Ormuzd and Ahriman, which are identical respectively with the Cosmic Benevolent Will, and the will of the Spirit of Evil in the theory of life which we have here expounded.

Other  
Religions

Lastly, in Chinese, Japanese, Norse, and Aztec records there may be discovered many fragmentary analyses of life under the law of its differentiation into two categories which can only be regarded as the result of the continual process of evolution in the psychical sphere of man. In all these religions the existence of both good and evil principles or universal spirits are recognised as having sway over beings identified with

them in policy, but belonging to a lower order or synthesis of life. Hence although all ancient religions do not testify with equal completeness to their agreement with our codification of cosmical law, each of them witnesses in certain important particulars to the existence of a final philosophy of life in which all of them can find a place. Religious belief may therefore be compared with the analysis of the Phenomenon of one order of life as effected by means of all its multiplied units. Every unit has a truth, and a meaning, and a proper place of its own, and without its existence we should lose the perception of some vital fact governing the complete expression of the integral idea of the whole order of life. To sum up, then, we may say without any danger of error that religious belief everywhere is an analysis only on the intellectual plane of the real psychological meaning of the activities of Time.

#### PHILOSOPHICAL SUMMARY—THIRD PART.

We have now to complete the statement in the Prologue of our theory of life by bringing out the connection between the Biblical Symbols (which are common to all ancient literature) for states and processes, and the terms we have employed in the two preceding parts of our general investigation.

These symbols, it may be said at once, are common to all ancient literature, although normally they are embedded in settings which are taken at their literal instead of their symbolic value.

In all places the Bible describes the Will to be disobedient in the Fourth Relation (the index <sup>1</sup> in our formula for man's <sup>Philosophical</sup> nature) by the number 5. *Alienation from God* is the shortest verbal equivalence for this symbolic number, and the method of its use is such that '5 men' is to be read as *Alienated Men*; 5 Times as the *Time of Alienation* and soon. Disobedience is not quite the same thing as alienation, as alienation stands in contrast to *unification*, while disobedience is the opposite to obedience, and contains the idea rather of active opposition. This distinction is maintained in the Biblical code, which

The  
Number

employs the number 6 as an equivalent for '*disobedience or lawlessness*', so that '*6 men*' is to be interpreted as '*Lawless Men*'; 6 Times as the Time of *Lawlessness* and so on.

The  
Number 4.

For *the natural life of man* as expressed in our formula for his being in the Fourth Relation the Bible adopts the number 4 as an equivalent. So that *4 men* is to be read as meaning *Men in their natural state of balance between two inherent wills*; and *4 times* as *the period of existence in this state of balance*. In a sense the symbol 4 is thus neutral, because it does not emphasize the presence in man of the activity of alienation or lawlessness. At the same time, unless it is employed generally or spatially for the whole natural environment, it always defines the unregenerate or pre-recreated period of man's physical life. *Sonship with God* is a term often employed

The  
Number 9.

by the sacred writers, and they express it by the number 9. It applies to all units of life in the Fifth and Sixth Relations. When used as a *collective noun* it means '*the sons of God*', and is then occasionally employed in a general sense to express the past or prospective relationship of all men to God.\*

The  
Number

The number *threes* appears very frequently in the code as an equivalent for *the movement towards obedience*. Specifically it therefore represents the response of the unit to the impact of the Cosmic Benevolent Will during the interval between physical birth and re-creation. But it is also often employed in a general sense to denote all degrees of elimination of the disobedient will of the unit below the Sixth Relation, and it may also be used to express the never ceasing movement of the whole Cosmos towards unification in perfect obedience.

Process  
Symbols.

The  
Number

We may now turn our attention to the numerical symbol by means of which the impact of Divine Process is notated. The impact of the Cosmic Benevolent Will of the Son of God is always expressed by the number 10. Hence '*10 men*' may be read as meaning '*Men subject to the impact of the Will of the Son of God*'; '*10 times*' as *the period of the impact of the Will of the Son of God* and so on. This symbol is often fused with

\* When used specifically *sonship with God* always represents the standing of life in the Re-created orders; Fifth or Sixth Relations. p. 1207.

the other symbols for process 3 and 7. It is an exact equivalent for the Central Directive Energy which is governing the whole process of evolution in time.

Taking next the process-symbols 3 and 7, the former from the manner and frequency of its employment appears to be an expression for the most elemental of all Divine restorative agencies. It suggests the combined agency of all 3 Persons of the Trinity in creational activity, whether this is concerned with the evolution of the lower orders of life or with the steps leading up to the re-creation of man. It is primal as regards man, because it has a more developed form built up by combination 6 as 23. Its apparent significance is *the impact of the work of God*, because *work* is always a note in creational activity.

'Three Men' is thus to be read as meaning '*Men as subject to the impact of the work of God*'; '3 Times' as *the period of the impact of the work of God*; '3 worlds' as '*worlds subject to the impact of the work of God*', and so on.

This symbol 3, it should be borne in mind, always contains the idea of an impact of creative activity along a channel of the Eternal Father—the Holy Spirit—the Son of God. It suggests that the real origin of all Divine energy lies in the eternal mode of life, and that to proceed from thence it must follow along the authorised and only-existing channel of the communication of the Will of the Father to the Son through the Holy Spirit.\*

*Three* is, however, often specialised by means of its fusion with 10 and 7, so becoming 30 and 21. The products represent, respectively, an *emphasis* on the activity of the Son of God and an *emphasis* on the fact that the creational activity is restorative in the sense that it is diminishing the ethical resistance  $\frac{1}{3}$  in the nature of fallen and risen man.

\* 'Three' generally suggests the idea of the elementary spiritual education of man by God. From the first moment of man's entry within the physical universe he becomes subject to 3; and therefore he always remains subject to it, although the number of impacts or relations may be merged in the greater frequency and intensity of the impacts denoted by 6 as 23.

The  
Number  
3 and 7.

3  
23  
73

3

30 and  
21  
30 and 21



The  
Process  
Symbol 6

We have, next, the process-symbol 6. This is a<sup>4</sup> compound of 2 with 3 inferring a development in the number of points of impact of the more primal 3. It is generally used with regard to that spiritual condition of the unit man-life in which, by an atrophy of the resisting index  $\frac{1}{1}$ , a balance between the two indices in the nature of man d and  $\frac{1}{d}$  has been very nearly attained, so that the organism stands at the dawn of Re-creation. We have already shown in preceding remarks in this Prologue how the 6=23 symbol for *process* can be distinguished in literature from the 6 fundamental for *lawless activity*.

The  
Process  
Symbol 7

The next process symbol is the number 7. This is the most general of all symbols for process, as regards *psychical life*, for it simply denotes *the impact upon a subject* (a unit or a class) of *restorative process*.

It is found fused with both 10 and 3, to form products 70 and 21, in both of which the special note of a movement towards restoration thus becomes included.

Fusions  
with 11.

Very closely allied in idea towards this movement is the result given by fusing the number 11 with the process symbols 3, 6, and 7. *Eleven*, as we have said, has always a sense of *movement towards obedience*; and by fusing it with 3, 6, and 7, these simple forms become converted so as to contain the added idea of processes which are leading up to, or impelling towards, obedience.

12 as  
Obedience.

*Obedience to the cosmic benevolent will* is itself occasionally represented by the employment of the number 12 as if it were a single sign.

But in order to avoid a confusion of notation with a juxtaposition 12 of two separate symbols 1 and 2, a form which often occurs, this employment of 12 is in general restricted to an appearance as a group-total or to a standing by itself without association with other digits.

11  
Derived.

It will now be seen that, by diminishing 12 as equal to *Obedience* by 1 unit, a defect from 12 is obtained which suggests the work or motion yet to be accomplished before 12 is arrived

at. Hence 11 as = 12---1 conveys a mental picture of the idea of *movement towards unification*.

We have now only to consider the figures 1, 2 and 8 in order to complete our survey of the primal numerical scale of the numbers 1 to 12 out of which, by fusion in pairs and other devices, a whole code of notation has been built up. The digit 1, being a symbol for Unity, was adopted as a sign for Creative Action or Creation as a whole. Hence, when it is found standing in front of the process symbols 3, 6, 7 and 10, (or their fusions), it adds to their interpretation the special sense of *creative* activity. Thus 13 as developed from 3 by its juxtaposition with 1, comes to have the significance of 'The impact of the *creative* work of God', and 16 similarly signifies, 'The impact of the many *creative* works of God'. On the other hand, the creational 1 when qualified by symbols for special activity or state has its range of meaning narrowed down to the activity or state symbolised by the number which follows it. Thus while 1 as a synthesis might mean 'Creation,' 1 qualified by 4 in the form 14 will represent 'The creation of the natural life (of the Fourth Relation).' Similarly 15 will signify 'The creation of the alienated activity,' i. e., 'The Creation of Alienation'.

We have next to explain the symbolic meaning of the number 2. Its employment in its special way depends upon the fact that the incalculable number of all living organisms in all orders of life were really created at the first moment that the Absolute conceived the idea of the differentiation of His own functions. The idea of number belongs to a wholly different realm of thought to that of unity, so that the conception of Number is at once suggested in a 2 notation.

For this reason 2 as the first conception out of 1 was selected as a symbol for *Number* or *Multitude*.

Like the symbol 1 it may then be qualified by placing it in juxtaposition with any of the other symbols for state or process, or the legitimate compounds or fusions of the symbols taken more than 1 at a time. Thus 12 = 'The Creation (1) of the Multitudes (2)'; 123 = 'The created multitudes (12) as subject to the work of God (3)'; and so on.

The Num-  
ber 8.

*Eight* is now the only digit left to engage our attention. In its most important employment it is used to define the passage of the unit life of man from the Fourth to the Fifth Relation in becoming *re-created*.

This significance is obtained by the addition of a + 1 limiting sign to the general symbol for the impact of restorative process, 7. Process as 7 thus becomes transformed into an equivalent for *state* by the entry of the unit into a new synthesis. We can see this by regarding the + 1 as a sign for the accomplishment of process, and process in its most extended sense is accomplished when it succeeds in introducing a unit of a lower order into the next higher order. Hence as 7, or the impact of restorative process, is *in general terms* concerned with the psychical development of man, the passage of man into the re-created order may be denoted by 7+1 or 8 with rigid accuracy.

In a specific sense 7 may, however, still be applied to describe the work remaining to be done in the final elimination of the hostile index, the index to Alienation, in the nature of man even after the event of his re-creation. Hence a juxtaposition of 87 = '*The Re-created (8) as subject to the impact of restorative process*' is quite an intelligible formula.

Having obtained its primal sense, '*That which has become re-created*,' 8 is often afterwards used as a qualifying prefix or suffix to symbols for process. Thus 68 has a legitimate meaning of '*The impact of the many works of God (6) which are re-creative (8)*'; and 108 may similarly signify, '*the impact of the Will of the Son of God (10) which is recreative*' and so on.

Double  
Significan-  
ces.

We may now close this section by pointing out, first, that 3 of the digits here considered (6, 7, and 8) have double significances in all literature, and next, that there is no symbol in literature or in the Bible for spiritual *ignorance*. As regards the first clause, we have already noted the two forms of 6. *Seven* also exists with the sense of '*the whole of*' or '*all*', and in this sense it is probably derived from the idea that all (not many) things have to be regarded in Time from the point of their relationship to the work of psychical restoration. A

As 'All.

conflict between 7 in its two senses is seldom experienced, however, in interpreting symbols, because, in the vast majority of cases, 7 is conventionally used with the sense of *the impact of restorative process*. When signifying *all* it is, like the number 12, generally employed only as a group-total.

As regards their omission of any symbol for *spiritual ignorance* the Bible and the other sacred books of the East have adopted a wholly correct attitude. Their theme is the relationship in all psychical units between the indices to obedience and disobedience; and here ignorance has absolutely no place. We can see this at once by remembering the fact that the range of Will in any organism is wholly governed by the extent to which it has succeeded in making use of the indices which first appear in its own order. This extent of reception of the two indices is always accompanied in the lower orders by a growing complexity of structure, and by a greater dependence upon a full utilization of all surrounding forms and organisms. Applying this law to man with his new indices of d and  $\frac{1}{d}$ , his range of will is primarily governed by the extent to which his d can expand.

Ignorance  
not Symbolized.

*Ignorance is therefore only a limitation of the range of will*, and is no way directly connected with good or evil, for the standing of a unit in any order of life is directly expressed by the extent of its appropriation of the indices which first appear in that order. We may say, in fact, that a man having a defective spiritual will is indistinguishable from the case of a man having a limited vocabulary of speech, for the range of his intellectual activity is directly measured by his vocabulary in the latter case, and by his psychical will or *power of apprehending spiritual law* in the former. Apprehension and activity in both orders of life are identical, for speech can only be understood through applying it, and obedience can only be discharged in proportion as cosmical law is apprehended.

Here in fact we may see the working of a great basic law which is governing the whole social development of mankind. An organism  $\phi_1$ , in any order has the lowest range of will in that

Varieties  
Man due  
a previ-  
ous Solidifi-  
cation.

order, while the aggregate  $\Phi n$  has a will of the greatest range. But both wills, certainly in the lower kingdoms of life, are the result of natural development; even although the tide of evolution now only throws up one form on the crest of each wave. What, then, are we to make of the phenomenal appearance of psychical man having to all appearance a range of will which measured psychically, decreases between such wide limits as the absolute self-sacrifice of Christ down to the nearly animal independence of the savage? Can we possibly avoid concluding that the varieties of psychical nature now observable in man are the result of a rapid solidification of all transformations once continuously proceeding in the eternal mode of life? For, under that supposition, what would have occurred? This, if we are allowed to regard the whole evolution of Time as comparable to the dissolution by death of an integral organism, *the Creation of the Eternal Mode of life*. Dissolution in any order affects the organism, as we have shown at the end of our note on a method of notating life, by removing from its formula for being the two indices which are the indices to the activity of its order. Time, then, being regarded as a temporary reduction of all syntheses in the eternal mode of life, must have had the effect, first of abolishing all non-psychical orders in the eternal mode, and, next, of lowering the activity of all orders or aggregates of local synthesis by one degree. The general effect, as regards transformations, may also be regarded as having amounted to a solidification of all units 'into a fixed degree of will-power,' which degree was their relative position on the thickness of the ring of their own order of life. All transformations, that is, proper to the eternal mode of life became suspended at the moment that the principle of rebellion entered within the original creation--and a suspense of transformation means a local fixity of position.

In this argument, however, we must apparently maintain a distinction between the position of local psychical wills infected or not infected by the rebellious index. Our argument is based upon the phenomena of dissolution observable in the case of organisms built up as a series of functions of two inter-related indices. Organisms of man's order unresponsive to the origi-

nal rebellion were built up of one series of indices only, and we may therefore infer that their psychical receptivity was not affected on the dissolution of the eternal mode of life save as regards the general transformation of the whole Creation. But the mechanical or non-psychical orders below them must have been dissipated, inasmuch as the relationship of the units of life here contained was always a general one to the whole Creation, and had no self-perceptive and cosmically perceptive index. As we have already shown when speaking of Time and Space, the ideas or indices of life in the lowest or lower orders have no independent meaning of their own, and exist only in virtue of the cosmic perceptivity of orders above them. Hence we arrive at the deduction that the suspension of the general law of transformation in the original Cosmos had as one of its effects the dissipation of the mechanical basis of that life into nothingness.

Our argument has thus led us to the general conclusion that Time amounts to a temporary disintegration of the syntheses of the eternal mode of life. Units of man's order of life who were unaffected by the taint of rebellion retained their former psychical range of will-power, and still remained functions of the form  $\phi_x$  (o, p, q, r) (see Diagram on p. 193); but through a cessation of the general cosmical tendency, and the dissipation of evolving orders below them, lost their power of ascension into new syntheses. Fallen man, on the other hand, who, in his new formula  $\phi_x$  (o, p, q, r,  $\frac{1}{r}$ , s,  $\frac{1}{r}$ ), all his psychical indices having become divided, had already tasted of life in the higher sphere S, had his receptivity reduced one degree, through being himself a local expression of decay, and formed his contact with the Time life in a range between the absolute independence of animal life, and the divided psychical activity of the human life. He has thus acquired two modes of being; one an existence of inactive psychical independence when his natural dissolution takes place, and the other an insistent tendency to enter into the animal form of man, through the pressure of his latent higher indices, written above r,  $\frac{1}{r}$ , but elsewhere when we have spoken of natural evolution, called d and  $\frac{1}{d}$ .

The Range  
of the  
'd' Index.

But these indices  $d$  and  $\frac{1}{d}$ , although the same in quality for every human being, are so inter-related in the natures of different human beings that they range from a combined value of nearly zero, to a combined value giving a high power to  $d$  when  $\frac{1}{d}$  is made to atrophy. We thus obtain a formula for *man* which differentiates him only at the lower limit from the animal, and at the high limit places him on a nearly equal level with the angel. And this range of being has within it for each unit the promise of an unending series of exaltations in power and knowledge when Time comes to an end, and the former plan of transformation is re-instituted, provided always that the unit is taken up into the highest Time Synthesis of the Being of the Son of God.

In concluding we would remark that the system of notation here put forward, although based on the results of experimental literary research, is as yet far too indefinite to allow of any but the broadest conclusions being drawn from its employment. The author hopes, however, that he has succeeded in showing that the Christian faith is the one really scientific and exhaustive philosophy of life, and that the Christian world has nothing to fear from the proof of an absolute continuity in the method of natural evolution as far as man. Along this range of life it is probable that employment of the idea of the common relationship of all life-indices will be found sufficient to account for every local effort, and every new synthesis, of natural evolution. But above man we shall always be confronted with the problem of independent psychical existence if evolution, as a whole, ends in differentiation its preceding method of adding two new indices in every ascending order of life.

[END OF PHILOSOPHICAL SUMMARY].

### CONCLUSION OF PROLOGUE.

Facts not  
Affected by  
Correlation.

Having now delineated the main outlines of his philosophy of life, the author would call attention to the fact that knowledge of the natural life patiently accumulated by Science remains equally valuable under whatever theory of co-ordination its parts have to be ranged. A certain confusion of thought is therefore evident in the following remarks made by a modern

natural philosopher, Professor V. L. Kellogg, on the subject of the forces governing evolution :-- "Such an assumption of a mystic, essentially teleologic force, wholly independent of and dominating all the physico-chemical forces and influences that we do know, and the re-actions and behaviour of living matter to their influences which we are beginning to recognise and understand with some clearness and fulness—such a surrender of all our hardily-won actual scientific knowledge in favour of an unknown, improved, mystic, vital force we are not prepared to make."\* Clearly what Professor Kellogg really fears is the disproof of his particular theory of evolution, not the annihilation or burial in oblivion of the scientific facts upon which that theory is based.

In the first paragraph of this very passage we may also note the misconception which is at the origin of most materialistic or mechanical systems. How can a mystic or any other force be independent of and yet dominate physico-chemical forces? According to the present writer's view this domination is secured not by an independence of other forces, but by means of a super-structure reared on these lower forces, so that the higher Phenomenal Unit contains both them and something in addition—the new Phenomenal Idea of its own order and the will-activity dependent upon its information by that Idea. *Mystic* and *teleologic* seem to be hard words when directed against a theory which is not obsessed by a reference of all activity to physical force, until we realise that the molecule is teleologic and mystic to the atom, the cell mystic and teleologic to the molecule, and man mystic and teleologic to the animal.

In short, it is not the facts of science, but the different theories of natural philosophers, which always stand open to attack and by over-coming logical and well-founded criticism give a measure of their scientific strength. A unity of control under Will is as rational a theory for the explanation of the phenomena of natural evolution as a unity of tendency towards structural aggregations under the impulse of one causative

Order Super  
imposed of  
Order.

Logic of th  
Unity of  
Control  
under Will

\* Professor Kellogg's "Darwinism TO-DAY," p. 278, quoted by Mr. T. W. Rolleston.



power—physical force. Both theories require the use of such a power as far as man. But the former theory asserts that it is being intelligently applied through the manifestation of relations which are the necessary prelude to a final relation itself built up on a foundation of all preceding relations. On the other hand, the latter theory claims that, out of an original vast fund of physical force, the primary significance of which is unknown, there has been unconsciously built up not only a few grand chords but the whole scheme, phrasing, melodies, secondary harmonies, and orchestration of the great oratorio of life.

We have said that a unity of the control of life under Will is as rational a theory as any other in explaining the construction of life by order piled on order. As a matter of fact, it is infinitely more rational than any other theory. For, if we do not extend the dominance of degrees of will down to contact with the ether-atom we are compelled to attribute the appearance of new Phenomenal Ideas to a cause which, in the beginning, did not contain any of them. How then did it evolve them, unless aggregation and life are identical? But this we know, is not a fact, for the dead human body is the same aggregate of matter after, that it was before, death.

Aggregation is not, therefore, identical with life, or the exercise of will, in the case of the human being, and we are accordingly precluded from employing, as a fundamental law governing the evolution of life, the ability of force to make matter coalesce.

**Aggregation  
an effect** According to our theory, however, aggregation is not a cause, but an effect, the effect of the necessity imposed upon two opposed universal, or rather cosmic, principles to express their essential antagonism to each other in a series of ascending relationships. The higher the relationship the broader must be the base on which it has to rest. Hence, an elemental reason is discoverable for the tendency throughout all Nature for lower aggregates to become bound with one another into new associations forming higher aggregates in higher worlds or orders of life. The binding power is not in them, but emanates from the Will of the two opposed cosmic forces

which are so implicated as to be obliged to proceed to a revelation of their essential characteristics. Part of this revelation has been completed, but it has not yet all been completed. To complete the whole, higher and higher declarations of life are required, and these higher declarations demand the provision of more complex aggregates. Moreover, the lower aggregates are still held in being as steps of the foundations required for the support of the higher storeys of the building. The whole analysis, that is, would be incomplete, unsupported, and unintelligible did it not continue to range from depth to height.

If, then, at the basis of the tendency to aggregate there is this compelling law, forms of life in any order must be susceptible of analysis as functions dependent upon the difference between the *vis viva* of the Phenomenal Idea of the next higher order at the point where the phenomenal unit of that order first originates, and the *vis viva* of a partial analysis of that Phenomenal Idea as it succeeds in forcing some of its constituent properties into the forms of the next lower order at any level under consideration. The value to be subtracted is measured downwards. It is zero at the level of the Phenomenal Idea of the higher order, and a maximum, and the will-value of the higher Phenomenal Idea itself, at the lower level where the Phenomenal Unit of the next lower order first originates. All this is, of course, the same thing as saying that the links in the chain of life are uninterrupted, and that the Will of a higher order is not in any degree the property of the Phenomenal Unit of the next lower order in the lowest species of that order, but that, above this latter point, the Will of the higher order is to some and an increasing degree projected into the possession of species as they move upwards in their own order. The Will of any order of life has therefore to be measured in terms of the Will-constituents of the order next below + that part of the Will-constituents of the order next above which have found their way down to the level of the species under consideration. Hence, although the *will-proper* of the animal is merely to preserve its own active independence, the principle of mutual aid appears among the birds and higher quadrupeds

The Force  
Leading to  
Evolution.

is the difference of  
*Vis Viva*  
Between  
Two Phenomenal Ideas

because, at their level, the psychical will of man having a perception of unity as one of its auxiliary instruments has already partially established its foot-hold.

To sum up, it will be apparent that the only modification of Darwinism required by our present theory is the substitution of Animal Will +  $\frac{\text{Psychical Will}^*}{k}$  for the words '*Natural Selec-*

Darwinism  
and  
Selective  
Power.

*tion*' as the driving power sufficient to account for all biological development. We may study development, that is, either in terms of the resistances it encounters, or, as here, in terms of the will-power possessed by the organism or species. That is to say, the activity of the animal is not only a function of the internal impulse to maintain its own life but is also to a certain degree governed by an external impulse arising from the central will of psychical unity, for to this impulse it gives way. The animal does not, however, rationalize this latter impulse, but obeys it as if it were an obstacle of Nature. We must assume, however, that Nature has also provided in the organic unit of life a mechanism which is perfectly sensitive to and registers every animal action taking place against will-resistances; and that these registrations are handed down through the re-productive processes.

Concluding  
Notes.

From first to last this book has been over 4 years in writing. During this lapse of time it was inevitable that the author should be obliged to modify many of his early provisional hypotheses, especially with regard to the meaning of symbolic numbers. For this reason Chapters I to XII will be found to contain many glaring errors of interpretation, and many suggestions for the resolution of compound numerical forms which are now known to be altogether untenable. "Notes and Corrections" for this portion of the text are provided, however, in pp. 804 to 819 of Appendix K, while a complete and final review of the whole theory of numerical symbolism is made in Appendix N, pp. 1303 to 1339. On pp. 1310 to 1318 will be found the verbal equivalences of the simple radicals, and the meaning of any other number can be determined from the other rules formulated in the same Appendix. Symbols of

Incorrect  
ypotheses

\* Where  $k$  is a co-efficient having a different fixed value for every species of a kingdom.

*state* (30, 40, 50, &c.); of *movement* (22, 33, 44, &c.); and irregular literary fusions (6 = 23, 8 = 24, 20 = 45, 21 = 37, 30 = 56, 60 = 2310) will all be found literalised against their verbal synonyms (for 30 read *Thirty*, &c.) in the Index. For any particular verbal symbol or proper name the word in the Index should be consulted.

Is it now desirable to refer to the question of *translation* from original MSS.? Is it necessary to go back to the highest authorities when we wish to literalise myths?

Symbolism  
and  
Original  
MSS

The author's opinion is, Decidedly not. Symbolic analyses or narratives are all founded upon the use of (i) Numerical Symbols, (ii) Naturalistic Symbols, and (iii) Proper names. It is important to know the lettering of each proper name, since without this knowledge the evaluation is indeterminable. But we can get this information from any good classical dictionary. Works of this type are, in fact, quite sufficiently accurate for all purposes of investigation so long as they record epical or mythical incidents in their proper order and do not omit to mention the chance numbers which so often make their appearance in the legends of antiquity. For the rest there is not likely to be any omission of naturalistic symbols, such as love, marriage, mountains, hills, war, forest, rivers, &c., for, upon the retention of these the whole romance of the myth depends.

It will thus be seen that it is only very occasionally, when we doubt the proper translation of a verbal symbol of primary breadth, or the spelling of a proper noun, that there is any occasion to study a myth in its own language, although of course, there will always be very many minor points of interest for determination by scholars by so doing. This rule applies equally to the Bible. Its translations have been made with such extraordinary care that its expression of natural objects or social surroundings is now hardly capable of revision at any point. Symbolism, in fact, is less affected than the interpretation of doctrine in this particular, so far as the Old Testament is concerned.

The  
Symbolism  
of  
Dimension.

A student of symbolism will, as a rule, experience no difficulty in understanding the method of using the succession of the courts or chambers of any structure as emblematic of the passage of a soul from state to state. He will perceive, too, how simple it is to fortify this method of exemplifying cosmical law by applying the units of length and breadth of the courts and the units of height of the pillars as symbolic numbers notating the spiritual states and activity of the kind of life supposed to be contained within the environment represented by each court. But it may be more difficult for him to see, although it is none the less true, that we can accomplish exactly the same kind of spiritual analysis by employing a different set of units *viz.*, the units of *time*. Under this method we are taken out of the domain of structural symbolism into that of epical narrative or fictitious history. For the differentiated courts either different persons are substituted, or the different ages of one person. *Progression* is the root idea under both methods of analysis. The only difference is that in the former case a figure is used of a progression through *space*, in the latter, of a progression through *time*. Dimensional symbolism has the advantage that we can utilize all 3 axes of dimension as pegs on which to hang our notating numbers. Historical symbolism, on the other hand, has the advantage that we may employ a far greater number of indices in succession by defining the years of the age of a typical character at the moment of the occurrence of any incident. This number of years is then taken to be the symbolic numeral defining the assumed spiritual state of the typical character at the moment of the occurrence of the incident.

The  
Symbolism  
of  
Narrative

The  
Symbols of  
Areas.

A minor problem in the interpretation of the symbolic dimensions of *areas* is how to apply the conjoint significance of the two dimensions, if these are both given, so that the figure becomes a rectangle instead of a square. For example, the description of a court may run that it is a square having a side of 500 units. In this case there is only one notating number—500—and we are intended to interpret the area as signifying a *condition of life* (which is always symbolised by areas) which is the *condition of* (the double zero or oo) *alienation from God* (5). But suppose, as in the case of the outer court of the Tabernacle,

we are told that the area has sides of units a and b, where b differs from a. In the case here cited the units are 50 and 100 cubits, and the question is, are we to regard the real symbol as  $50 \times 100 = 5,000$  square units, and, if not, how are we to read this combination of units?

The settlement of this question depends upon the principle which governs all definitions made by means of symbolic numbers, that *symbols are invariably to be applied in the form in which they are first stated*, for we must not recombine or fuse them in order to obtain new or different numbers. Hence it follows that the dimensions of areas should in general be read as if they were in simple juxtaposition, that symbol being written down first which is first mentioned. Applying this rule to the Outer Court of the Tabernacle the definition of the spiritual state it is intended to represent is given by the juxtaposition 10050 which reads at once as an equivalent for "*The created abode (1 creational. 00 abode of or condition) of the state of alienation from God*" (50, a symbol of state, having 5 as its radical). Interpreted thus, nothing could be clearer than the indication which this compound symbol gives, that the Outer Court of the Tabernacle is simply a figurative representation of *the physical universe* (the created abode) regarded from the point of view of its content of psychical life *in the alienated state*.

The question of area is thus disposed of, but we still have to consider the statement of *height* in combination with area. The same rule still remains in force, however. Height adds a symbol to be placed in juxtaposition with the other two symbols, but in the third decimal position, if it is the third symbol stated. A good example of all 3 axes of dimension may be found in the description of the Ark in Gen. VI. 15 'And this is the fashion which thou shalt make it of. The length of the ark shall be 300 cubits, the breadth of it 50 cubits, and the height of it 30 cubits.' Writing down the numbers in this order we obtain a compound symbol :—

3005030

and this can be interpreted at once as signifying :—

300, an abode (00) of the work of God (3).

The  
Symbolism  
of  
Height

50, of the alienated state (5 radical).

30, as it is subject to the work of God in Christ (30=310, a fusion of two symbols of process).

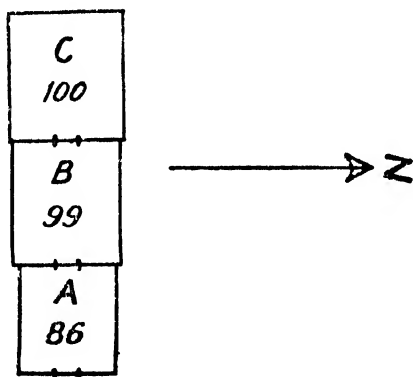
This interpretation is quite intelligible, although it is somewhat pleonastic, owing to the fact that 3 being a process symbol, 300 is complete in itself without any qualification by 50. But the reader will understand that we need not too rigidly apply the rule as to interpreting the symbols in a juxtaposition of their order of statement. For here we could quite legitimately read the *condition* symbolized by the area 300 by 50, as being *from its Divine side* a condition which is subject to the impact of the work of God (00 and 3), and *from its human side* a condition of the alienated state (50). The analysis as to condition is thus made in 2 parts, and it is then completed by the suggestion underlying the symbolism of the 30 units of height, that the prevailing personal activity all over this area or condition is that of *the work of God in Christ* (30). The symbolism of height, in fact, is nearly always specialised in this way, that it is held to represent the exercise of the Will-activity of psychical life. We cannot formulate at this point the arguments which finally help us to decide what is the full significance of the Ark-symbolism. But we may anticipate by saying that the Ark itself is unquestionably a dimensioned picture of the association of the 3 highest universes of Time, throughout which the restorative activity of the WILL of God is continually at work. In scope it exceeds the picture of life given by the Outer Court of the Tabernacle, because it contains the all-inclusive symbol 300 in place of 100. Moreover, its 50 when thus associated with 300 is emblematic of the idea that Time, with all its universes, is a declaration of a universal fall from God, and that even the highest universe of Time, the Third Heaven, although itself innocent, is implicated in a Fall which has been the Fall of creation from Unity.

We can now best compare two of the systems for the notation of spiritual state by making use of a specific example. Let us select for our purpose the 3 numerals 86, 99, and 100 of the years of Abram referred to on page †47 of this Prologue. On

that page we have interpreted these 3 indices as referred to Abram. Now, as remarked elsewhere, Abram is a One-Group, and the evaluation of the name is 243, which signifies '*The multitudes in the natural life as it is subject (or possibly, as they are subject) to the work of God.*' As thus defined, Abram comes to represent the many millions of the human race who have entered into the physical universe and have there responded to the impulses of the Divine education of man. The years of his age are simply notating numbers, and every pictorial circumstance of his life is really a symbolic portrayal of the broad conditions which universally and at all times affect the human soul, if it is advancing in the conquest of self, and the knowledge of God. Hence it follows that every living soul is Abram at some particular period of his life, and all the regenerate without exception reflect the stages of the spiritual life here selected, *viz.*, the stages notated as 86, 99, and 100.

The Years  
of Abram  
Converted  
into Units of  
Dimension.

Let us now change these same units of *Time* into units of *dimension* and exhibit them in their new form according to the principles of Eastern symbolism. Then we shall obtain a plan of 3 temple courts as under.—A, B, and C, the first of which A stands as the eastern side and is entered from the East. This court A has a side of 86 units,—feet, yards, or cubits, &c., it matters not which, provided the same units are adhered to throughout.



A gives access on its eastern side to a second court B, the side of which is 99 units in dimension, and B in its turn gives access to



the third court C, which has a side of 100 units. A, B, and C, as thus related, represent dimensionally three successive *conditions* of the spiritual life of the human race; viz., A, 86(00) = '*The condition that is subject to the many recreative works of God*'; B, 99(00), '*The condition of the approach towards the obedience of sonship with God* (99 = 119); and C, 100 (where we already have the double zero), '*The re-created condition.*' At first sight it may not be easy to understand why in the case of this third number we treat the index 1 as if it were 8 = '*That which has become re-created.*' But the reason is simple. *If the fact of the original physical creation has already been asserted, implicitly or explicitly*, the appearance of the symbol 100 within the terms of a progressive analysis must be intended to represent the second *creation*, or re-creation. One is always the *creational* sign, so that 100 must signify either '*The created condition*' (00), or '*The re-created condition.*' But the event of the physical creation of Abram as a typical character has already been stated implicitly in the fact that he has already passed through several phases of the spiritual education, which can only proceed within the environment of the physical universe. Hence it is quite certain that in this series of notating numbers, a series which constitutes a progressive analysis, the 100 is the signature to an entry of life within the *re-created* condition. And it is solely because of this circumstance that, in view of his imminent entry within the eternal status of life, God gives him the new name of Abraham and promises him that his seed, that is, the final muster of the re-created, shall be in number as the dust of the earth.

The  
Sequence  
of courts  
in Temples

It will be observed by the reader that a worshipper in the hypothetical temple that we have built up out of 3 of the notating numbers of ABRAM's life will emblematically experience the same 3 phases of the spiritual life through being obliged to progress from one court towards another always in a given direction, so that he can only enter the higher court on its eastern side. This architectural rule is noticeably observed in the structure of the Tabernacle in the Wilderness, and it is based on the idea that as the Sun rises in the East, so the worshipper should himself enter the court emblemising a new

degree of spiritual enlightenment from the quarter where the light first arises.

We have no space here to point out how the symbolism of these 3 courts might be re-inforced by utilising the dimension of height, save to remark that such courts are generally found to contain groups of pillars, the height of which can be made to symbolise the activity of the life within it. Thus, in the third court C the selection of a height of 18 units for the pillars would mark them (as found in this court) as expressing the activity of *the creation* (1) of *that which has become re-created* (8). A symbolic employment of the grouping of the pillars is also always made in similar structures, so that the number of pillars along each axis of the group affords a symbolic numerical compound. This method will be found illustrated in the last Appendix. But even when to these expedients other devices, such as special colouring, the special use of ornamental metals, and the provision of special articles of furniture, are added, it will be recognised how far inferior the dimensional analysis of spiritual state is to an analysis effected by means of a fictitious biography, at least as regards the wealth and precision and human quality of the details that can be made to bring into relief the broad outlines. Dimensional symbolism, however, has this one particular value of its own, that, under conditions of a rude though vigorous civilisation, it expresses truth through a medium—that of massive structure—which is for the time being far more durable and less open to mutilation than the commitment of thought to written or graven records.

In addition to the employment by symbolism of the two sets of units of space and time there is the third method of a utilization of the implicit numerical value, or evaluation, of the name or proper noun. Here the numbers are pure numbers and *are unrelated with any kind of unit*. The commanding advantage of this third method is that we are given in advance a numerical definition of the particular spiritual state which is about to be the subject of the analysis. This state is not necessarily an invariable one. In the case of

The  
Employment  
of Pillars

The  
Symbols  
of  
Evaluation

HERAKLES, for instance, the evaluation 367 = '*The lawless man* (36) *as subject to the impact of restorative process* (7) is merely intended to apprise us that the ensuing analysis of the 12 labours is about to range from depth (36) to height (81 = '*life that has attained to the recreated state*') of the spiritual life. But the life of HERCULES is an example of a continuous analysis, such as that of ABRAM, and in other cases where secondary characters appear and disappear in the course of a hero's biography, the definitions given by their evaluations are really fixed, and form mileage posts, marking the spiritual conflicts and progress of the hero himself.

The  
gures of  
Love  
and War.

We must now turn to another part of our general subject. Nothing is more noticeable in the records of mythology than the perpetual re-introduction of the two themes of love and war. This fact is nearly as perceptible in the case of the Old Testament, as it is in that of the legends of Greece and Hindustan. We should have little reason to make much of it were these subjects, as in romances of the present day, merely utilised as topics of major interest, towards which the drama moves slowly but surely, with resting places in between where life maintains its normal relations. But the symbolic employment of these two themes is actually altogether abnormal. We are taken from a love scene, or a story of illicit passion, to its consequences of battle or murder, and then without any pause the scene shifts to another love episode, or to another war, or to a conflict between offended deities, or between mortals ranged on two sides and driven into opposition by the impulse of heavenly forces behind them. Dramatically the result is a want of balance coupled with a failure in the gradual development of motive, and for these normal qualities of good literary workmanship there is substituted a confusion of passion and wrath and the din and clash of battle. To this rule there are, of course, some notable exceptions, amongst them the leading argument of the RAMAYANA. But even this noble epic is disturbed in its minor details by the same excess of impetuous movement, and no more conspicuous illustration of the truth of what we are now saying about myths in general can be imagined than the scheme of its great sister-epic, the MAHABHARATA. From the

beginning to the end of this highly elaborated and fabulous history blood runs in rivers, and the PANDAVAS and KAURAVAS kill and kill until the extension of the natural life of man seems to depend entirely upon the good fortune of an escape from the accidents of war.

Now while we have to admit that in their dramatic schemes the myths reveal a great departure from normality in their presentment of life, there is nevertheless at the basis of this departure from normality a very vital truth, which has remained hidden only because the real argument of the plot is in all cases itself disguised beneath the figurative quality of its own expression. Symbolism, as it maps out the universal laws of life in the sketches of its figurative analyses, which are sometimes dimensional and sometimes apparently historical, is always subject to the control of two governing principles in its scheme of reproduction. Spiritual attraction it expresses under a figure of the love and courtship of woman by man; in which metaphor the male type is the conscious life, and the female type the particular spiritual tendency towards which the male type is momentarily being swayed. And the successive resistances which the will of man is always encountering in the psychical or spiritual life it images as the enemies or hostile forces which its selected hero must face and overcome in battle before he can possess himself of their wealth or desirable lands. By making use of the principle of inversion the symbolic scheme of representation commonly gives to these enemies names the evaluation of which, when read directly, seem to be definitions of higher phases of the spiritual life than that in which the hero himself is standing. But as they are intended to be read as if implying the exact opposite of those higher phases, or rather as if they were the exact resistances to the development of the spiritual life to those higher phases, the hero, in slaying or overcoming enemies defined implicitly by the evaluations of such names, is figuratively made to enter into possession of the qualities or states continuance in which implies ability to exercise will-resistances of a higher order.

*Tendency* and *will-resistances* are thus the true dominant ideas governing the dramatic construction of all myths. And

The  
Dramatic  
Scheme  
of  
Myths

Tendency  
and  
Will-  
resistances

in thus narrowing the springs of all *movement* in the spiritual life to two sources only, the symbolists have been rigidly scientific and logical in their conceptions. For it is not very difficult to see that there can be only two points of view from which we can properly regard the activities of the spiritual life of man. Either we must consider them with reference to the momentary dominance of the will by a particular tendency. This is the internal point of view; the will having surrendered or exalted itself to that tendency. Or we must look at them from the point of view showing how the soul, in its effort to identify itself with the *media* of the higher life, has to exercise certain powers of will which are equated with certain resistances. This is the external point of view, for the effort exerted by the will is measurable in terms of the external or hostile resistances which it has to overcome. In short, it is either to the internal bias momentarily established in us by the moulding of external impacts, or to our own external activity as proceeding from that bias, that all the analyses of the progress or back-sliding of the spiritual life have ultimately to be referred. Symbolic analyses there may be not containing the figures of love or war and depicting the fixed circumstances and surroundings of a halt in any particular state. But directly an analysis is required of a movement, whether forward or backward, from state to state, then in figurative writing one, or other, or both, of these two topics have necessarily to be introduced.

Conjoint  
Verbal  
and  
Numerical  
Symbols  
in  
Proper  
Nouns.

Turning to the subject of evaluation, the reader should always bear in mind that our whole theory requires in the majority of cases a conjoint verbal and numerical significance in each proper noun. Any particular number that has to be expressed by the sum of the independent values of its alphabetical letters can, in most cases, be built up out of a very large number of wholly different words. At the same time it is not often that such a precision of definition is required that only one numerical total will satisfy the conditions. In most cases we can invert the order of the digits and yet retain substantially the same idea. For example, 42 = '*The natural life of the multitudes*', can be employed in place of 24 = '*The multitudes in the natural life*'. This rule holds generally good of all symbols not containing the

figures, 1 and 0. But we can further vary the number of almost identical numerical forms to a very large extent by placing process-symbols in juxtaposition with the simpler definitions of activity, state, or condition. Thus, 423 = '*The natural life of the multitudes as subject to the work of God*' is developed from 42 by placing the process-symbol 3 in juxtaposition, yet the significance of 423 is practically identical with that of 42, because it is a hypothesis that all men in the natural life are necessarily subject to the work of God. The abode 400, *i.e.*, '*The abode (00) of the natural life (4)*', is, in fact, one of the universes of the Time Cosmos in which all life is continually subjected to impacts proceeding from the Will of God.

But since 3 is not our only primary process-symbol, and the process-symbol 7 = *The impact of restorative process* and 10 = *The impact of the Will of the Son of God* also express the impact of Divine energy upon created life in the sphere of the physical universe, although they are not restricted in application to that universe, we can obtain alternative numerical symbols for the expression of our required definition in the forms 427, 247, 4210, 2410, 4237 (in which the 7 becomes a qualification of the 3), 42310 (in which the 10 becomes a qualification of the 3), 3742 (in which form we have an example of the permitted transference or transposition of the process-symbol), 31042, 742, 71042, 42710, &c., &c. Or if the definition is being applied to one of a pair-group of allied names which therefore implicitly contain the symbol 2, we may omit the 2 altogether, and construct such forms as 43, 34, 47, 74, 410, 104, 437, 374, 4310, 3104, 4710 and 1074. We have now actually quoted 26 alternatives for the expression of our idea of *the activity of man as a being not yet regenerate in the natural life*. Now each one of these values can be built up out of a large number of different words which may be adjectival, substantival, or adverbial in verbal form, or may be related to significant verbal ideas merely in their root letters, a case which is of very frequent occurrence in Hebrew. Hence it is quite obvious that by means of trial and error we can very quickly build up a proper noun which shall have simultaneously a congruous verbal and numerical significance, when we make use of the symbolic sense of the word indicated by the lettering.

SYMBOLIC  
NUMERICAL  
EVALUATIONS.

Thus, if we take the word ADAM, and consider ADAM as a word to refer to *red earth*, the harmony between the evaluation of ADAM, which is 45 and = *Natural Alienation from God*, and the verbal significance, *red earth*, is that man in the activity of his natural alienation is comparable to a matrix (the earth) out of which fruit may grow through suffering, or in spite of the sinfulness of the medium (the redness of the earth).

A  
Typical  
Spiritual  
Scenery.

Again, instead of building up a new name ourselves we may take a list of names, such as the geographical names of any particular district, the ethnographical names of tribal communities, the names of cities, rivers, mountains, of living men, or of jewels, or any other list of classified similar objects, and by evaluating a sufficient number of them select one which will give us within narrow limits the numerical definition of which we are in search. Hence we may very quickly construct a typical spiritual scenery out of all our surroundings, and, on a scheme of supposition that objects having favourable numerical definitions figuratively contain within them life or process of a good kind, we can then easily build up a symbolic or cosmological drama, regulating its development as regards movement according to the laws we have just established for the figurative employment of the topics of love and war.

Minor  
Expedients.

We have now traced out the broad outlines within which the whole school of Eastern symbolists were wont to figure particular pictures of life. In completing the details of each drama or piece of figurative history they had recourse to many minor expedients, such as the assignment of particular ideas to particular categories of natural objects, countries, mountains, rivers, forests, meadows, cities, &c., the ascription of certain qualities to certain animals, and the employment of animals in the similitude of the natural or unregenerate man. All these devices will be duly noted in the course of this work.

The  
Radical  
Numerical  
Symbols.

Here a few notes on the radicals of the numerical code may be of service. Verbal equivalents for these radicals—the numbers 1 to 11—will be found, as has been said, on pp. 1310 to 1317. There are, however, certain *nuances* of interpretation to which we may reasonably refer here. Of these 11 numbers, 3, 6,

7, and 10 are all used as process-symbols, and represent the impact of some quality of the Divine Will upon the activities, states, and conditions of created life. But 6 has an alternative significance of 'lawlessness or disobedience'; 'lawless or disobedient'; or 'the lawless or the disobedient.' Similar usages *vis*:—as an *abstract noun*, as an *adjective*, and as a *noun of multitude* of one numerical symbol are made of the following numbers—5 = *Alienation from God*; and 9 = *Sonship with God* (in their forms as abstract nouns). The number 8 is not employed as an abstract noun = *Re-creation*, but signifies either '*That which has become re-created*'; *the re-created*, or *re-creative* (when found in juxtaposition with symbols of process). This number has two other significances which are explained on pp. 1313 and 1314.

The number 11 in *fusions* gives a sense of *movement towards obedience*, but at an unfused radical may signify, either '*Those who are approaching to obedience*,' or '*the approach to obedience*.' The remaining numbers 1 and 2 and 4 are employed as follows:—*One* in the sense of '*The creation of*,' or '*The Creator's*' (when in juxtaposition with process-symbols); and 2 always as a symbol for *many* or *the multitudes*. But *one* has also a very extended application as a terminal addition to symbols of *state* (30, 40, 50, 60, 70, 80 and 90), and to symbols of *condition* (100, 200, 300, 400, &c., *ad infinitum*). Rules regarding this employment of the terminal 1 will be found on pp. 1320 to 1329. Lastly, the number 4 has practically only one significance that of '*the natural life*,' implying the presence of life in the physical universe. Rare instances of its more extended significance as '*the environment of*' are discoverable, however. In a great number of instances it is applied as a spatial qualification to process-symbols. *E.g.*, 64 = '*The impact of the many works of God (6 = 23) in the natural life*' (4). As a definition of spiritual activity it is negative, merely implying that the life referred to is within the physical universe but neither actively disobedient nor yet regenerate.

It is perhaps advisable to caution the reader as to the elliptical rendering of verbal paraphrases for numerical symbols which will be noticed here and there in the tables of evaluations.



Elliptical  
Renderings.

For instance, the author has generally interpreted 5 by the words 'Alienation' or 'The alienated.' But an addition of the words '*from God*' is always to be understood, since the full meaning of 5 is '*Alienation (or those alienated) from God.*' Again, 45 is generally rendered 'Natural Alienation,' and although 4 may perhaps have sometimes a sense of 'the nature of,' it is safer to give it its normal value of 'the natural life,' so that the precise equivalence of 45 becomes '*The natural life of alienation from God*' or '*The natural life of those alienated from God.*' In other cases it will be noted that the words '*The impact of*' are omitted as a heading to the verbal equivalents for pure process-symbols, or for process-symbols qualified as to their operation by being preceded or followed by symbols for the circumstances of the life of man. This is especially the case throughout the evaluation of Greek deities, &c., pp. 1010 to 1034.

Punctu-  
ation

Another and a final caution may also be desirable. In certain cases a compound numerical value will be found having decimal points between the component figures ; while in other cases these are either not separated at all or are separated by commas.

No distinction is intended to be drawn between either system of punctuation, as the decimal points and commas were only introduced with the object of marking the constituent parts or radicals of the whole number. Probably it would have been better to have omitted them altogether. The eye soon learns to distinguish between the symbols of the different groups and the order of succession of the digits is the only really important point.

Acknow-  
ledgments.

The author would take this opportunity of tendering his best thanks to the many friends who have helped him in the preparation of this work. To one friend he is greatly indebted for his scrutiny of the section on Greek myths ; to another, an able Hebrew scholar and a Minister of the Church of England, for a luminous article on the Hebrew system of numerical notation and for guidance on the subject of Hebrew roots ; to a third, for two sketches embodied in this work ; to a fourth, a Hindu Professor of Sanskrit, for his very valuable

assistance with reference to Sanskrit evaluations and verbal significances. At the same time the author desires to express his obligation to the writers or publishers of the following work from which he has made extensive excerpts:—The “Romance of the Milky Way,” by Mr. Lafcadio Hearn; “Parallel Paths,” by Mr. T. W. Rolleston; “Dictionary of the Bible,” by Sir W. Smith; “Indian Wisdom,” by Sir Monier Williams; “Commentary on the Book of Genesis,” by Dr. J. G. Murphy; “The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia,” by Dr. T. G. Pinches; “Assyrian Discoveries,” by Mr. G. Smith; and “Hindu Mythology,” by Mr. W. S. Wilkins.

The author will now conclude with the hope that, by the Conclusion help of the explanation and references given in this Prologue, the reader will experience no great difficulty in following the arguments and analyses of the ensuing Chapters and Appendices. Had there been more time, or had the author deferred writing until he had gained his existing degree of knowledge of symbolic forms and expedients, a great deal of circumlocution and repetition might certainly have been avoided, but at the same time the reader would then scarcely have appreciated, as it is believed under the existing scheme of the work, he will learn to appreciate, the reasons determining the values now accepted for all symbols, whether verbal or numerical. Advancing towards his end under the cover of a series of provisional hypotheses which later had either to be discarded or amended, the author was precluded from presenting his matter in the most coherent and artistic form. For the faults thus arising, the poverty of his workmanship, and the ineffectiveness of his argument and illustrations, the author would humbly crave the indulgence of his reader.

*34 Expectans 959200.*



## PREFACE.

1. This work will have attained its object if it succeeds in directing the attention of commentators to the existence of a novel yet unexpected code of symbolism, here analysed for the first time, which exists throughout the whole Bible, but especially in the Pentateuch and the Book of Revelation. **Object of this work.**

The system referred to is so elemental and fundamental that it exhibits itself clearly in every English translation of the Scriptures and no special knowledge of either Hebrew or Greek is required in order to apprehend its use. But while any one who will take the trouble to read, mark, and learn the various forms under which the symbolic code displays itself, constantly comparing and contrasting them in the process, can make himself acquainted with its limiting outlines, its discovery opens to Hebrew and Greek scholarship a vast field for the determination, to more exact shades of accuracy in literal terminology, of the significances, personal, geographical, naturalistic, and numerical, which are everywhere applied in the development of symbolic expression. A knowledge of the formative roots of Hebrew significant words is especially required if the connection of type with type is to be adequately expressed, and original MSS. must be carefully studied before all the subsidiary problems involved can be finally disposed of. **The field it opens to Scholarship.**

2. Such an ultimate determination of all the ramifications of the system is thus far beyond the scope of any one work of reasonable proportions, and the author accordingly puts forward no kind of claim to have effected it. But he does claim for this work that, although it leaves great tracts of the symbolic scriptures unexplored and unexplained, it has examined all those which contain essential constituents in the expression of the true Judaic, and, consequently, of the true Christian, conception of the structure of the Time Cosmos. Symbolism is always primarily concerned with **Scope of this work.**

## PREFACE.

Necessity for  
for a true  
cosmology.

the esoteric expression of cosmological truth, that is, it is an integrating method of stating universal truth, which, like the calculus in scientific measurement, defines absolutely the limits within which all the activities of the life in Time are confined. Empirical and approximate classifications of the natural and spiritual life can indeed always be made even in ignorance of this system by a co-ordination of the Laws laid down in the Scriptures dealing with individual state; even absolute truth may be arrived at with regard to certain aspects of those ultimate imperatives termed spiritual: but to understand how all law, both natural and spiritual, is interconnected and how it is regulated by prime causes, it is essential and indispensable that an accurate cosmology of the whole life in Time should be held, and this accurate cosmology is given us by a proper interpretation of the symbolic Scriptures in both Old and New Testaments of the Bible.

The innate  
prejudices of  
man.

3. Now, in the Bible we have, as it were, a series of seemingly independent lines of thought which are one and all converging towards a general statement of Truth as it co-ordinates the activities of life in Time, and to arrive at the point of convergence, or the fount of Truth, we have only to move back in point of view from the truth that is individual and local to the truth that is absolutely general and universal. Such an operation would seem to be an easy one, but it is constantly being interrupted by the tendency in man to specialise truth for his own benefit. The prejudice towards this distortion of fact in our own favour is so inherent to human nature, both in individuals and in religious and scientific bodies, that the attainment of the confluent point of all the independent lessons of God in Time as the point of view from which man may look out on the Universe may be said to be impossible so long as he is prejudiced as to the higher law, that is, spiritually, or as to his method of co-ordinating law, that is, intellectually. In short, so long as man is man his innate prejudices are an eternal obstacle to his moving forward by his own unaided power to an accurate rationalization of life.

4. The outlook for the human race, then, would be dark indeed if, in the physical universe, it had generally to attain to such a height of knowledge. Fortunately for two reasons there is no such demand made upon us,—first because it is sufficient that the higher laws should be so upheld that, even although their statement is imperfect, they may yet present facilities for an advance in truth, and, next, because the education of conscious life in the physical universe is but the beginning of its complete scheme of education to a final harmony with law in Time.

Human education continues throughout Time.

5. We have said that the higher laws have to be upheld within the universe of space and time as we know it here, and they must therefore be found connected by certain unbreakable chains with Law or Truth in its ultimate statement. For every degree of completeness in this connection there is a corresponding degree to which the education of the race can be advanced. But, as regards education in its spiritual aspect, man's position may be defined as being at every time a need for instruction in the right choice of one or other of two alternative philosophies of life. When these alternatives are simple, springing out of an elementary conception of Law, there is no need for him to be put in possession of a statement of Law that would introduce opposed views at an altogether higher level, so making the former conflict illusory, if the important thing is that he should be engaged in making a choice between relative good and relative evil. Hence, if there were no connection between spiritual law and natural or experimental law, in knowledge of which man has an abiding impulse to advance, there would be no need for his higher perception of this spiritual law. But the laws of any environment all spring from the necessity of their being necessarily a harmonious expression of an antecedent spiritual state. Hence there is an absolute connection between the two sets of laws, and, if knowledge in one set is advanced, knowledge in the other set must also be advanced if it is to remain congruous, or if life is to be rationalized on its total existing basis of knowledge. There-

Connection between spiritual and environmental law.

fore, in the nature of things, the advance of experimental knowledge is designed to be a force to bring about a more harmonious adjustment of man's current conception of spiritual Law with the ultimate Laws upon which all life is being regulated, though these Laws spring from a source that is infinitely far beyond his ken.

Experi-  
mental  
science can  
deal only  
with one  
environment  
and there-  
fore is not  
cosmical.

6. The necessity for the existence of some standard codification of ultimate law has thus been shown which must be so expressed as to be capable of advancing spiritual thought to a height identical with the development of scientific knowledge at any time. Experimental Science, however, being based upon the Laws of only one environment, cannot do more for us than integrate the environmental activities: it can never pass out of environment into a discussion of co-related spiritual state; still less can it discuss ideas of states allied to other environments. Its highest use from a spiritual, *i.e.*, cosmical, point of view—for all environments are regulated by spiritual Law in their contrast one with another—is to give man such an idea of the persistence of Law that he may not be misled into making an arbitrary and illegal use of spiritual terms in building up his own conceptions of the regulation of life.

Desire for  
knowledge  
instrumental  
in perfecting  
cosmical  
philosophy.

7. Here, then, we have arrived at the conclusion that man's desire for knowledge, in leading him to a completer perception of the meaning of his own universe, becomes an instrument for enlightening him as to the failure of his past religious philosophies in their expression of ultimate truth. He is led to see, not that his religion is untrue, but that it is insufficiently true; insufficiently embracing; that it has adopted the partial as the general law; has, in some particular, denied the universality of God's action; or declared that He is arbitrary in judgment. And if, while holding fast to that which is good, a man is happy enough thus to be able to rise from time to time to a perception of how his innate prejudices, spiritual and intellectual, have lowered his whole comprehension of the laws of life, he will be inevitably led to seek outside himself for some statement of universal law, the

authority for which is untainted at its source. But such a statement can only emanate from God, so that we look for it, and find it, in the symbolism of that Book, the Bible, which has already given us the noblest and most beautiful exposition of the meaning of life in the works of Christ. If God can fulfil man, here, and here only, can man have been completely fulfilled by God in the whole history of the world. Thus we are led to study those documents from which He who was without prejudice spake, the authority of which He never denied, and we ask ourselves, Are not these the writings in which that ultimate expression for the cosmology of Time is to be found? and will it not be in accordance with the most probable hypothesis that they are so framed as to give, in symbolic form, a picture of truth which could not have been given literally without anticipating the whole education of mankind during some 4,000 years of Time?

The Bible intrinsically marked as the fount of Revelation.

8. These are the arguments on which the Christian is entitled to re-examine the whole question of the meaning of the Old Testament *de novo*. For him the problem is whether, with his own innate prejudices, he has been left to construct for himself a final cosmology of the life in Time, aided only by the analogies afforded by experimental science, and the vague and fugitive references to Heaven, Hell, Hades, and Abraham's bosom, which are to be found in both Testaments, or, whether the human race has actually been given a complete analysis of the limiting laws of life, hidden in symbolic expressions, which should be forthcoming as soon as the mind of man and the education of the race as a whole should be developed to the point at which such a knowledge might become essential. When the symbolic Scriptures come to be examined from this point of view, there is no uncertain answer forthcoming. Unquestionably the Bible does contain such an analysis of all the prime causes of the manifestation of the life in Time. The mode of this life is differentiated from the mode of the life in eternity; man's order of life is shown to pass through a series of limiting states; and God's creations, as a whole, are shown

Its statements of ultimate law symbolically expressed.



to be under the necessity of awaiting the termination of the period of spiritual instability for so long as this characterizes the life of even one unit.

Difficulties involved in rejecting the symbolic expression of truth in the Bible.

9. A definite and final cosmology untainted by the prejudices of man is thus obtainable only on the hypothesis that certain portions of the Bible are symbolic and not literal. But the hypothesis is soon converted into a conviction that this is the only point of view from which these portions of Scripture can possibly be regarded. Evidence accumulates upon evidence that, from any other point of view, certain statements are mutually inconsistent, while others are in direct defiance of the laws under which God is known to be regulating life. The following are instances of the infraction of natural law when certain Scriptures are read literally :—The physical universe is created in 6 days ; vegetation appears before the light of the sun ; men live to ages not far short of 1,000 years ; the sun stands still in the heavens ; the rainbow appears to be specially devised to confirm a covenant, as if it had hitherto been an unknown phenomenon. Other incidents, which are highly improbable, are the descent of the whole human race from one pair ; the creation of Eve from one of Adam's ribs ; Eve's speech with a serpent ; the drowning by the waters of the flood of all human beings save 8 souls ; the accommodation afforded by an actual ark 300 cubits in length to all the living species of fauna ; the building of a city by one pair, Cain and his wife ; the inter-marriage between men and angelic beings in the 6th chapter of Genesis. Similar instances could be multiplied, especially if we read the Book of Revelation literally.

Inconsistencies of statement occur with regard to the numbering of the tribes of Israel by David in the two accounts in Samuel and the Book of Kings ; in the duration of the sojourn of the Israelites in the wilderness, which Moses is Divinely instructed to tell Pharaoh will be but for 3 days ; improbabilities with regard to the number of the slain when a wall falls upon 20,000 men and in the battles of the

children of Israel with their enemies ; and arbitrary Divine action seems to be disclosed in the rejection of the first born sons of the Patriarchs and the acceptance (seemingly for eternity) of their later progeny. The creation of the physical worlds by God appears, moreover, to be a greater tax on the energy of the Almighty than His warfare against sin, since He is shown as resting on the 7th day.

10. Now all these difficulties are without exception evaporated directly the symbolic code of interpretation is applied to the Scriptures in which such incidents occur, as the reader will learn in the pages of this work. And if this is so, and the result is at the same time to reveal a completely rational and logical cosmological doctrine of life, based upon a theory of limits, we are assuredly more worthily upholding the majesty of the attributes and laws of God by accepting the truth of the symbolic system than by rejecting it.

Difficulties of interpretation all evaporate when its symbolism is understood.

11. The cosmology revealed by the discovery of the symbolic rules for the description of spiritual and natural life and their abodes is based upon the action of Christ as Son of God in creating different universes or environments in Time for the accommodation of differentiated spiritual states in conscious beings—human or angelic. The Son of God is shown to be the Viceregent of the Almighty in the control of the Time Cosmos, and His rule is to endure until Time ends, when, with the inauguration of the eternal mode of life, He hands over His dominion to the All-Father.

The work of Christ as Son of God, the basis of the Biblical cosmology.

12. For the expression of the active work of the Son of God in overcoming resistance to the will of God in the souls of created beings, so far as that resistance is amenable to the lessons of obedience, the number 10 is always employed, and forms the basis of the whole numerical symbolic system. In this instance, as in all other instances of the symbolic use of numerals, the number is divested of all quantitative meaning and retains only a qualitative significance. In compound numerals, the simple termination 'hundreds' is used to express 'a condition of, or abode of'; that of thousands

The number 10, the symbol for His work.

'a body, or race of, men, or other created conscious beings.' A plus 1, termination as in 601, expresses '*the end of,*' and the code is completed by the use of these 3 indices in conjunction with the simple or complex combination of 13 fundamental signs—the numbers 1 to 13—each of which has a special meaning, which it retains when in fusion or juxtaposition with one or more of the remaining fundamentals.

One school of thought affects unconsciousness of the presence of Symbolic numerals.

13. Now it is commonly held by writers of a particular bent of mind, that theories as to the use of Biblical numbers are dangerous and had best be left alone. Adopting their view for the moment, we find the Book of Revelation full of numerals which we are restricted from attempting to interpret, so that this, the most commanding work in the Bible alike in sentiment and expression, which owes its authority directly to the Son of God, must ever remain in all of its essentials no Revelation at all but a sealed mystery. If so it was designed to remain it is clear, therefore, that for all human purposes it need never have been written, for it is unintelligible, and unless we can interpret the numbers it uses it must continue to be so.

14. This argument is of itself sufficient to show how fatal an obstacle to interpretation an acquiescence in the let-well alone theory must prove to be. If it is dangerous to attempt to rationalise the symbolic numerals in the Bible, how immensely more dangerous must it be not to attempt to do so for all those who hold that the Bible is in truth, a God-given book, designed to enlighten, not to mystify, man as to his standing in the universe.

15. The truth is, of course, that theories of interpretation are only dangerous when they are based on insufficient premises, and partially and arbitrarily applied. It is, therefore, of first importance to collect together every possible instance in which there may be a just suspicion of the use of numbers in a symbolic way, and then to build up a theory by means of contrast, comparison, and agreement with the probable meaning of the text. If, this being done, a harmonious and logical view of life emerges from the

co-relation of all the instances used it may be reasonably concluded that the true keys to the system have been discovered.

16. It is accordingly as far as possible in agreement with this method of procedure that the author has determined the literal equivalents which he assigns to the symbolic numerals in the Bible. The cosmology which then results appear to him, as he hopes it will appear to others also, a perfectly rational explanation of life, and in absolute harmony with the teaching of Jesus Christ, and with that of all the Scriptures that witness to Him.

17. In assigning definite symbolic significances to most numbers simple or compound (most because there are certain numbers which are symbolically irresolvable) the author is in conflict with the opinion of another large body of writers, who recognize only certain numerals as significant. Of these the chief are 4, 7, 40, 70, and 100.

Another half-hearted school considers only a few of them.

But surely there could be no more lame and halting way than this, of coming to a proper interpretation of figurative writing. To accept the symbolism of certain compound figures and then to refuse to proceed to consider how they are built up seems to argue a fear that, if it is thoroughly tested, the Bible will be found to be faulty in its philosophy. The author of this work has no such fear; in fact the more thoroughly its system of expression is studied the more perfect he finds it, and the more exquisitely applied; while the cosmology revealed by a knowledge of the symbols that are used seems to him to be the only one capable of satisfactorily explaining the meaning of life. In effect, this particular School of commentators has already conceded the basis on which the whole scheme of numerical symbolism in the Bible is constructed. For they admit the independent existence of the figurative numerals 4 and 7, and must therefore also admit that they are elsewhere fused in the compounds 40 and 70. They cannot therefore well deny that there must be an independent symbolic value attached to the figure 10, and if they would go on from this point to elucidate its

meaning they would very shortly come to the conclusion that the scheme of the numerical expression of thought in the Bible is no other than the writer has proved it to be in this work.

The numerical system as developed in this work.

18. All the numerals of the fundamental scale 1 to 13 have here been assigned definite significances and these significances have in all cases been derived from first principles. That is, the author has not been satisfied to say that such and such a number can be seen to have such a meaning from its harmony with the subject matter of the text in every place in which it appears, but he has gone on to discover the reason for the selection of that particular number for a particular meaning. It is believed that these equations of thought with number are here for the first time attributed to their root principles. The author, however, gratefully admits, in the case of the number 8, which has two significances according as it is a primary or a compound of 2 and 4, the prior suggestion of Mr. F. W. Grant in his 'Numerical Structure of the Scriptures' [Loireaux Bros., New York], that, as a primary, it has the significance of 'a summing up of,' or 'completion.'

19. The next principle in the application of the system of numerical symbolism, that of grouping together allied names so as to give by the number of the group a numerical index to the intended significance, common to each name in the group, has never before been suggested, so far as the author has been able to ascertain. To this principle another must be added before the interpreter of symbolic writings has in his possession all the keys necessary for the opening of their meaning. It is, that when proper names are significant, or are formed for significant use, they have generally been so selected as to give a numerical symbol congruous with the significance when the numerical values of each letter in the word are added together. The case of the word Abram affords a striking example of this method of assisting interpretation. When the letters of this word have their independent numerical values added together, a

total value of 243 is obtained, which is the numerical symbol for "*the many whose natural life is under the work of God.*" Now Abram's name is changed to Abraham, which similarly has a numerical value of 248=*"the many whose natural life is ended,"* i.e., *whose spiritual life is begun* ; for the idea here is exactly comparable with the transition of meaning from 40 to 41 ; 40, as applied to the condition of man signifying "*the wilderness life,*" that is the period of the natural life antecedent to the election of man to sonship with God, while 41 signifies 'the termination (+1) of the wilderness, or purely natural, life of man.' In this case, then, of Abram and Abraham, the numerical indices given by the method of Gematria yield significances which are exactly in agreement with the passage of events in the text, where, it will be remembered, the Lord appears to Abram, when he is 99 years old ( $99=9 \times 11$ =a son of God approaching to obedience) confirms His covenant with Him, declares that he shall inherit the promised land, that he shall be exceeding fruitful, and that nations and kings shall come out of him, and changes his name from Abram = exalted father, to Abraham = father of a great multitude. All these indications when combined lead to an irresistible conclusion that, at this precise moment, Abraham first attains to the actual, not only the potential, status of sonship with God.

20. With regard to this system of Gematria it is obvious Gematria. that, since in every language there are a large number of synonymous words, it is a matter of no great difficulty to select one which by its numerical value will give a symbolic index expressive of the status of the typical character for whom it is used. If the word, substantival or adjectival, as it stands in the language does not give the precise value required, the formative root can be retained and certain neutral letters added which will effect the desired result. Employed in this way the system is the reverse of that by the use of which some have attempted to show, for instance, that Nero written in Hebrew characters=666. For it is used not to reduce a number to a name but a name to a number.

Verbal  
Symbolism.

21. The author has now dealt with the general principles of the use of numerical symbolism. He does not propose to take up here questions of verbal symbolism, save to remark that, in symbolic cosmologies, the less is always employed to represent the greater. Thus 1 man (Adam, Cain, Abraham, Isaac, Jacob) always represents a particular class of *created* (1) human beings, while the word 'man' itself, when actually employed in symbolic writing, is moved up in the scale from the natural man, as we see him, to represent '*the spiritual man.*' The system is then made harmonious by using various naturalistic terms, such as grass, herb, trees, fishes, cattle, to depict advancing degrees of the spiritual life in the natural man. Similarly, in dimensional symbolism also the less is made to stand for the greater; for the Ark, the Tabernacle in the Wilderness, and the Temple of Solomon, all become spatial edifices on a small scale, each representing the great realms of life of the Third Heaven, Paradise, and the physical universe.

Symbolism  
is literary  
chartog-  
raphy.

22. The method thus applied can be seen to be but an extension of the human system of chartography, in which, for convenience, and to obtain a *coup d'œil* of a whole tract of country, the scale of everything is reduced so as to be comprised within the limits of a relatively small sheet of paper. So if man is to obtain a *coup d'œil* of God's whole work in Time, which is the object of cosmology, it is equally expedient for his attention to be concentrated only upon features that are essential, and to effect this result the scale of everything must be reduced in the analysis. And, as in map-making, so in the Divine presentation of the essential features and principles of life, conventional signs are used which are selected from nature, and are the best adapted to typify the particular condition of the unit spiritual life at different stages of its progress.

The higher  
truths can  
only be ex-  
pressed  
figuratively  
by God.

23. We have seen that the Biblical system of figurative writing is to be regarded as the vocabulary, specially reserved for the use of God in His revelation of cosmical conditions to man. This conclusion is based on two grounds. First,

because the Biblical figures were adopted without qualifying comment by the one man who has been without spiritual prejudice or vitiation of perception—the man Jesus Christ ; and, secondly, because it is on *a priori* grounds inevitable that, if an analysis of life is to be made public before the public intelligence has arrived at any true conception of the Universe, such an analysis must be set forth in symbols and not in literal terminology. The Biblical code of symbolism stands therefore in the unique position of being the phraseology of the Almighty for revealing truth to man. It is, moreover, obviously inconceivable that God should not require a special language of His own in analysing life, for His views are freed from all the limitations of man's vision. Not only can He see clearer but further. Hence He alone is in a position to decide the precise coinage of expression that is best suited for currency amongst men, and a differentiation in His manner of speech from man's manner of speech is therefore infinitely probable.

24. Since this is the case, it is to be concluded that the method He has adopted with regard to one race, the Jews, will have been adopted with regard to all other races, for He is Father of all. We are therefore led to examine the early literatures of other peoples in the anticipation of discovering amongst them documents composed on similar lines to the Bible documents. We shall not expect to find the same words for the description of the Almighty in His various attributes, nor for the agencies He employs, for different languages have different rules of structure. But numerals are always applied in the same natural way among different peoples, and it is therefore to be anticipated that it is in connection with numbers that we shall find the primary keys to the discovery of their symbolic cosmologies, if they have any.

25. These expectations are more than realized. The application of the same equivalents for numbers, and the same rules of grouping, leads, as is shown in the body of this work, to a complete unravelling of large portions of

Cosmological symbolism universal in ancient literature.



the ancient compositions of the Babylonians, Japanese, and Greeks, hitherto believed to have been naturalistic mythologies, or a poetical summation of the principal phenomena of nature as observed by unscientific man. In all those documents to which the interpretation of the symbolic numerical code is applied, there results a literal expression of the meaning of Life which is in precise agreement with the tenets of the Judaic philosophy as also derived from the symbolic documents of the Bible in Hebrew. But while the former theses, when reduced and resolved, are fragmentary and, to some and very varying degrees have been debased, the latter are connected, consistent, and exhaustive, and proceed on a well-ordered plan, from the consideration of universal laws up to the impact of these laws on the circumstances of individual life in all phases and of all types.

These so-called myths afford an incontestable proof of Revelation.

26. Thus, at length, irrefutable proof is forthcoming that the Omniscient God revealed His scheme of redemption to man at a long-past period of history when man generally was incapable of understanding it. Provision for the advancing knowledge of the race is thus clearly proved, and an action had been taken which for ever stands in the way of the theory, that man has gradually evolved to perfection his own philosophies of life. On the contrary, hitherto man has merely been continually advancing in scientific and spiritual knowledge to the point of comprehension of those ultimate Christian analyses of law, which are given in the genealogies of Adam and Shem in the Bible, and are indissolubly connected with the epic of the Flood in Babylonian and Chinese literature, as it emerges from the clouds of prehistoric tradition. It is an astounding fact that, when man first begins to write, he writes, not with regard to his immediate ancestors, but with regard to typical figures who all take their place in a drama, which is staged to represent the processes of God's work in Time, and the environmental means by which He is accomplishing the redemption of mankind.

27. The author has not been able to avoid taking up questions of Christian doctrine. It is necessary to his purpose to show how the harmony between the teaching of Christ on earth, and the cosmological scheme of which He admitted the truth as man, and which He has been directing as Son of God ever since the foundation of the worlds, is illustrated in the Bible. In exhibiting this harmony it was inevitable that the new fund of knowledge given by the interpretation of the symbolic documents should cause certain departures from existing views, based as these are upon inferences which have hitherto been necessarily drawn from a small body of incidental references to cosmical law. But the author believes that the effect of the discovery of these new analyses tends in all directions to an immense consolidation, confirmation, and strengthening of the essential laws of Christianity, which now seem to him to be in a more unassailable position than they have ever been since the men who saw the living Christ passed out of the human body. These had the witness of their mortal eyes, but we have now the evidence by which that witness of the actions of Christ is seen to be in perfect agreement with what would be required of a history of the Man-God Who, in His perfect freedom from vitiation of will, must have had an absolute knowledge of the methods under which life was being controlled and sanctified.

Questions of  
Christian  
doctrine  
must now be  
re-examined.

28. This history of theirs of the actions of Christ contains complete intrinsic evidence as to its faithfulness to truth, inasmuch as it would be incredible that the symbolism of the methods of teaching of our Lord, as when He walked on the sea, which have hitherto been entirely misunderstood, could have been performed accidentally. By these sources of evidence, which are incidental, as well as by the Evangelists' direct record of His life and Doctrine, which is of unimaginable beauty, we know that the narratives of the human existence of our Lord could not have been fabricated even by a writer of the highest wisdom and literary talent. How much more impossible, then, is it to believe

Intrinsic  
probability  
of the truth  
of the 4 Gos-  
pels.

that four such writers could have existed at the same time, all imbued with a determination to present history in the interests of their own philosophy; or, further, that they should have approached their subject from different points of view, and, while maintaining their own thesis, should have arrived at a substantial agreement as to facts, whether these were the ordinary events of every-day life or deeply symbolic and figurative illustrations of universal truth. Humanity cannot but bow before these narratives of the Divine life, and acknowledge that they contain every required evidence as to their harmony with fact. In short, they are historical, and finally confirm the truth that the cosmical event of the appearance of the Son of God in the flesh did actually occur at the commencement of the Christian era.

Christianity is founded upon its agreement with cosmical law, not on the historical truth of the whole Bible.

29. No other historical fact than this is really essential to the substantiation of the Christian philosophy, reckless as such a statement may seem to be when we consider the value that is rightly put upon prophecy in history. For, ultimately, Christianity stands or falls in accordance with its agreement with cosmical law, and not upon its agreement with history, save in the one exception that, in order that it should agree with cosmical law, Christ must needs have lived, or must needs yet live, in some world of the Physical Universe. This necessity for His appearance in the flesh is at the basis of all Christian doctrine as understood cosmically, for not otherwise could the natural nexus for the union of the being of man to the being of God have been fashioned in the Cosmos. But in view of the extrinsic and intrinsic evidences of the Gospel histories, the possibility of His not yet having come into the universe of man as man can be dismissed without further consideration. We are, therefore, left with the major condition completely fulfilled in the past which is required by the Christian cosmology.

30. Upon this basis, then, the Christian can afford to surrender, if necessary, the historical truth of all events that are recorded in the Bible prior to the birth of Christ. If they are not historical, they are symbolical, and being

symbolical, these records are given us in historical guise in order that they may take their place in completing the universal analyses of the processes to which the human life is subjected under the redemptive work of the Son of God in Time. But we need not apprehend that the criticism which divides symbolic from historic writing will ever have to be carried to the major limit here defined. Actual history probably begins somewhere about the time of Moses, although for a great number of years the method is continued of expressing historical fact from the point of view of its spiritual classification. In thus classifying it and eliminating from it all unessential natural features, figures and expressions come to be used which fall wholly within the symbolic code of expression. Thus the facts are real, but their description both in number and application is made spiritually. So devoted were the Jews to this habit of thought that we find Solomon arranging all his different classes of workers for the building of the temple in groups which express by their number the functions that men are intended to fulfil in the greater work of hastening the coming of the eternal city—the New Jerusalem of the eternal mode of life. It is from the same foundation that Freemasons derive the origin of their Society from the time of the building of the Temple, because this was the first permanent structure built to typify, in all its dimensions and furniture, the processes of the work of God upon life, and to show how all life is partitioned off in differentiated status in the three higher universes of the Time Cosmos. The symbolic code, thus wrought by King Solomon into the material features of his earthly temple, has since passed into the possession of all Freemasons, and has been applied by them to illustrate, in a somewhat similar manner, the processes of the exaltation of fallen human nature to the eventual glory of the eternal mode of life.

31. It is impossible to doubt that Freemasonry, as we see it now, owes its existence to the fact that in the earliest days of civilized man, all his most perfect and splendid

The Genesis of Freemasonry.

King Solomon's Temple.

buildings were dedicated to the service of God. But in the design of their construction the primary idea was not a division into two major portions, for the purpose of public worship, a choir and a nave, as in all the Churches and Cathedrals of our Western World. The whole scheme of thought in the construction of the ancient temples was to effect a dimensional representation of the differentiated states of life in the Time Cosmos, and everything else, even the convenience of the worshippers, was made subservient to this purpose. In King Solomon's temple, which may be said to have been a repetition of the Tabernacle in the wilderness on twice the scale, a perfection of symbolism in permanent material was attained to which has never been exceeded.

32. This temple, as we know, was built in three compartments; and had all round it tiers of Upper, Lower and Middle Chambers. The roof of its porch or entrance was supported by two great pillars, which are described in 2 Chronicles, III. 15 as being 35 cubits high, with chapiters of brass 5 cubits high. Now, both in its tripartite division and in the presence of the two great pillars at the entrance, the arrangement of the temple was figurative of cosmical truth. A pillar or monolith, the breadth of which is small in comparison to its height, is always the symbol for the activity of conscious being, and the index to the nature of that being is given both by the number of similar pillars that are performing the same function in the building, or are of similar design, and by their height and ornaments. In this case there was a grouping of two pillars, each 35 cubits high with brass chapiters 5 cubits high, standing at the entrance of the building.

Interpretation.

33. In these symbols we have the following significances :—

A two group ... == Multitude.

Height of 35 units .. = Activity of the alienated man.

Chapiters 5 cubits high..= The rational consciousness  
(or head) under the influence of alienation.

Pillars standing at the entrance. = A picture for a stream of life passing into the building.

The temple itself ...= The Time Cosmos.\*

34. Combining these significances we see at once that the whole significance of the pillars in their height, number, position, and ornamentation, was an expression of the continued incarnation by the power of God of the created multitudes in the natural or physical life. This is a state of alienation, and in this state they first stream into the Cosmos of Time.

This state, then, must be the state of life in the third, or lowest compartment of the Time Cosmos, into which the 2 outer pillars are figuratively passing, and exemplifying the limitation of that state by the signs inscribed on them. But what states of life do the other two chambers of the Temple signify? (I Kings VI. 8).

Spiritual  
states typi-  
fied by the  
3 Temple  
Courts.

35. An answer is at once forthcoming from a knowledge of the structure of the parallel divisions of the Tabernacle in the Wilderness, which are very fully described in the Pentateuch, and of which the Second and Third Courts in King Solomon's Temple were but a copy in permanent material. The explanation of the design is so much easier to follow in the Pentateuch than in the Books of Kings and Chronicles (I Kings VI, II Chronicles III and IV) that it is preferable to base our analysis on the parity of meaning of the Tabernacle in the Wilderness, the design of which, moreover, is fully discussed later in this work.

\* All these equivalences will be substantiated in due course in the body of this work. It is interesting to note the following correspondences given by the evaluations of the two names of the pillars:—

Left-hand [typical of spiritual instability] pillar, BOAZ=79=Restoration to sonship with God.

Right-hand [typical of establishment] pillar, JACHIN=90=sonship with God in Christ.

36. On this basis the 3 tiers of chambers of the Temple simply represent the 3 differentiated states in which conscious life is manifested in Time while under the work of God ; or, to be more exact, the 3 universes which embrace those differentiated states of conscious life. The first tier, then, represents the Physical Universe ; the second, the Paradise Universe ; and the third, the Universe in which fallen consciousness at length *rises* to the perfection of obedience—the universe of the Third Heaven.

37. In the 1st of King's VI. 6 we find the following symbolic numerals indexing the spiritual classification of each successive tier :—

Nethermost.	Physical Universe	5 cubits	Alienation.
Middle.	Paradise Universe	6 cubits	3 × 2 or under the multitudinous works of God.

Upper.	Third	Heaven	7 cubits	Restoration.
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In the 4th column a translation of the numerical symbol is given in each case

Here, then, the agreement between the meaning of the chambers as derived from the argument of the Tabernacle in the Wilderness and the symbolism of the indices attached to them in I Kings VI, 6 is as exact as could be expected of the use of signs taken direct from the fundamental numerical scale.

Tripartite  
division of  
Noah's ark.

38. This division of the safe-guarding portion of the Time Cosmos, the portion that is concerned with the processes of the work of God, into 3 Universes, is also exemplified in the structural arrangement of Noah's ark into 3 tiers. We see therefore, that from 3 different sources the evidence is accumulative with regard to the partitioning off of life into different universes which reflect in their environmental condition some absolute differentiation in the advancing spiritual classifications of conscious human life. What, then are these differentiations in terms of the Biblical description of the individual life ?

Clearly they must be fundamental, that is, they must have reference not to relative degrees of righteousness, but to some limiting distinctions in the standing of life.

39. Now of such distinctions there are only 3 that can be imagined. The first, both in chronological and spiritual order as starting from the beginning of God's work, is the manifestation of conscious human life in a physical envelope. Life is then standing on a temporal independent basis, and the numerical symbol for its state is 5, *Alienation*.

The three spiritual states of universal life.

Out of this state, which, as 5, is confined within the limits of the physical universe, another state is evolved that of *sonship with God*. It is not, however, evolved wholly through the mechanism and surroundings and powers of life which the physical universe contains, for the governing idea at the basis of King Solomon's cosmology, in fact of the whole Biblical cosmology, is that human life could never of itself pass out of its own order. Some external application of cosmical power is required and this power is contained within the Redemptive Nature of the risen Son of God.

40. The exercise of this power, or the delay in its exercise, constitutes His judgment upon man's worthiness, or unproved worthiness, for the life of sonship with God. Moreover, this power of His to give eternal life to any son of man is always put into operation while man is living in the bodily or physical state of subjection to the work of God, since it is only while under that work that man's will can move towards good or evil. Hence it is clear that, in the sphere of the physical universe, there are men of two dissimilar orders of life:—the first and inferior order is that of life on its independent self-willed basis; the second and superior order is that of life which has become invested with new cosmical attributes through its attachment to the Being of the Son of God, and the exercise of His power to bring about that attachment.

The judgment of God

41. Now all conscious human life that is comprised within the latter of these two categories, or the superior order, has no longer the rationale of its being within the limits of the physical universe. It participates in the eternity of the life of the Son of God, and has therefore the impulse that comes from His own life to move upwards to the highest



form of life in Time—the ultimate perfection of character which is synonymous with the absence of all vitiation in tendency.

Paradise.

Consequently, when the event of physical death occurs, the human soul that has been exalted by the elective act of the Son of God to the status of sonship with the Eternal Father passes into an environment—the Paradise Sphere—that expresses in its surroundings those new cosmical powers with which the soul has become invested. Life of the order of sonship with God has thus two habitats: it is first found for a short period, after the judgment of the Son of God upon it, in the sphere of the physical universe. There until natural dissolution takes place it remains, and then, in virtue of its new inherent powers, it rises to the higher sphere of Paradise. Here the general index for all consciousness is *the status of sonship with God not yet perfected*. The Paradise Universe has thus a numerical symbol of 200 (= *a common estate*) in juxtaposition with 119 (= *the sons of God*) (9) *approaching to obedience* (11).

Conscious  
life perfected.

42. Here all life must remain until the continued pressure of the will or work of God results in the individual attainment of the perfection of obedience. Then the last change in Time occurs, for a differentiated state of a fundamental order has been arrived at with the elimination of all sinful tendency.

There is, in fact, an absolute difference between being even only slightly controlled by a vitiation of will, and being no longer capable of conceiving of sin, for the faculty of the conception of sin is lost in the complete dominance ultimately obtained by the will of the Son of God over the individual will. Therefore, as a fundamental change has occurred in the individual state, there must be an environmental expression of the activities of the state attained to, and this is given in the independent existence of the sphere of the Third Heaven. Its numerical index is 200 (*a common estate*) 139 (*of the sons of God perfected in obedience*). But as the governing thought of all in this sphere is to carry out the behests of the Son of God, the Vice-regent in Time of the Eternal Father, Moses symbolized the conditions of their

The Third  
Heaven.

life in the Tabernacle of the Wilderness by assigning to the Holy of Holies—the universe in which the fullest glory of the risen Saviour is first beheld—the dimensions of  $10 \times 10 \times 10$ ; that is, the absolute predominance of the will of Christ (10) radiating throughout all the infinities of space.

43. So far we have only considered the segregation of life from life in Time. The segregation is not, of course, an eternal one, since all obedient souls must ultimately pass into Time's most glorious sphere—the Universe of the Third Heaven. But Time, we learn from Revelation X 6, is to have an end. It is a real conception only in virtue of its being an agency of the Redemptive scheme of God. We may justly compare it to an anæsthetic administered by God to all created life for accomplishing His operation of the excision of evil. When, then, this operation has been performed for all, and either a restoration to health or death has resulted, Time, as an agency, is no longer required. It is to be abolished, and a new phase of being introduced with the entry of all consciousness into the eternal mode of life.

Time God's  
anæsthetic  
on created  
life.

44. But how this mode of life is to be conceived of man can gain no idea. It is the great secret of Freemasonry that has been lost. It would seem as if the Creator had temporarily deprived all His creatures of some fundamental sense which formerly governed all the activities of being. We can no more imagine a life not subject to Time than can a man born blind picture to himself the appearance of material objects, or the sensation of light.

The Eternal  
Mode of  
Life.

But just as the common subjection of all men to the penalty of being born blind would not negative the real independent existence of light, so the temporary blinding of all consciousness in Time to the conception of the eternal mode of life gives no basis for the denial of its eventual reality. A sounder argument is to admit that the conception of such an idea within the philosophies of Time points to its being based on truth, since it is an idea of a new order, not based on any re-combination of environmental facts. While, then, the thing itself is beyond the range of our

conception, the use of the idea of it is justified as picturing an end towards which all the activities in time are trending. We cannot see the actual position of their junction, but we know from their convergence that there must be some such point of common identity.

45. Regarded in another light the eternal mode of life is the condition in which an ultimate unchangeability of state is attained to, not only by individual units but by the whole Creation in common. There is never more to be any flux from good towards evil or from evil towards good. Evil will then be absolute, and good absolute, and contact between these spiritual states will have ceased for ever. In Time, Creation is, as it were, in the melting pot, but in the eternal mode of life it will all have run out into the mould of its own fixed shapes. This absolute unchangeability of state does not, however, preclude a condition of intellectual and spiritual activity. It simply means that every infinite individuality will have attained to an eternal limit of development in its receptivity of God. Before it there will lie the infinity of the thought and works of God, in contact with which there may be an unending field for the application of its powers.

46. The differentiated orders of life may now be summarized from the preceding investigation as follows:—

	Order.	Habitat.	Spiritual classification.
The cosmical states of life and their universes.	1st Order	The physical universe.	Alienation in Time.
	2nd Order	(a) The physical universe. (b) The Paradise universe.	Sonship with God not yet perfected in Time.
	3rd Order	The Third Heaven	Sonship with God perfected in Time.
	4th Order	The eternal mode of life.	A state of absolute good or of absolute evil, in one or the other of which all life is participating.

47. The reader may now compare with these orders of life the following progression of degrees in Freemasonry:—

First Degree.	Title.	
First Degree      ...      ...	Of entered apprentice.	Masonic Degrees.
Second Degree      ...      ...	(a) Fellow craft. (b) Mark Master Mason.	
Third or Sublime Degree      ...	Master Mason.	
Fourth Degree      ...      ...	The Holy Royal Arch.	

48. In all Masonic rituals there are defined to be the only four essential degrees in Freemasonry. Masonic degrees, then, are four in number, as are the differentiated states of life, and there are two parts or phases in the second Degree only. King Solomon's and Noah's classification of the environments of the life in Time also exhibits a tripartite division corresponding to the first three degrees. Innumerable deductions may also be drawn from the symbolism of the furniture of the Tabernacle in the Wilderness which will all be found in harmony with the standing of life as defined both by logical deduction and by Masonic emblemism in its successive phases or degrees. It is therefore no longer open to doubt that the science of speculative Freemasonry is based on the same cosmical philosophy of life that determined the construction of King Solomon's Temple, and the symbolic analyses of the Pentateuch, and those of the Bible generally.

Freemasonry an exact Cosmological philosophy.

49. There are yet two corroborative sources of evidence to which attention may be drawn. The gift of eternal life by the Son of God is the mark of His approval of a man's life, the sign that his work has been accepted. Masons will clearly recognize the agreement here between their ritual and the interpretation of the symbolic Scriptures. Again the rainbow in the Bible is the symbol used to express

The Rainbow.

the union of all the shining drops, or jewels, of individual life in the eternal mode of life—the thought of which restrains the Almighty from precipitating on the human race the fierceness of His wrath against sin. Now the rainbow itself is a most perfect arch, resting on earth, and rising to Heaven. Its predominant tones are red or blue, and it is found of light reflected from an infinite number of rain-drops, each of which goes to form the perfect arch. Here again then the correspondence between the Masonic and Biblical symbols is perfect. All the redeemed are to find in eternity their place in that perfect arch for the support of life, which though based on earth yet rises to heaven, and in this ultimate state each soul will give its own clear and perfect analysis of the white light of God that falls upon it.

Noah and the  
Flood.

50. The reader who has patience to study the interpretations of the symbolism of the Bible given in this work will learn how the story of Noah and the flood resolves into a magnificent symbolic summary of God's environmental scheme of Redemption. Noah, the Master Mariner, is a figure for all souls on their way to redemption ; his Ark is but a picture on a small scale of the universe in which they are carried on to the end of eternal life. Evil, or the sphere of evil, is represented by the waters of the flood ; and rain is there the symbol for the gentle precipitation of suffering from Heaven, which, while it obscures the eternal heaven, does no hurt to those who are sheltered by the Ark. Once more, then, another degree in Masonry is found to bear witness to cosmical conditions, and a full explanation is afforded at the same time of the legendary origin of Masonry from the time of Noah.

With equal justice its origin might have been put back to the traditional period of Adam and Eve, since these are the initial terms used in the Biblical symbolic analyses of life.

51. The co-incidence between the real meaning of the symbolism of the Masonic degrees and that of the symbolic cosmology of the Bible having now been shown, it only remains to complete our argument by demonstrating that Freemasonry owes its present existence to the universal

dedication of the most magnificent buildings of antiquity to the service of God. From the example of King Solomon's Temple it is proved, and from its connection with other ancient temples it may be inferred, that the construction of all old temples, Egyptian, Babylonian, Greek, and Roman, was at first designed to express cosmical truth dimensionally. They were separated into courts or chambers which represented the different universes of the Time Cosmos, and their pillars or pylons were grouped in numbers which would express the same spiritual classifications of state that they express in the Biblical code. Many other devices besides these were open to the builder for representing truth dimensionally; as by assigning certain units of height or breadth to the pillars, their bases, and chapters, which units would have a symbolic meaning, and by the use of particular metals or colours in the ornamentation of the pillars or sanctuaries. Such devices were all employed in the construction of the Tabernacle in the Wilderness.

How the  
Masonic  
philosophy  
was per-  
petuated.

52. Now it is clear that the chief architect of each temple of the old world must himself have been a skilled symbolist as well as a skilled mason. Here, then, at the directing fount of all constructional work in the old world, there was an alliance between operative and speculative masonry. But it is not to be supposed that the alliance stopped at the directing centre. It is in every way easier to believe that it was made use of by the highest operators to excite the interest and skill of their workmen in the business of construction.

Committed as they were to the theory of cosmology which has just been explained, it is, to say the least, very highly probable that these principal architects divided up their workmen into 3 classes, representing the 3 orders of the life of man in Time. To the first or lowest class would be assigned the work of building the outer sanctuary, to the second class that of the middle sanctuary, to the third and most skilled class that of the shrine itself. All new comers learning their work would naturally be put into the first class; out of these the most promising would be advanced to

The workers  
made to  
represent  
ultimate  
spiritual  
states.

the second class; and a final selection of workers would be made out of the latter class, from whom would be required the greatest perfection of skill in ornament and design.

The use of  
pass-words  
and signs.

53. Then, to facilitate the work of supervision, and to prevent the claiming of higher rates of pay than were authorised for each class, pass-words and signs would be made known to the workmen, all based on the cosmological ideas proper to the 1st, 2nd, or 3rd universe. Self-interest would prevent the communication of the pass-words belonging to workmen of a higher class to those of a lower, so that secrecy would be ensured at the same time that the work of supervision would be immensely facilitated.

Skill tested  
by pass-  
words.

54. Shortly after the institution of this system, which was certainly put into force by King Solomon, as can be seen in the symbolic classification of his workmen, 3 classes of workmen would be in existence, whose skill could at once be ascertained by any Master builder by the simple expedient of asking them to give the pass-words of the three degrees. If a man were to give the pass-word of the 3rd degree, he would be known at once as a skilled workman, and put on to the highest class of work. If on the other hand he had only the keys of the 1st degree, he would be given only rough constructional work. No doubt the examination was then more rigorously carried out than now obtains in the case of speculative masonry. But it was the mere institution of such a system of examination that really formed the starting point of speculative work masonry. Masons could be roughly tested away from their operative work, and a secret society had thus come into being formed of 4 interconnected bodies: the Architects, the Master Masons, the 2nd Masons, and the Entered Apprentices. Each of these bodies was jealous of any advancement of their members without good and sufficient cause, and each formed a class which had a community of interest and knowledge. Consequently, meetings of the members of each class would be held with regard to all class-questions of pay and work, and from these meetings men who did not represent the interests

of the class would be excluded through a use of the known pass-words and signs. Directly this took place a speculative lodge had really come into existence. For although the questions that generally arose for discussion were on the subject of work and pay, the meeting itself would preferably be held away from a new building, in any room where admission could be gained only by one door or passage, guarded by a Tyler.

55. The convenience of this system for the classification of workmen was so immense, especially when, as in the olden times, men had to be sent out to great distances to summon builders to a centre where a great work was contemplated, that it continued to be the reason for the vitality of Masonic pass-words and signs through many ages of the world's history. It is to be noted that it is only in connection with the building trade that sudden calls arise for the transference of labour from one centre to another in great numbers, so that it was only in that trade that the principles assuring the preservation of a secret society inherently existed. In course of Time, when the lofty views on life veiled in ancient symbolism came to be misunderstood or improperly expounded, the pass-words, ritual, and signs would still have been retained, but when their inner significance became lost, the frame-work of cosmological science was left without any soul to inhabit it. A debasement of all but Biblical symbolism seems to have been continuously in progress among the ancient nations; the reason being that the cosmological statement of law had not been accompanied in their literatures by a proper exposition of its imperatives on the individual life. This debasement necessarily re-acted upon the Masonic guilds and led to the eventual acceptance of symbolic figures as if they were statements of historical fact.

Masonic  
system of  
immense  
convenience  
for the orga-  
nisation of  
labour.

56. In another direction, also, the original purity of the symbolic classifications become tainted. Nations having no knowledge of the ancient philosophy were quick to seize upon the system of pass-words as an instrument for unifica-



tion in secret societies. This was the case among the Romans, who formed bodies controlled under rules that were closely modelled on the masonic scheme. National ideas that were at one time extraneous to the original symbolic scheme thus found their way into the ritual of Masonry, as may be evidenced by Masonic allusions to the Tuscan, Ionic, Doric, Corinthian, and Composite styles of architecture.

Judaic Free-  
masonry  
spread by  
Christianity.

57. Still, notwithstanding all these tendencies towards corruption, which must have asserted themselves so long as building was the most prominent of all the arts, and builders were constantly in touch with, and studying the development of, the science in countries other than their own, the model of King Solomon's temple remained fixed in man's minds as the most wonderful of all the creations of the art of building. The spread of Christianity carried with it a knowledge of Mosaic law, and a full account of the building of the Temple. Hence, throughout the middle ages, the science of Freemasonry, which had never fallen into complete desuetude, still retaining its primal classifications, continued to base its secret code on the symbolic terminology of the Bible, and adopted *en bloc* those traditional developments which Bible history contains. Unconsciously, then, Freemasonry had come back to the use of an exquisitely perfect compilation of cosmological law which was completely in harmony with the Christianity of the age.

But buildings  
were no longer  
erected  
to express  
truth sym-  
bolically.

58. In this state the science remained still in the hands of working builders, who had lost the art of its application for the dimensional representation of fundamental law, until philosophical thought in the England of the 18th Century saw that a moral exposition of truth could be given a beautiful exemplification by a fusion of the symbolism of the art of architecture with the Biblical symbolism used by the masons in the co-ordination of their classes of workers. This fusion, it is clear, must have been carried out by men who were either architects themselves, or had been instructed in the working of the masonic bodies by master builders.

These were already accustomed to the meetings of their own degree for the discussion of questions of work and labour. They were also versed in the system of the differentiation of class from class, and had a complete knowledge of all the pass-words and ritual in use in all the classes. The amalgamation in a speculative form of all three degrees working under one master, on lines similar to that in which each class had hitherto met independently, was therefore an idea that would immediately present itself when once the suggestion of the formation of a philosophic Society, based on the masonic ideal, had been mooted. This transformation appears to have taken place about the year 1717, in which year the Grand Lodge of Free and Accepted Masons was founded in London.

The  
speculative  
science.

This event was the germination of the whole science of speculative Freemasonry throughout the entire world.

58a. Historically, then, Freemasonry goes back to those earliest ages in which the chief function of building was to express to man, in the symbolism of dimension, a visible representation of the differentiated states of life in the Time Cosmos. But it is a matter for wonder that, despite all adverse influences, the masonic ritual should even now contain such an admirable exposition of ultimate laws. The conclusion is almost forced on us that throughout all the ages there have been a few controlling Grand Masters who had either discovered or inherited the knowledge that the science was so designed as to be a means of expressing God's environmental scheme for the redemption of man in Time.

59. As it stands now, Freemasonry is the only religious school of thought which is truly non-sectarian. It receives men of all religions, and thus asserts that all men, irrespective of creed, are potential sons of God. Its philosophy thus admits the ultimate truth, that the work of the Son of God in Time is a universal work, and that in the reception of His law, an imperfection of mortal vision is no insuperable obstacle, since it is an obstacle that melts away with the upward passage of life to the

The only  
philosophy  
that is non-  
sectarian.

final perfection of the individual character. Nevertheless Freemasonry recognizes explicitly in the co-ordination of its 4 major degrees the fact that God's laws for Time are capable of only one statement that is wholly in accordance with truth. Implicitly, moreover, it asserts that this statement is given in the Christian cosmology, since that cosmology reveals an environmental co-ordination identical with its own both in number, order, and structure.

But Freemasonry cannot take the place of religion.

60. No argument for substituting the ritual of Freemasonry for religious worship could be sustained for a moment, because worship as such enters but little within the scope of Freemasonry. The functions of the science and that of religion are entirely different ; the one is to convey the idea of environmental processes ; the other to exalt the soul to a communion with God in worship and prayer. But Freemasonry has always been and will always continue to be an important barrier against the narrower deductions of religious creeds. It cannot recede from its position that all men may pass through its various degrees ; its governing tenet is therefore that 'in every nation he that feareth God and worketh righteousness is accepted with Him' ; it teaches the Christian world the lesson that their Saviour is equally the Saviour of all men ; and it emphasizes the principle that, under His government in Time, a perfect use is being made of all the doctrines of men, whether they are Christian or heathen ; whether they are full of error or partially free from error ; whether they are holdfasts of the spiritual life or merely devised to satisfy the intellect. In short the philosophy of Freemasonry is a negation of the religious doctrine, whether emanating from Christian or heathen bodies, that creed determines the exclusion or inclusion of the soul in the glories of eternity.

Freemasonry negatives the primary importance of creed.

It says that fundamental law is not to be disobeyed except through the action of the will, which is manifested by a righteous or unrighteous life, and that therefore law in its highest aspect, which is the spirit of love, which is the spirit of Christ, cannot be rejected save through a selfish disregard

of others, a carelessness of self-indulgence, or inhumanity of word or action. The lesson for the Christian who is a mason, the lesson that must be eventually learnt by all men, is that the real rejection of Christ is an inward and not an outward one; consisting, not in a rejection that is verbal or religious, but in the consent of the will to act against love by cruelty or selfishness.

61. Before the subject of Freemasonry is closed, it is desirable to add that although the genesis of the symbolism of building is to be found in the original concentration of constructional labour upon edifices which illustrated cosmical truth in their structural arrangement, yet the Bible has everywhere made a free use of figures of speech drawn from the same source. The reader may remember such similes as "The stone which the builders refused is become the head-stone of the corner" in the 118th Psalm, and "For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him," in Luke XIV, 28, 29. In this latter parable the cost in self-sacrifice required for leading the life of obedience to higher law which ends in a height of nature visible to all men, is compared to the value of the worldly goods that must be put aside if a man would erect some lasting, habitable monument to his fame as a builder. The expense, moreover, must be recognized at once and faced from the beginning. So Freemasonry teaches that, in helping to build the eternal city in which each good man and true has his allotted task, there is to be no going back from the onerousness of the work. It will demand of him a steady advance in both skill and knowledge until there rises before him and his fellow-workers "the city beautiful"—beautiful in its perfected design, and beautiful in the harmony of its architecture.

The symbolism of the Bible identical with the Masonic Symbolism

62. Outstanding amidst all the new lessons that are to be drawn from the interpretations of the Christian cosmology of life as deduced in this work is the lesson, equally

The first lesson to be drawn from the new.

interpretations is a perception of God's employment of environmental processes in His Scheme of Redemption.

taught by Freemasonry, that the Creator is accomplishing His work of the redemption of the human race as much by cosmical and environmental processes as by the teaching which is commonly called religious. So much is this the case that in the addresses of the Son of God to His 7 Churches in the Book of Revelation, He gives special charges not only to men in the state symbolized by the number 4, but also to all those who are yet alienated and figuratively to be described by the number 5. These are the Churches of Thyatira and Sardis. It is a fact of immense importance that our Lord should thus appear to regard the definite religious views of man as non-essential classifications of the spiritual life, the true analyses of which are rather to be found under such ideas as are contained within the broader significations of the first 7 numbers as applied to the being of man. In these there is no discrimination between Christian and non-Christian in name, but between the fact of alienation or non-alienation from God, and these classifications are made to apply to the whole human race, irrespective of creed.

63. It has been the prevailing habit of thought in the Christian Churches of the latter centuries to use the word 'spiritual' in a sense in which it is wholly dissociated from environmental surroundings and circumstances. But the fundamental law of the Christian cosmology is, that so long as Time lasts, the spiritual state of the will finds its primary analysis in the fact that the living being is found in the sphere of a particular environment. Appearance in this environment at once gives the index as to state, nor is there any final certitude as to an ultimate change in the basis of the spiritual life until such a change is attested by the witness of new environmental conditions ; that is by the witness of natural conditions, where the word 'natural' has its proper extended meaning of a harmony of the manifestation of the activities of the consciousness with the environment that expresses its scope of power. In the case, then, of the sons of God, their first realization of their status of

sonship with God will be made irrefutably certain in natural terms when they appear in the Paradise universe.

64. This being the case, the major fact in the spiritual life of man is the fact that he has his being in the physical universe. It is therefore in the laws and limitations of that life that he should seek for primary evidence as to the judgment of God on his state of will. In other words, the spiritual assessment of the state of his individual life is made first in terms of the environmental conditions ; and these conditions constitute the school in which his advance towards God may be facilitated. The first operation, moreover, that God uses in His scheme of the redemption of man is to effect his incarnation, and this incarnation is primarily a natural and not a spiritual instrument for the exaltation of the being of man.

65. The second great truth that emerges from the teaching of the Christian cosmology is that, in order that the redemption of man might be effected, the Being of God itself had to *become subject to process*. This truth had been foreseen by the spiritual leaders of all the ancient nations, and its perception caused them to prophesy the coming incarnation of the Son of God, which was to them simply the period of Time to be chosen by the Eternal Father for the carrying out of the process. They understood that there was as yet no nexus between the eternal mode of life of God and the Time mode of life of His fallen creation, and that such a nexus, if it was to be fashioned spiritually, must also have its attendant constructional period in the Cosmos of Time ; which would be the natural process period of some transformation in the attributes of the Trinity.

The truth that the Being of the Son of God had to become subject to process is the second lesson.

66. Regarded thus as a co-equated natural and spiritual process, the period of the incarnation, life, and death of the Saviour becomes the climax period of all time. It forms the thought-basis for the extension of the Christian philosophy to the case of human life in other worlds, nay, to the case of human life wherever it is found within the confines of the whole physical universe. For the point of view is, that this manifestation of the life of God in one world was

in reality a cosmical event, under which new powers for the assimilation to the life of God of the life of the human order of consciousness (wherever it may exist in the physical universe) might be prepared, and having been obtained might be exercised for the restoration of such consciousness. These new living processes, then, having been fashioned, the universe everywhere participates in this medium for the union of man to God. For the facts of life depend on the existence of processes of life, and not on those intellectual rationalizations which we term 'religious.'

67. In Appendix P of this work, the author has endeavoured to bring out this point of view, and to show that the work of Jesus Christ differs from the work of all other religious leaders in the fact that the claim which he advanced for it was, not that it was only the manifestation of the way and of the Truth, but that it was especially the means whereby *Life* itself might be given to man. That is, in all His discourses it was implicitly asserted that His work was concerned with those powers of God in the Cosmos whereby the consciousness of life is sustained. It was not merely to achieve a perfect formulation of eternal law in the regulation of His own individual life, but its special character, and its most profound object, was to secure a new form of control over the cosmical conditions that determine the activity of the individual life. By His own subjection to cosmical process, He was to obtain a means of completely transforming the nature and activity of the individual life, so that the basis of the individual consciousness might be transferred, as it were, from an impermanent to a durable foundation; and this power of transference was to be acquired through the origination in His own Being of new cosmical conditions.

The one  
conception  
upon which  
the Divinity  
of the  
Saviour must  
be hypothe-  
sized.

68. It is only upon such a conception that we are *obliged* to hypothesize the Divinity of the Saviour. For if His work was concerned with cosmical conditions which are under the power of God, then it is an irresistible inference that, in transforming those conditions, He Himself was God

But if He was not transforming cosmical conditions, His work falls to the level of a mere perfection of individual life, which, according to the cosmology of the Bible, already characterized the lives of all beings in the Third Heaven. Moreover, the law that differentiates state from state and nature from nature forbids us to suppose that the power of a human being, as such, is a cosmical power, if wholly contained within the limitations of the life of humanity. Hence we are led on to see that a mere moral perfection of life in a human being, although it is by hypothesis unattainable, could reach to no independent or intrinsic control over universal states. It follows, therefore, that it is insufficient to postulate for the being of the Saviour a perfection of human nature. His nature, perfect though it was in its humanity, must have sprung from some independent source, and must have been throughout in uninterrupted harmony with a will that is universal. On this basis, in the Appendix referred to, the author has attempted to define the real status of the human life of the Saviour. For such an analysis of what are usually termed 'holy mysteries,' the justification may be advanced that the nebulousness of thought in which divines generally endeavour to conceal ideas, which, from their fundamental nature, require strict definition, so far as it is attainable, is an evil of the first magnitude, tending to make religion or the statement of eternal law, which should be the most exact of all the sciences, the most unintelligible, and therefore the most indefensible of all of them. Is it because of the fear of being charged with heresy, *i.e.*, with the non-acceptance of what is called 'truth,' but what is more often an ill-defined and misleading thought-convention, that in so many directions an explanation of the attributes, functions, and work of the God-head has been evaded by writers who demand, in exact proportion with their omission to define essential hypotheses, an unhesitating acceptance of their other views on the Christian philosophy which are not essential? In any case, whether it be from fear for themselves, or for their doctrine, an inability to see the weakness



resulting from an imperfect definition of hypotheses, or a desire to avoid the logical conclusions to which they lead, the adoption of such a position is indefensible, and the bolder, although it may be stigmatized as the less reverent, course is far to be preferred, a course pursued on the supposition that the terms of the Christian faith are real, not indefinite, and that they can be tested without fear up to the extreme limits to which human thought is capable of testing them.

The third lesson is that all men are potential sons of God, and their attainment to the status of sonship with Him is possible out of all nominal religions.

69. The third great truth that emerges from a coordination of the symbolic scriptures containing the Christian cosmology is that the assessment God makes of the spiritual standing of the individual is altogether dissociated from the question of individual religion or philosophy. This can be clearly seen in the fact that His typically chosen people, the Israelites, are sub-divided into tribes which in their number express 'the created multitudes.' The symbol 12 when the 1 is creational, as it is here, is one of the broadest that can be employed, and it covers, therefore, men of all religions and creeds. In the case of Abraham the same truth is apparent for the numerical value of the name is 248—"the multitudes whose natural life is ended." In fact, there is no attempt made in any of the symbolic classifications of the spiritual state of man to indicate that the status of sonship with God can only be attained to through the philosophy that is *nominally* Christian.

70. Such an elimination of the question of professed beliefs as is thus demonstrated is indeed at the basis of the theory that the work of the Son of God is a universal and not a partial one. Were any form of penalty, other than that of the restriction of the individual powers by ignorance, attachable to the confession of an imperfect creed, we should be obliged to suppose that the human race was intended to enter the physical universe in a state of perfect spiritual knowledge. But clearly this hypothesis is not for a moment admissible. For all the analyses of Genesis are framed on the supposition that man is being advanced out of an antecedent state of alienated lawlessness towards a perfection of

individual life in the Third Heaven. If, then, God suffers in patience the alienated lawlessness of the race, seeing that it is ultimately remediable, He must be still more willing to condone the imperfections of man's views on life which do not in any way constitute a defiance of the Almighty will. There cannot, then, be the least doubt that the opening clauses of the Athanasian creed contain a vital error. They are framed thus: "Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith: Which faith except every one do keep whole and undefiled without doubt he shall perish everlastingly." If we argue from this premiss, it is perfectly clear that all men who have hitherto lived must have perished, for the Christian faith cannot be independent of its cosmology, and its cosmology can only be understood through such methods of interpreting the symbolic scriptures as are explained for the first time in this work. A re-arrangement of these two clauses, however, can be made, as follows, which does not conflict with the scheme of government under which the Son of God is ruling in Time. "Whosoever would be saved: before all things it is necessary that he should learn to obey the laws of God. For unless he attains ultimately to perfect obedience without doubt he shall perish everlastingly."

The Athanasian Creed a mis-statement of law.

71. The justification for such a re-arrangement lies in the fact that man can only learn to be obedient by degrees; for his apprehension of law can only be made by degrees. To demand of him a perfect obedience forthwith would be in effect to ask of man to attain by his own efforts to the standing of life in the Third Heaven. It would thus be equivalent to a negation of the truth that it is only through the intervention of the Son of God and the exercise of the new living processes in Nature which He has obtained by the sacrifice of Himself, that the individual basis of life can be re-constituted so as to advance towards perfect obedience through a real natural union to the Being of the Saviour.

72. Herein lies the kernel of the whole matter as regards variations of creed and their effect on immortality

All control over the natural transformations involved in Regeneration is held by the Son of God. His chief office is that of a Giver of Life.

The exercise of a living power in Nature by the Son of God by which He can make the individual consciousness immortal is no more to be restricted in its effectiveness by the explanation of its method of application held by man than are the remedies of the physician dependent for their operation upon the views which the patient holds of them. The matter is not one of thought or belief, but concerns the impact of a new power in *life* upon a medium which it can invest with its own activities. Man is the medium, and the vitalising power is in the hands of the Son of God. Not in any way does Scripture qualify its statement of this ultimate truth by asserting that the medium is the man who professes Christianity. Rather it excludes all idea of creed in its demonstration that Christ has power over *all* naturally alienated men, the 45, or Adam, to make them alive, and in the subsequent development of its analysis by which the 12 tribes of Israel, or the created multitudes, are all equally shown to participate in the blessings of redemption, and to form the universal body out of which the redeemed are taken.

Creed, however, is far from being a negligible quantity.

73. Is creed, then, a negligible fact? It is infinitely far from being so. For, as in our re-statement of the Athanasian creed, we have pointed to the necessity all conscious life is under of eventually attaining to a state of perfect obedience before the eternal mode of life can be introduced, exclusion from which is to perish everlastingly, so we are forced to conclude that the eternal mode of life has its own eternal laws, and that the full statement of these laws as they affect the mode of life in Time is given in the Christian philosophy and in that philosophy only. Ultimately, then, all conscious life must pass to a condition ruled by Christian law. We conclude that it can only be Christian law that will eventually over-rule life, because, in the rationalization it makes of life in its sub-division of the Cosmos into universes containing life in differentiated states, and in its doctrine that the life of God Himself had to be subjected to process for the exaltation of the life of man, we find the only rationalization that is at once exhaustive and logical.

But there is a very wide difference between the assertion that Christian law is the fundamental law of the Time Cosmos, and the assertion that that law must now be held by all if they are to participate in the eternal mode of life yet to come. For the latter assertion, it is clear, arbitrarily restricts the powers of the Life-Giver in making His gift dependent, not upon His own power, but upon the conceptions of man, while it is also implicitly based upon the theory that life must here and now conform to conditions which are only attainable in the highest universe of life in Time. In this connection it is overwhelmingly certain that the most perfect Christian here on earth has attained to a very minor apprehension of the full imperatives of Christian law. If, then, his own faith is necessarily relatively imperfect, how can he have the temerity to make an absolute differentiation between his own case and that of the millions who, although they are potential sons of God, have not been placed in a position to comprehend certain of the more fundamental doctrines of life?

74. Analogy being a legitimate means of co-ordinating abstract ideas, the author now proposes to use it in order to exhibit the real function of the individual philosophy or creed of life in the regeneration of mankind, the question the consideration of which has hitherto been postponed. The picture he proposes to make use of will be based on the authority of Scripture, which, in employing classifications of spiritual state that are absolutely universal, leaves, by elimination, only one position that can justly be assigned to the factor of a relative knowledge of fundamental law. Let it be supposed that time is connected with Eternity by a mighty river, a river of many channels, stretching like the rivers of the Eastern world, as far as the eye can reach, and flowing with a powerful current in places over rapids and submerged rocks, and in other places in a swift even flood, which conceals, however, many impediments to navigation. Let it be supposed, further, that the whole human race is found floating upon this great stream, each individual in his

Parable of  
the River of  
Time.

own little craft, a craft strong enough to last out the journey if a proper individual strength and vigilance is exercised. Add to these hypotheses that among all the channels and creeks diverging from the main stream there is one to be discovered that will give the safest and quickest route to the harbour where the river of Time debouches into the ocean of Eternity. Imagine, also, that clear eyesight is so powerful a factor in the navigation of this channel on account of its many difficulties, that it affords an absolute index as to the rate at which progress can be made. For every navigator has a hold on the stream by means of the oars with which he has been provided, so that he can, if necessary, modify his progress to a speed that will give him time to see the successive land-marks of his journey without being able to stem the current altogether. Every soul on the stream, in short, must move, although the rate of motion is capable of very varying degrees of adjustment to the power of vision.

75. Now the navigable channel to which we have alluded is known to no one as they embark upon the stream, nor can it be known without the constant admonition of an Unseen Presence in the craft of every voyager. His admonition, however, is not given so as to regulate each stroke, but is afforded with reference to a course that has to be set with regard to the near or distant marks in which the surface of the stream abounds, such as rocks, islands, banks, trees, and rapids. In His communication of the course to be taken, then, the Unseen guide of every traveller, knowing the individual power of eye-sight, makes a perfect use of it. If it is vigilantly exercised in accordance with His directions, there is no need for constant prompting, which would mean constant delay in the time necessary to take bearings on a continuous succession of adjacent objects, but a straight course can always be taken between two objects that lie within the limits of vision of every traveller.

76. In order to apprehend the orders thus given, some if not most of the navigators have to row against the stream,

so as to have time to recognize the different objects, and the nearer these are together the less use they can make of the velocity of the stream. Others, however, use their oars as if it were but to steady their boat, making a nearly full use of the swiftness of the current, for they can see far and swiftly, and have less need to move cautiously. But amongst all of the travellers, whether they have strong sight, or short sight, or a narrow range of vision, there are found those who are either not vigilant, or are distracted by surrounding objects, or are unwilling to take the course communicated to them. Out of these three classes the neglect of the two former brings them suddenly face to face with the minor dangers of the passage; they ground upon a bank and see the company among whom they set out passing far beyond them to the destined goal of security; or they are brought up against obstacles which damage their craft, and oblige them to add the labour of baling the boat, which should have been unnecessary to the essential work of navigation which is demanded of all.

77. But in the third class every living soul is numbered at some time or other, and many souls are often numbered. And the effect of their disobedience is either that the labour and trouble of the journey is much prolonged by small divergences, or that, by turning aside out of the constant effort of the true channel, into creeks in which the stream runs smoothly between flowery banks, although for a time vigilance may be relaxed and lotus dreams indulged in, before long the roar of an impassable rapid sounds in the ears and the only alternatives are death in allowing the boat to enter it, or a long and strenuous passage through a re-uniting channel which presents many more difficulties than the true channel they have left. In the end, therefore, vigilance and obedience are abundantly rewarded.

78. Now the Unseen guide, Who is one and the same for all men, Who, in the universal manifestation of Himself to all men, proves that there is an Infinite life circumscribing man's, and of a different order from the order of man's or

of any creature's individuality, for His is an Omnipresent individuality—this Unseen, Beneficent Guide, while He demands an unerring course in obedience to His commands, does not expect it to be carried through without divergence for the whole passage. His work of admonition is justified, and His wish for trust on the part of those whom He directs is satisfied, if at some juncture on the voyage such a danger is faced in the right channel as will call forth the exercise of every vigilance and all the power of sight of the traveller. This, to leave metaphor, is the momentary attainment of the individual life to its full particular status of sonship with God, and it is a manifestation of such infinite worth in the eyes of the Son of God, that He confirms that status eternally by making man one with Himself, through the application of that Redemptive Power of which He became obtained in being Himself made subject to the processes of, and the suffering that is inevitable to, the Time Cosmos.

The moment of the change in Tendency is co-incident with the election of man to sonship with God.

79. Subsequent to this moment, then, the external communication of guidance from the Unseen Presence to the voyager ceases, and is converted into an irresistible impulse *within* the will of the traveller by which, though not all minor divergences will yet be controlled, his craft will be piloted without danger of destruction, through all the intricacies of the channel, to the eternal harbour of refuge. Such a change in the method of the communication of God's will defines, therefore, the initiation of the individual eternity of life. The individuality has become swayed by a Power that must inevitably carry it on to absolute conformity with eternal law, and full conformity with eternal law means the attainment of a state wholly beyond the menace of death, for death can only be equated with the infraction of law.

80. Let us now analyse the figures here used. The mighty river of Time is the perpetual stream of circumstance, the action of which, to make or mar the life and character, can be avoided by none; we cannot stem it, and it must carry us on, according to our response to its action, either towards eternal life or eternal death.

81. The boat in which each one of us is seated is the mechanism of the human body with all its intellectual and physical powers, whether inherited or developed. Or, more exactly, it is the *pied-à-terre* in time of the soul face to face with all the menace of spiritual death.

82. The Unseen Presence is the universal action of the Holy Spirit of God, which the Bible, in its symbolic numerals, consistently asserts is present with all men, since all its classifications of the individual life are headed by the numeral 3, which means the subjection of man to the work of God, and, therefore, the presence with Him of the striving of God in the Holy Spirit. The guidance that is afforded to man is always to induce him to keep within that one path or channel which is marked out for him by the dicta of fundamental, *i.e.*, of Christian, law.

83. We come now to the figure of eyesight we have made use of. This is nothing but an expression for the individual creed. It is the law through which each man looks out on life. But since the nature of man is imperfect on all the axioms of Scripture, the law itself can never be perfect; or man's integration of life, even though it be a Christian one, can never give him such a true picture of life and law as is alone obtainable from the external unclouded position of God. Man may, it is true, accept God's summations of spiritual law, but he can never exactly co-ordinate them so long as he be in the physical, or even in the Paradise, body. Consequently, in his allegory, the author has suggested that the vision of no man is adequate to make a perfect use of the stream of tendency in which he is being sped onwards towards eternity. There was, however, one man whose vision was perfect,—the man Jesus Christ. He has been, and will remain, the only human being Who has ever navigated the channel of eternal law in its impact upon Time without divergence from one side to another. What He has said of the passage will therefore constitute for us an eternal analysis of truth.

Creed is  
equivalent to  
eyesight.

84. In making spiritual progress dependent upon creed, the author believes he has assigned to creed its one legitimate



function in life. But the progress so effected is not a progress that extends beyond the attainment of perfection in the natural-spiritual state. The conjunction of these two words may seem to be a contradiction in terms, but it is based on the authority of the Bible, which draws a fundamental distinction between the summit of the 4 state of development, *i.e.*, of faultlessness of character in the natural or independent basis of life ; and the status represented by 9, that of sonship with God, which postulates a complete change in the *pied-à-terre* of the individual life, inasmuch as that life is now connected by cosmical links with the being of the Son of God.

85. Hence we have maintained that creed of itself is nothing but a relatively perfect or imperfect rationalization of life. It is obedience acting through creed that determines for each man his eternal destiny, and it may further be supposed that the particular height of creed to the appropriation of which each unit life may grow is an index to the receptivity of that life of the knowledge of God.

Not Creed,  
but the use  
made of  
Creed, is all-  
important.

86. On this basis, then, it is the use made of creed to which the Judgment of God as to the worthiness of man for eternal life must have reference. In other words, the individual creed must be tested to some limit, which presumably is the full ratification of that creed in the midst of adverse circumstance. If the creed is thus ratified, the full status of sonship with God has been momentarily attained to. But such a position, although once attained to, could not be maintained, having regard to the existing vitiated *state* of the will, by internal or individual effort. Therefore the Son of God Himself intervenes, and connects the human will indis severably to His own will, so that the momentary attainment may lead on to an eternal poise of fulfilment by the will of God.

87. This being so, we obtain not only an explanation of the phenomenon of the simultaneous existence of multitudinous philosophies of life or creeds, but at the same time are enabled to see how all life is being made to advance

to a state in which only Christian or fundamental law shall be finally predominant. Men are indeed exalted to the status of sonship with God by reason of their obedience to the imperfect codifications of law which they have appropriated under the work of the Holy Spirit, each according to individual receptivity. Yet, in their passage along the mighty river of Time, if they make an improper application of their imperfect creed, they will inevitably come into conflict with the penalties attached to the infraction of law, and in the suffering that results from the infraction of Christian law they will learn to modify their principles to a more harmonious agreement with it. This action and re-action must continue until man passes into the highest sphere of Time—the Third Heaven—where vitiation no longer exists in any will. But, in the case of human souls whose individual receptivity to law is limited, a conflict of will with the highest law is not to be anticipated, because a law, when it cannot be rationalized and appropriated, must remain neutral and meaningless.

Consequently there can then be no wilful infraction of it, and from the eternal point of view, it is only a wilful infraction that matters.

88. We may therefore sum up by the conclusion that the Son of God is Himself directing all the imperfect rationalizations of life which Christians term heathen philosophies, so far as these can be utilized for the expression of eternal law, and that the majority of them contain a rationalization of life sufficient for the judgment of the obedience of many souls, whose power of receptivity is indexed by such a codification of law. If, then, the limit of the individual receptivity in its highest development is contained within such a codification, it is within that codification, or under that philosophy, that the status of sonship with God is conferred. But numerous cases are imaginable in which the individual limit of the knowledge of God cannot be so contained. If so, then the individual must dissociate himself from the conventional religion in which he has been born, and, to fulfil

The Son of  
God directs  
the good  
existing in  
all nominal  
religions.

his higher nature, must rationalize life for himself under a new creed, which will be a nearer approximation to the fundamental laws of the Christian cosmology.

**God, in His exercise of cosmical power, is not bound by the beliefs of man.**

89. Thus God is in no way bound by the mental conceptions of man. The power He possesses to give eternal life is limited only by the condition that man shall prove himself to be desirous of a life under the laws of the eternal mode of life, and this proof can only be afforded by his obedience to his own highest power of perceiving those laws. One great value of the highest interpretation of law lies therefore in its ability to show the imperfection of the theses of the Divine government as stated in those schools of thought which are delaying the advent of life to all under their control whose power of spiritual insight, and therefore of spiritual work, is being fettered. By their status, these, through the act that created them, are naturally capable of advancing to a far completer and more perfect rationalization of law. Before then they can fully prove their faith in God they must rise amid the actual events of life to a manifestation of the highest light of which their nature is capable.

**The soul must prove its wish for God through the real actions of life. Only so is faith made known to Him.**

90. Such a manifestation does not necessarily mean a single spasmodic effort—as we may term those noblest acts by which one man lays down his life for another. These, truly in all cases define the attainment of the status of sonship with God. But obedience can be tested up to its limit in a multitude of ways, amongst which an attainment to perfection in social or domestic relationship may be justly included. If this is the test for the majority of women—an endurance that exhibits unwavering faith and cheerfulness—amongst men the call is more often to a sacrifice of position or wealth to the maintenance of truth, or honesty, or honour. No other view can be held than this, that the realities of suffering and material loss in this life are the agencies through which God eternally assures Himself of the genuineness of the wish of a soul to participate in His own eternity. Nor dare we suppose that even if a supreme expression of faith, such as is given by an isolated act, wins for the soul the gift of eternal life,

that the mode of life that has preceded this act is a negligible quantity. All the laws of God vindicate themselves, and suffering must always be in strict relation to the wilful infraction of moral law, however and whenever this has taken place.

91. The necessity for arriving at the highest possible interpretation of Law is not, however, in any way exhausted in the object to which allusion has been made, viz., to give to those capable of receiving it a standard for the maximum efficiency of their action in the service of God. This is simply the individual imperative for an extension of Law. The primary necessity for an extension of Law is to be found rather in a universal object, which is to ensure the peace and welfare of the race as a whole and to forestall or counteract the disintegrating tendencies evolved by the power of false philosophies. As was remarked at the beginning of this preface, it is essential that the highest conception of Christian or fundamental truth should exist amongst men, because the whole Creation is under processes that are impelling it towards an ultimate complete obedience with this code of Law. If, then, this Law in its highest statement continues to be rejected or misunderstood its eventual acceptance, which in the nature of things is destined to become an accomplished fact, can only be secured through the alternative of the suffering of the human race, in its ignorant or wilful infraction of tenets that vindicate their truth, as all ultimate laws vindicate themselves, to wit, by the necessary penalties attached to the breaking of law.

Human suffering will decrease in proportion as the race as a whole becomes more obedient to the highest law.

92. Now Scripture tacitly recognizes the truth that the phenomenon of suffering can never be deleted from the life of the physical universe, nor even from the Paradise life, although there it will manifest itself on a very much smaller scale. This deduction is a direct corollary from the major proposition in the Bible that all human beings enter the world in the condition of alienation, that is subject to a tendency that is inimical to the will of God. All men are

therefore at first in a state of opposition to eternal law, and this opposition must consequently result in suffering both to the individual and to the whole race. But while suffering must thus be experienced by all, because of their antecedent vitiation of will, it by no means follows that it cannot be reduced to a minimum, and to reduce it to a minimum there is no other course open to man than to obey both in private and public life the imperatives that spring from the fundamental laws of the Christian philosophy.

Only in this way can a relative peace be secured on earth, and only in this way can His creatures assist God in hastening the advent of His Kingdom.

Conventional  
view of the  
Millennium  
erroneous.

93. It is upon the basis of this broad law, that so long as men are born into the world, for so long will there be an intrusion of alienation within it, which is removeable only by the experience of suffering, that the conventional interpretation of the thousand years of the rule of Christ on earth commonly termed the *millennium*, must be rejected. Under this interpretation it is held that the Saviour, *in propria persona*, will live for 1000 years on earth, directing the Government of the nations, and securing universal peace. The theory is derived from a literal reading of the first six verses of the 20th chapter of Revelation. But, like all literal readings of symbolic scriptures, it is superficial and inadmissible, simply because it is literal. Commentators who accept this view have entirely failed to show how it can be placed with regard to the environmental differentiations under which alone the government and exaltation of conscious life in the universe is being carried out. The author says advisedly 'Is being carried out,' for a co-ordination of the interpretations of the symbolic scriptures of the Pentateuch, and of the dimensional symbolism of the Tabernacle in the Wilderness, of the Ark, and of King Solomon's Temple, reveals the fact with absolute distinctness that the processes of God's redemptive work are going on simultaneously in three separate spheres of life,—the Third Heaven, Paradise, and the physical universe.

94. Now it is perfectly clear that if Christ is to return for a special period of 1,000 years to the physical universe, and is to secure by His Presence, presumably in the body, perfect peace amongst men on earth for that length of time, and an absence of the suffering that arises ultimately from the warfare of will with will, in the alienation of man's will from God's, which is all harmony, then for the whole of the same period there will be an entire cessation of the spiritual work of God, for work is only exercised against opposition, and here the hypothesis is that the elemental opposition of alienation is dormant. Consequently, in terms of finality, the result effected by the assumed presence of Christ would be to delay the advent of the eternal mode of life by 1,000 years, through a temporary perversion of the use to which differentiated environmental conditions are designed to be put under the recreational scheme of God.

95. This theory, therefore, subverts the primary axiom of the Christian philosophy, which is to the effect that alienation from God exists in man from the moment that he comes an infant into this world. For his alienation is here shown to be either suspended (which is impossible if he has the activity of his own order of life), or abolished, not through the impact of environmental law upon conditions of the will which they have the power of modifying—which is declared by the Pentateuch to be God's system of cosmical law—but by the will of Christ, which will has hitherto worked under the general re-creational scheme sanctioned by the Almighty. This will, moreover, has hitherto waited to see man exhibit relative obedience, under the real tests of life, in spite of his alienation, before proceeding to make him a participator in the glories of eternity. That is, the Son of God has hitherto used the only tests that can be called real—man's actions under the temptations of life—before He has been able to assure Himself that man is really willing to be exalted, not only to the privileges, but also to the responsibilities of, the status of sonship with God.

The authority of the Bible is not on the side of the conventional interpretation.

96. On a basis of cosmical law, then, the conventional view of the meaning of the Millennium cannot stand for a moment. But neither can it stand upon the authority of Scripture. For the Book of Revelation is clearly, from its position, a Divine summary of all the laws of life which have hitherto been analysed under different aspects in the preceding Scriptures. The breadth of subject with which it deals is therefore immense. It is cosmical and universal, not local or individual in its point of view. We have therefore a right to expect that it will adopt the same code for the expression of its integrations of the processes and tendencies of life that are elsewhere, as in the Pentateuch and Ezekiel, found to be necessary for the treatment of the major generalizations affecting man. Now, in this code, numbers have, unquestionably, no quantitative meaning at all; they are simply qualitative. Hence it is, on *a priori* grounds, highly probable that the number 1000 in the 20th Chapter of Revelation, is purely qualitative also. Treating it as such, and resolving it according to the same rules that apply in the case of other symbolic scriptures, we find it to mean simply 'Ten hundreds', or, *hundreds*, a condition or state of life, *ten*, subject to the work or will of Christ. Now 'a condition of life subject to the work of Christ' is a primary analysis of the whole of Time from the special point of view of its being the period of the manifestation of the work of the Son of God and of His striving against alienation, and accordingly, these words mean no more and no less than *Time*.

From this point the rest of the interpretation is easy. The Time Creations of Christ, in their differentiation of state from state, are the mighty chain under which Satan is bound; for he is forced to make his attack through the natural channels and restrictions to which he, as well as all the rest of creation, is limited. No longer can naked evil attack innocence, as in the Fall the attack was made, without intervening buffers, or without the direct response made by broken natural law. Further, according to the proper interpretation of the 1st of Genesis, all those who

are sons of God have spiritual dominion in the world. Therefore they also reign with Christ, for He is the Time controller of all good, and in their reign with Him they inevitably encounter the virulence of that opposition in man which is based on the real presence of the spirit of evil in the world. In this sense they are said to be beheaded, for they are placed in a world in which they no longer have any fundamental environment for their ruling activity—the spirit of sonship with God. Figuratively, a being is beheaded when the origin of his life is no longer rationally within his present environment.

97. In these verses the first resurrection is clearly the attainment by man while in the physical body to the status of sonship with God. Hence for him there is only one death—that of the body. It is implied, although not stated, that there is a second resurrection, and this must be taken to be the passage of the consciousness of the sons of God to the eternal mode of life at the end of Time, which synchronizes with the end of the 1,000 years, or the period of the rule of Christ.† The one considerable difficulty in this forecast of destined events, is to understand what is meant by ‘the rest of the dead.’ From the use of the words ‘rest of’ it would seem as if all in the life of Time are regarded as being, in one sense, dead, and this inference is in accordance with the significance of Nahor, in the genealogy of Shem, which expresses the return of man to the inspiration of the real breath of life as he moves upwards towards eternity. But in figurative writing events are not always chronological in the order in which they appear. It is therefore quite possible that the phrase “when the 1,000 years are expired” is equivalent to “whenever men so fall as to pass out of the reach of the restorative activity of the work of Christ”. For them the

**The First  
and Second  
Resurrec-  
tion.**

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† As the whole analysis is strictly symbolic there can be little doubt that the word ‘first’ echoes the meaning of the Serial number 1, in which case it certainly means ‘re-creation’—the individual resurrection. Similarly the second Resurrection would refer to the resurrection of the 2 or multitudes and would therefore represent the simultaneous passage of all the redeemed into the eternal mode of life.



1,000 years have expired, so that they must then necessarily fall under the dominion of the spirit of evil. For them also, Satan is loosed out of his prison, and they therefore become numbered as his subjects, and are found in the army of his attack upon the Kingdom of God.

98. Otherwise it would seem to be necessary to conclude that, between the end of the work of Christ in Time and the unveiling of the eternal mode of life, there is to be an intervening period, marked by the direct conflict between good and evil, during which the barriers of the environmental conditions of Time in their segregation of state from state will have been withdrawn. Against this interpretation, however, must be set the objection that there is no notice of such a period in the symbolic analyses of the movement of fallen life towards eternity as given in the 8th Chapter of Genesis in the conclusion of the story of the Flood. Moreover, in adopting it, it would be necessary at the same time to assume that the spiritually dead are in possession of an active rational consciousness long after the judgment of God, as to their eternal unworthiness for sonship with Him, has been passed upon their actions in the physical life. But this assumption is in direct conflict with the declaration of Christ that men should fear him who has power "to destroy both body and soul in Hell." For if he, Satan, has the power, since the index to his nature, in its opposition to the character of God, is a lust to destroy, can it be doubted for a moment that that power will not be exercised?

99. Now, in the 8th verse, Gog and Magog is a 2 grouping equivalent in meaning to "the many (2) Gog nations," and the value of Gog is known to be 5, in numerical symbolism, from the structural arrangement of the Shem Genealogy. Gog and Magog therefore simply mean the multitudes of the alienated—5 being the symbol for alienation—and this is a classification embracing all men before they attain to sonship with God. So far as we are looking upon life from a point of view of its alienation, then, Satan is loosed, but so far as we regard it from the

standpoint of sonship with God, he is bound, and his binding is effected partly by means of the environmental conditions of the Cosmos, which afford a temporary shelter to all those who overcome the spirit of alienation.

100. There is still, however, the difficulty of explaining how 'the rest of the dead' live not again until the 1000 years are expired. Men who die spiritually we believe to die consciously also; that is we believe they cease to exist, on what seems to be a necessary inference from our Lord's teaching. We have then only the 2 classes left:—the eternally evil angels and the sons of God. And since it is only those who are deceived of Satan that are devoured by fire from God out of Heaven (Verse 9), for the assertion is not made of Satan himself, the conclusion to be arrived at by elimination is that the 'rest of the dead' refers to the evil spirits who are imprisoned in time, and that their living again is the re-transformation of their mode of life to the eternal mode of life in evil. This period of re-transformation will coincide with the universal ending of the work of Christ or the end of the 1,000 years, so that here the symbol is used in a sense which is chronological, because it is general; while in the second instance the 1,000 years is not chronological, because it is partial and applies only to the failure or expiry of the work of Christ on the alienated. The judgment on the evil angels is thus, not the cessation of consciousness which constitutes the penalty to be paid by human beings who sin to the limit of God's forgiveness, but the far more terrible penalty of a life of isolation devoid of love and hope which must continue for ever, since not even God Himself can bring it to an end. In this differentiation between the ultimate state of the evil angel and of the evil man to which we are driven, we are given a glimpse of that fundamental truth which appears to govern the whole history of the rebellion of creation against its God:—that those who were the first to fall secured themselves from annihilation by making use of the powers with which they were originally entrusted to become self-eternal in lawlessness.

The third interpretation.

101. There is still a third interpretation that may be made of the sense in which the fulfilment and expiry of the 1,000 years is used in the 20th Chapter of Revelation. The fulfilment of that condition of life which is subject to the work of Christ (00,10) may be justly regarded as the attainment by man of the status of sonship with God, since from that event the individual life will inevitably pass on to the perfection of obedience. During the figurative period of 1,000 years Satan is thus bound as regards the lives of all those who become sons of God, but after the end of the work of Christ upon the individual soul has been accomplished man has obtained a new vision with regard to all the principles of life, and can therefore perceive the full activity of the spirit of evil. Moreover, although he is now a son of God the fact of his own security from spiritual death does not release him from the necessity of participating in the work of the redemption of others. On the contrary, he is now more than ever actively opposed to the whole policy of evil, and in that opposition he experiences the full hostility of evil. Hence the accomplishment of the work of the 1,000 years on the redeemed synchronizes with the loosing of Satan out of prison both to their spiritual vision, and in regard to the activity of their life. At the same moment also they perceive him going out to deceive their alienated brothers, the nations Gog and Magog, and so long as the alienation in them continues they themselves must experience the suffering that is afflicting the whole Time Creation. Hence they both reign with Christ the universal period of His Rule, 1,000 years, and after the expiry of the 1,000 years in its work upon their own individuality, are made cognizant of that loosing of the Power of Satan under which he is enabled to attack their brethren. In all other respects the interpretation will agree with that which has just preceded.

Further difficulties in the usual view of the Millennium.

102. A knowledge of the methods of symbolic expression has thus led the author to an interpretation differing very greatly from that which is commonly given to the meaning of the millennium. But his interpretation is harmonious

with the conceptions held by the Bible as to the continuative processes upon life, and with the Scriptural idea of the use of particular environments for particular invariable objects; while the conventional interpretation can be assigned no place in the Scriptural cosmology of life, and presents other difficulties to which no allusion has yet been made. Among these may be cited the impossibility of believing that the action of the Almighty with regard to men living at any one epoch should differ from His whole method with regard to all men who have preceded them. This is the objection as regards the alienated if it is supposed that a literal appearance of Christ on earth is to be put into effect for their benefit. The objection as regards the sons of God, or the redeemed, is that their communion with their Saviour on earth is necessarily precluded from being anything but a poor shadow of that far more perfect communion which the glorified environments of Paradise and the Third Heaven will afford them. Therefore it cannot be in their interest that He should live again on earth. A third difficulty is to imagine how the manifestation of His presence would be made. Not surely under all the limitations of a human body. For under this hypothesis those limitations would not constitute, as they did at the time of His suffering, the obstacles and resistances under which His obedience was made perfect in scope. His whole human life was then a process of cosmical significance, but, once that process had been carried through, the mere fact that some transformation must have resulted in the union of the nature of man to that of God, forbids the supposition that the Redeemer can return again to the limitations of the initial stage of the process. In His command to Mary "Touch Me not", it is to be seen that His Being had already become invested with something more than the attributes of the physical body.

103. Essentially Christian, therefore, as the wish is, that the Son of God should manifest Himself once again visibly in this world of ours, it is, like many other Christian wishes, forgetful of the conditions under which God is

working in His universes. It is in reality a desire to anticipate that glorious moment, which is to be the privilege of all the redeemed, when, not here, but in the Paradise body, they hear the words of welcome of their Master and behold on His face the look of love that will be for each of them the realization of the joy and glory of the life eternal.

The critical period in the history of the soul.

104. The allegory of the river, which the author has employed here in order to give a combined picture of the processes of Time on the status of man, should be completed by the assumption that in the early part of the voyage of all upon the great flood there are but few obstacles to progress. To speak literally, we must acknowledge that by entering the world in the state of infancy men are educated gradually to face the greater difficulties of later life. Assuming the truth of the theory of the re-incarnation of the alienated, which has Biblical authority, as is shown in this work, we may go further and extend the smooth and easy passage of man on the river of life to include all the appearances in the body required to educate his soul to the highest state of the apprehension of right and wrong that is commensurate with his original standing in the primal eternal mode of life from which he has emerged. It will then be clearly seen that the critical period of human life, in its approach to the moment of eternal judgment, synchronizes with the period of man's attainment to the highest codification of Christian or fundamental law that is possible to his individual powers. Hence the higher the knowledge the greater the danger, for if 'the light that is within thee is darkness, how great is that darkness.' Man is now either manifesting the complete subjection of his will to the Eternal will, or is defying the Eternal will to the maximum of his power. At this period he will be committing himself to one or the other alternative with the maximum of emphasis, and will therefore either be passing through those trials in victory which leads to the judgment seat of Christ for the gift of eternal life, or he will be guiding his course straight on to those rapids in

which, through the maximum infraction of safeguarding law, he will inevitably meet the end of spiritual death. In the history of every soul there are doubtless many occasions in which a test is presented calling for the full exercise of faith. Failure in one does not therefore indicate eternal failure, for the problem of choice for God or against Him will shortly be presented under a new guise. But just as every minor victory strengthens man for the final victory, so every act of cowardice or sin weakens his whole fibre, and makes the eventuality of the attainment of the life of sonship with God more uncertain and the struggle of the attainment more difficult.

105. The author has now put before his readers the general foundation of thought on which is erected each of the three major propositions that are to be deduced from the interpretation of the symbolic scriptures. It remains for him to add a few remarks with regard to the forms of symbolic expression, and to define some of the terms he has employed in his exposition of the cosmology of the Bible.

106. Narrative symbolism may be divided into two classes: first, that class in which strict equivalents, the normal equivalents of the code, can be assigned to all the figures made use of; secondly, that in which a considerable license of symbolic expression is employed, so that an exact collateral translation of word for word, and term for term, cannot be effected.

Two classes  
of Narrative  
symbolism.

Analyses of general states all fall under the first class; and analyses of the processes acting upon a typical individual life generally under the second.

In the second class, however, all the major equivalents are made use of, and it is only with regard to the addition of picturesque detail that any departure is made from the exactness of the relation between the symbolic figure and its literal equivalent which characterizes the first class. It is true that even in the first class an appearance of the picturesque movement of life is often obtained, but it is obtained by a

strict adherence to a code of equivalents which is itself picturesque, and not by any extraneous addition to it.

First class  
which strictly  
maintains  
symbolic  
equivalences.

107 Thus, in the first class, advancing degrees of movement may be seen in the three following instances :—

Gen. V. 3.

“And Adam lived 130 years, and begat a son in his own likeness, after his own image, and called his name Seth.”

Gen. VIII. 13.

“And Noah removed the covering of the Ark, and looked and, behold, the face of the ground was dry”.

Gen. IX., 20, 21.

“And Noah began to be a husbandman, and he planted a vineyard.

“And he drank of the wine, and was drunken ; and he was uncovered within his tent”.

A strict collateral translation of these three instances may be made as follows, as is shown in the Appendices, where a collateral translation from symbolic to literal language is given of the first eleven chapters of Genesis.

Gen. V. 3.

“The natural alienated man, having been created by the work of God in Christ (130) multiplies in the same spiritual condition under the name of Seth.”

Gen. VIII. 13.

“And those who are redeemed no longer requiring the safeguarding environment of Time, it is removed, and they see that the new basis of life is freed from the presence of evil.”

Gen. IX. 20, 21.

“And those who are to be redeemed begin life under the work of God in the condition of cultivating the spiritual nature, and man in this state is the vineyard of God.”

“But men drink of the pleasures of the worldly life, and become intoxicated by sinful lusts, and their spiritual nakedness is disclosed in the sphere of their temporary shelter.”

108. In the second class two instances may be given : the first instance capable of an exact collateral translation, the second an example of picturesque addition. Second class of Narrative symbolism.

Gen. XIII. 1.

“And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.”

In literal language this is equivalent to :—

“And the multitudes whose natural life is under the work of God (Abram = 243) pass out of the sphere of alienated lawlessness (Egypt = 5.6) they, and their tendency (wife) and their whole environment, and all those whose life may be defined as that of Natural Alienation (Lot = 45) with them, into the condition enlightened by a full knowledge of God (the south).” Abraham and Sarah.

Gen. XVII. 17.

“Then Abraham fell upon his face, and laughed, and said in his heart, shall a child be born unto him that is 100 years old? And shall Sarah, that is 90 years old, bear?”

Here Abraham = 248, *the many whose spiritual life has begun.* The symbol 100 = ‘fulfilment.’

Sarah = 505 in numerical value. “*The Time of Alienation.*” And 90 = *sonship with God in Christ* (9 × 10).

It will be seen that the intention of the picture is to express the incredulity of even the chosen people of God as regards the reality of the eternal life, as the fruit of the temporal life. Sarah has here her higher name which is developed by a small alteration in the letters of Sarai. Sarai changes to Sarah at the same moment that Abram changes to Abraham; the symbolic intention being thus



Joseph.

evidently to express the fact, that when the natural man passes into the eternal order of life, his old tendency, Sarai, [= 510 = alienation (personal) under the work of Christ] changes at the same moment from the dominance of the bias of the worldly life to the dominance of the spirit of sonship with God (90) which has still to be imprisoned within the *general* alienation of Time.

109. The moulding of the symbolic analyses of the spiritual states of the individual life into a natural form of narrative biography is thus effected here, as it is elsewhere, by a certain license of expression which leads to no confusion, however, as it is kept strictly subservient to the exact definition of the limiting symbolic outlines. It is as legitimate in literature, as in art, to make a bold use of minor detail provided the proper concentration of effect is not interfered with. Other instances of the free use of added pictorial detail can be best studied in the story of Joseph, especially in that part of the narrative dealing with the solicitation of Potiphar's wife. Potiphar's wife is clearly but a figure for the 'tendency of alienated lawlessness' as it wars in the physical life with the tendency of the spirit of sonship with God. She it is and not the wife of Pharaoh, who is chosen to represent this tendency, because it is part of the whole symbolic scheme to show that the service of God, even in this world, often leads to the highest advancement, though advancement is generally preceded by a period of suffering due to a refusal to surrender to worldly lusts. Hence a place must be left for Joseph, after his release, by the side of Pharaoh. Figuratively, all Egyptians are in the 5.6 state, or in lawless alienation, and their wives are all typical of the spirit or tendency of alienation, under that rule of the symbolic code by which a conjunction of the male form (Being) plus the female form (Tendency) is required before a complete picture of the spiritual life of individuality can be given.

Potiphar's  
wife.

110. Now, in this incident of the solicitation of Potiphar's wife, it will be remembered that Joseph's garment is left in

her hand ; and this fact she brings forward as evidence of his attempt at seduction. This part of the symbolism can be resolved directly, because the figure of 'clothing' is a well-known Biblical simile for the nature of the individuality, whether eternal in the righteousness of the sons of God, in which case the vestments are fine white linen, or temporal in the composite attributes of the natural character, which in Zechariah III 3 are compared to "filthy garments," stained and torn. Of these two descriptions of clothing it is the eternal one alone that is never shed, for man is not clothed eternally until he becomes a son of God. Consequently, when Joseph leaves behind him his garments in the hands of Potiphar's wife it is clearly depicted that those are the garments of alienated lawlessness, which he leaves with the tendency of alienated lawlessness when he is victorious over its attempt to control his life. Here the figure of concubinage, or false spiritual marriage, is again made use of. Joseph refuses to ally himself in a spiritual marriage with that spirit or tendency.

III. All the figures that have here been interpreted are taken from the normal vocabulary of Biblical symbolism. But when, in his argument with Potiphar's wife, Joseph uses the words "Neither hath he (my master) kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God," a statement is put into his mouth which is not strictly derived from the symbolic code and is more than anything else a cementation of the movements of the episode designed to give to it a continuity of literal structure. The words appear to convey the idea that the sin from which Joseph drew back was physical adultery, while in reality what he would not consent to was a spiritual adultery of his life, advancing as it was to the status of sonship with God, with the tendency of the alienated life. The real discrepancy is, of course, in the fact that Potiphar himself is indicated as being the obstacle to the union of Joseph with Potiphar's wife; or, in other words, that the act of adultery would have been a

crime against Potiphar or an injury to him, whereas the consent would have been a sin not against Potiphar but against God. But such a discrepancy necessarily results from the antecedent adoption of the symbolic figures of the general code, and presents no real difficulty when it comes to be examined under such a light. Even in this case, by making the agent, Potiphar, passive, a translation that is almost collateral can be given as follows : "Neither in this world of alienated lawlessness [ the sphere of Potiphar and his wife ] has anything been kept back from me, save that I am forbidden to subject my nature to thy dominance, the tendency of alienated lawlessness: how then can I do this great wickedness and sin against God ?"

Meaning of  
Joseph by  
Gematria.

112. The numerical value of the name Joseph, if the word is taken fully written with the added 'waw' as in the earliest documents, is 160 *i.e.* 1, 3, 4, 5\* 'the created natural alienated' man, whose life of 45 advancing towards the status of sonship with God is throughout contrasted with the Egypt index 5.6 of alienated lawlessness, the earlier and far more corrupted state of the life of the human race.

The Numeri-  
cal Alphabet  
not devised  
for the hy-  
percritical.

113. We have taken up this instance to show that the interpretation of symbolic analyses must not be made in a spirit of prejudice, demanding that in all their developments there shall be a mathematical exactness between the figurative forms and the intended literal meaning. The same law holds good especially in the translation of symbolic numerals which often have values capable of alternative reading ; sometimes of almost diametrically opposite significance. For example, 116 may mean "the approach to obedience (11) out of lawlessness (6)". But it may also mean "the approach to obedience (11) effected by the multitudinous agencies of God ( $2 \times 3$ )". In such cases it is a harmony between the verbal text and the translation of the number that can alone determine which alternative reading is intended. A spirit of hostility may point to the

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\* Or possibly, "The Creation (1) that is subject to the many works of God in Christ ( $60=2, 3, 10$ )."

incongruity of one reading with the text, and find in this a basis for deriding the whole system. But the symbolic code was framed, not in order to secure an absolute rigidity of equivalence, but to give an elastic vocabulary for the use of initiates from which an innumerable number of compounds might be built up, all capable of resolution (to the significance designed in each particular case) by other initiates, whose attitude would certainly not be hyper-critical as regards the system itself.

114. The difficulties here noted occur especially with regard to 6, in its alternatives of being a primary, or a compound of 3 and 2; to 8, as a primary, or a compound of 2 and 4; and to 12, as a primary or a compound of 1, creational, in juxtaposition with 2. These difficulties, however, are all eventually capable of resolution as the reader follows the development of the types to which such symbols are attached in the symbolic and actual history of the Israelites, or through the aids to interpretation that are generally added where such difficulties occur.

Difficulties as regards some numbers.

115. Full rules have been given in chapter II† of this work for the normal resolution of numerical symbols. But it must be understood that like all other rules these have their exceptions which are used deliberately by the writers who are versed in the code whenever the new form can have but one possible signification. Thus in Ezra 11.3 we have the words "The children of Parosh 2172." Now, according to the strict rule, 2172 is an irresolvable symbol, because, if the figure 1 is found within a juxtaposition of 3 or more figures, it cannot be either 'creational,' or 'terminal,' and must therefore exhibit either a fusion, as  $18=2.9$ , or  $3.6$ , or  $14=2.7$ , for example; or it must be a fundamental of 2 figures, of which only four exist *vis* :—10, 11, 12, and 13. But here 1 cannot be attributable to fusion, for it is followed by 7, and 17 has no factors. Moreover the fusion of forms such

Example of infringement of rule in Ezra.

† And afterwards in Appendices N and Q. secs. 579 to 582.

as 21, when the 1 falls within the whole value, is inadmissible. Hence every possible resolution is excluded.

How the initiate would determine the meaning.

116. But everything in symbolism is designed to inform the initiate, and is based only upon what his view is likely to be. In this case the initiate would say 'Both the 2's in this compound cannot well be standing as independent figures, for we should then have a meaningless repetition.' Also the final 2 is clearly independent, for 72 is not one of the fundamental scale of 13. The initial 2 is therefore in all probability part of a compound, which is therefore 21. Now 21 is known to me in two forms. It is either a fusion of 3 and 7—'*God's restorative work*'; or a fusion of 4.5 with a terminal—'*natural alienation ended.*' But in a work dealing with the return of the Jews from captivity, who are then typical of the return of all God's people from the greater spiritual captivity of the wordly life(=Babylon), it is far from improbable that the historian, if himself a symbolist, made use of typical numerals in his enumeration of the returning families. This he may either have done without any regard to actual figures, for the whole transaction was to him but part and parcel of a far higher truth, or, instead of stating the number to the nearest hundred, which would have been sufficient for most historians, he may have varied the totals slightly within the hundred limit, so as to give both an approximately actual and a typically spiritual statement of fact. The symbolic numerical code is elastic enough to allow of this being done, and the conclusion that may be drawn is that these numerals have in either case a spiritual meaning. Therefore, of the two possible forms of the compound 21, I select that which seems to me to be most congruous with the typical event, and with the other numerical classifications in the same list. I find that, as regards the people not classified as Priests or Levites, the assessment is made in general terms, e.g., "the children of Shephatiah 372"—"*men in multitudes (2) under the restorative work of God (3-7).*" Here the identical form is used that is fused into 21 (see Daniel X. 13). Accordingly this seems

to me to be the value that should be selected, and, on these hypotheses, 2172 can be interpreted as—" *God's restorative work (21) upon all (7) the multitudes (2).*"

117. In this case of 2172 we have an example of the use of 7 in its two significances ; one equivalent to " all " and the other equivalent to " restoration, restored, restorative, &c. " This constitutes another minor difficulty in the interpretation of the code, but it is one generally easily disposed of, because 7 when it has the sense of " Restoration " is generally fused with either 3 or 10, or is found in juxtaposition with them, unless the agency of the God-head, or of the Son of God, is directly stated in the text.

Alternative readings of 7.

118. Another principle in the application of symbolic numerals that may at first cause trouble in interpretation is the variation in meaning between the significances of certain representative numbers according to whether they refer to the work of God or the state of man. Thus, in regard to the Son of God and His work, the symbol 40 means " *Environmental support,*" but when used of man its significance is " *the natural life under the work of Christ—*" which is practically equivalent to " *the physical life.*" So, as used of man, 70 signifies " *under the restorative work of Christ,*" sometimes, " *restored by the work of Christ,*" but when applied to the Son of God as agent its value is " *the Restorative Work of Christ.*"

Numbers vary in meaning according as they refer to the action of God, or the state of man.

119. With regard to the numeral 30 there may be a difficulty experienced at first in deciding whether its resolution should be into 3'10 or 5'6. But these resolutions are so opposed in meaning that the question can be decided at once by noting which is the ruling theme—the agency of God upon man, or man's initial or most debased state in life. Instances of the presence of the number 30 in both senses are to be found in the genealogies of Adam, and of Shem. In these the symbolic structure of the whole analysis is so clear that it can be said at once, that in the former genealogy the 30 symbol appearing in the first clause of each generation is a 5'6 fusion, while in the latter it is, a composite of 3 and

The number 30.

10. The reason is that, under the symbolic rule that like begets like, the first clause always expresses an initial standing of the nature of man, which is 5'6 before it has become subjected to the processes of the work of God; and the Adam genealogy is a continued repetition in 9 statements of origin, process, and result. But in the genealogy of Shem the ruling idea is the continuous passage of being from state to state as effected by the never-ceasing work of God. The dominant note is therefore that of evolution, so that a symbol of 30 occurring after the first statement could not indicate initial state. It can therefore only be resolved as a compound of 3 and 10.

120. The author has now given the reader a glimpse into the methods of analysis by which the difficulties of the numerical expression of thought can be overcome.

Symbolic knowledge a solvent for the separation of legendary from historical truth.

Having arrived at this point the reader is in a position to understand how powerful a solvent is in his possession for the separation of legendary or symbolic truth from historical truth. He has only to apply his knowledge of the terms of the symbolic code, especially of the numerical code, to decide whether a statement in ancient literature fits in best with a cosmological representation of fact, or with an actual historical event.

Two examples may now be given to illustrate how an application of symbolic knowledge can be used with this object.

Hermes Trismegistus.

121. Hermes Trismegistus, whose Egyptian name was Thoth, was attributed by the Egyptians with the compilation of 36,525 books which expounded all the knowledge of the human race. In this statement our attention is attracted at once to the fanciful number 36,525—fanciful because not even the most prolific writer could find time in the longest life to become the author of so much literature. The next point to be noted is that the conjunction 365 is the same as is found in Genesis V. 23 with reference to the years of the life of Enoch. Now, as is shown later in this work, the year was used by the Jews as a figure for 'eternity' because it

embraces 'all the days' of a major cycle. We need not pause to consider the extent of their astronomical knowledge as a nation. It is sufficient for our purpose to know that the science of exact astronomy dates from the time of the building of the pyramids, which was certainly antecedent to the age of Moses. There is no difficulty, therefore, in believing that the author of the Pentateuch, who had clearly been instructed in the highest school of symbolism, had been made acquainted with the exact equivalent in days of the Solar year. Hence he uses 365 as a symbol for *eternity*.

122. In the compound 36,525, then, we find the symbol of '*eternity*'—365—followed by the numerals 25, which stand for '*the multitudes alienated*,' or '*in the alienated life*.' What, then, is the general sense of the '*eternity (of) the alienated multitudes*' as connected with the name Hermes Trismegistus?

The answer to this problem is to be found in the symbolic indices attached in Greek legend to Hermes himself. Hermes has, as his particular symbol, the number 4, and is depicted as the medium of communication between the gods and men. Now 4 expresses, in the Biblical code, the summit of spiritual attainment in the natural or independent order of life, and this summit of attainment is only arrived at through a relatively perfect obedience to the moral laws of God. Hence Hermes is simply a deification of the law, that before man can pass from the temporal order of conscious life to its eternal order as re-transformed by the elective act of the Son of God, and the exercise of His power to give man immortality, man must learn to be willingly obedient in his highest receptivity to fundamental law. Consequently, the whole co-ordination of symbols here found amounts to a statement that *eternal life for the alienated multitudes is attainable through their obedience to or reception of, the laws of which they become cognizant in the 3'4 state*—the state that is immediately antecedent to God's gift to them of the status of sonship with Him. Another inference that may be deduced at once, is that Hermes in being termed Trismegis-



tus has had attached to his name the 3 symbol which fully defines in the 3·4 conjunction the Divine classification of the highest summit of the individual life on its own independent basis.

Example  
from the  
Raudat-us  
safa.

123. The author selects his second example of the appearance of a symbolic classification of life-processes under the guise of a historical action, from the Raudat-us-safa of Mirkhond,† in which it is stated that Zoroaster's writings were inscribed on 12000 cow-hides, and deposited in a brick vault. Dastur Tansar in a letter to Jasnaf Shah, king of Tabaristan, corroborates this fact both as to the cow-hides and their number‡. Let us first examine, as before, the numeral, for numbers always give a sure ground for analysis in symbolism.

Here 12000 can be recognized at once as a symbol for thousand=*'the race of,'* one, two=*'the created multitudes.'* Presumably, then, this tradition is referring to the condition of all created life, that of the created multitudes. It is therefore cosmical and not historical in scope.

124. We have now to inquire into the connection between *'the created multitudes'* and the word *'cow-hides'* which is clearly symbolical. This word is in reality a conjunction of 2 separate terms taken from the Biblical, or universal, vocabulary of symbolism. Its resolution is given at once by a reference to the naturalistic scale of the 1st of Genesis, in which cattle occupy the highest place below *'man in God's image,'* which figure becomes, by extension, equal to *"the regenerate, or re-created man."* Hence the numerical symbol for *'cattle'* is 4, or man at the spiritual summit of the natural, or independent order, of conscious life.

Hides and  
Clothing in  
skins.

125. Next under the word *'hides'* we can see a clear reference to the symbolic figure of *'clothing.'* As the author remarked with regard to the story of Joseph, different characters of clothing are used in figurative writing to

† Ayadgar-i Zariran. By Jivanji Jamshedji Modi.

- ‡ Journal Asiatique, Tome III.

express the differences in the appearance of man to God, *i.e.*, they index his spiritual state. Ezekiel uses the same figure in his 37th Chapter, in which he depicts the alienated as so far from being 'man,' *i.e.*, re-created man, that they are to be portrayed only as skeletons unclothed with flesh. Hence the word 'hides' simply means the spiritual clothing of man in the 4 state, and this is still 'alienation.' An exactly similar use of the figure of clothing in skins is made in Genesis III. 21 which reads "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Now the clothing that is common to all alienated men is the physical body, for life in the physical body is a great veil thrown over the exact appreciation by men of each others spiritual state. Consequently the word 'cow-hides' and the term 'coats of skins' both simply define the fact of the incarnation of man.

126. We can now give a full interpretation of Mirkhond's real meaning when he said that Zoroaster inscribed his writings on 12000 *pust-i-gav* (*i.e.*, cow-hides) and deposited them in a brick vault. It amounts to this, that Zoroaster, the Law-giver, *through the incarnation of the whole race of the created multitudes of the natural alienated man, caused a statement of eternal law to pass in with them, written all over their bodies and their bodily activities, into their proper sphere of life, the brick vault.*

Interpreta-  
tion of Mir-  
khond's  
statement.

This brick vault clearly suggests the idea of *imprisonment* (from God) in a universe which is fire-proof or not exposed to a rapid and sudden destruction by fire. Such a definition of the place of the physical universe in God's environmental scheme of redemption is a very good one, for it implicitly asserts, as does the symbolism of the Ark under the use of the other figure of water, that under the conditions in which God has placed man he cannot fall instantaneously into the abyss of spiritual death from the moment of his entry into the world. He is sheltered by Time, and the cautionary laws of Time.

Who was  
Zoroaster?

127. One effect of the interpretation here secured is to lead us to suppose that Zoroaster is really a personification of the Law-Giver of Time—the Son of God. This is no place, however, in which to enter into an examination of the Zoroastrian philosophy with a view of determining by what means or agency the Zoroastrian statement of law was made accessible to man. But Zoroaster's traditionary position is clearly on a Divine level, since he was not like Moses, merely a mouth-piece of God, but, from the evidence of this interpretation, was invested with creational attributes.

Miracle,  
History, and  
Symbolism.

128. Before the writer passes on to explain the scheme of this book, and to give some definition of the terms he has used in it, it is essential that the reader should be cautioned with regard to two false inferences he might otherwise draw as to the author's views on the truth of the Bible.

Christian  
truth not  
symbolic  
though  
sometimes  
symbolically  
expressed.

In the first place no more vital misconception of his argument could be made than to suppose that he regards the life of the Saviour on earth as being merely a symbolic description of the universal work of the Son of God. So far is this from being the case that, in his remarks regarding the minor limit of historical fact that he holds must be demanded of the Bible, it was stated that the whole philosophy of Christianity and of the Christian cosmology is based upon the axiom that the life of God was actually manifested upon earth in the person of Jesus Christ, and that because of the intrinsic evidences of the truth of the Gospels, in their unconscious description of symbolic terms and classifications of the state of man which are used in our Lord's discourses and miracles, the historical probability of these being actual occurrences was immensely greater than any probability attesting the truth of other history. The cosmical necessity for the appearance of the Son of God in the flesh is thus answered by the historical description of events which could only have been controlled, as they were controlled, so as to express cosmical truth, by a Being who was both perfectly acquiescent in the general system of cosmological thought as veiled in the symbolic scriptures, and at the same time in

possession of attributes which gave Him the power to direct physical forces so as to exemplify universal truth under the same code of expression. A co-relation between esoteric knowledge not then in the possession of the writers who promulgated it, the formulation of truth in symbols by the Subject of their narratives, the control of physical forces by that Subject in order to effect His formulation of truth, and the exhaustive rationality of the philosophy so formulated, is thus manifested on a fourfold basis which is so exactly congruous in all its parts that the chance of its being accidental is almost infinitely small. Consequently, the conclusion is forced upon us that the truth of this life stands upon a historical foundation of immensely greater strength than can ever be available for the record of any other life.

The fourfold intrinsic evidence of the Gospels.

129. Symbolism does not therefore detract from the strength of the Christian position, but fortifies it to an incredible extent. The fact that it is invariably used in the Bible for the analysis of general conditions proves, moreover, that our Lord's rationalization of the meaning of life was wholly devoid of all those inaccuracies of thought which would have to be imputed to Him if He had accepted the literal meaning of the Mosaic writings. For He used symbolism Himself, not merely in a literary way, like Moses, nor in a constructional way, like Solomon, but in a cosmical way, that is by use of cosmical power; as when He made the water wine, removed from the Gadarene swine the environmental radiations of His will under which the physical life is kept apart from naked contact with evil, and transmitted to the natural being of St. Peter power to move along the surface of the sea.

Our Lord's use of symbolism and knowledge of its extension.

130. Now if we were to work back from these and other instances of Christ's use of symbolism we should discover that they embrace nearly all the terms of the symbolic vocabulary of the Old Testament, and that the rationalisation of all these miracles and verbally figurative illustrations of truth can be found by assigning certain other invariable equivalents to the symbolic terms employed, or to the natural

The Bible does not analyse natural operations.

agencies made use of. If, then, we substitute in the Old Testament these new equivalents the result is to show that no attempt is made in the Bible to analyse the mechanism of natural processes. The symbolist, therefore, who applies the code as it was applied by our Lord, cannot be convicted of an acceptance of any imperfect codification of natural law. At the same time the cosmology resulting from the substitutions of equivalents referred to, which cosmology our Lord did unquestionably accept, gives an explanation of life that is irrefutable on its philosophic basis.

**The presence of symbolism does not abolish all miracles.**

131. The historical truth of the life and Divinity of our Lord is thus the major premiss of the Christian Philosophy. But a second false inference that may be drawn from the views expounded in this work, has regard to miracles. It may be thought that because the effect of the application of the symbolic equivalents is to eliminate miracle in many instances, therefore miracle itself is the offspring of the use of symbolism.

**The basis on which miracle becomes credible.**

132. But this inference would again be quite erroneous. A miracle can always be justified if sufficient cause can be shown for it. Now a cosmical cause is clearly a sufficient cause. Hence in regard to actions that are concerned with cosmical processes, such as has been shown, were the life-actions of the Saviour, the minor assumption of the miracle is covered by the major assumption that a Nature having potency over all life had passed into one particular environment of the Time Cosmos. The power that Nature had in other environments must therefore have passed in with it, no doubt under certain modifications, and it is therefore no strain on the mind of man, fully educated though it may be in the absolutism of natural law, to believe that extra-physical agencies were available to the Son of God when in the flesh. In fact it is only when man tries to rationalise life on the assumption that his is the sole universe that miracle can be shown to be impossible.

**Miracle a witness to the posses-**

133. The test for miracle, then, is the presence or absence of cosmical power. Now it is not alone in the case of

the Saviour's own life that such power has been present : the whole teaching of the Christian cosmology, as here believed to be given in the Bible, is to the effect that when the individuality of man is exalted to the status of sonship with God it has begun to participate in an order of life that, although perfectly natural, is yet Divine and cosmical. This power, then, must to some extent be received in the being of the sons of God while they are still in the physical life, so that the possible exercise of this power, as related in the Acts of the Apostles, is perfectly natural and credible. On this basis the possibility of a miraculous power over the natural law of any one environment is dependent on the question whether the individual life exercising it is contained wholly within that environment, or is associated also with a life that has cosmical attributes. But even then the miraculous cannot be effected unless the individual will is in harmony at the moment with the Divine will, for all cosmical law is, by hypothesis, under the control of the Divine will.

sion of  
cosmical  
power.

134. Summing up, then, miracle can only be eliminated from the Bible to the extent that it can be proved that the movement of recorded events is purely symbolic.

Miracle  
eliminated  
only where  
action is  
clearly  
symbolic  
and is not  
adaptation  
of natural  
force to  
express truth  
symbolically.

We have, then, to face the question, How is it possible to assert definitely that an event is symbolic and not historical?

In the first place miraculous statements that have no immediate object-lesson may be classed at once as symbolic. Into this category fall all the ages of the Patriarchs, so that the events surrounding the lives of the patriarchs must also be symbolic.

In the next place, symbolic numerals cannot show a reversion from limiting states, as would be indicated if 9 were to be succeeded by 25 in the description of the age, that is, in the spiritual classification, of the momentary nature of man's individual life.

How  
symbolic  
action that is  
merely  
narrative  
may be  
determined.

In the third place, if the literal account of events is meaningless, or has no definite teaching as to the spiritual

life, and its translation, when the equivalents for symbolic terms are introduced, gives a very definite analysis of state or abode, it is highly probable that the fuller meaning as derived from regarding the words as *symbolic*, is the intended meaning.

In the fourth place, if a congruous significance is obtained from the numbers of all the terms grouped into one special analysis it is very highly probable that the analysis is symbolically *and not literally* expressed.

In the fifth place, if a certain number is unusually absent in its appearance amongst a series of numerical values, or more often present than other numbers, an indication is at once afforded by its exclusion or predominant frequency, that the analysis is concerned with a state opposed to the classification indexed by the absent number, or identical with the *classification indexed by the number of frequent occurrence*.

In the sixth place, if there is a harmony between verbal significances and the numerical descriptions accompanying them, when both are regarded as being symbolic, it is very highly probable that they actually are symbolic.

In the seventh place, if it is found that a connecting link is given between documents known to be symbolic by the interpretation of an intervening passage or passages when regarded as symbolic, there is a very strong presumption in favour of these passages being symbolic.

In the eighth place, names shown in the letter of Scripture to be derived from generations which are the analytical expression of universal generalizations must be symbolic.

In the ninth place, if the letters of a personal or pseudo-geographical name give, by addition, a total numerical value which has a symbolic meaning consonant with the movement of events described in the life, it is very highly probable that the life described under that name is not the life of a historical individual, but of a character typical of the movements of the spiritual life that will always charac-

terize the history of the education of the soul among large classes of men.

In the tenth place, if a geographical or geo-physical classification of countries is found which all participate in some common symbol for the spiritual life, such as a circumscription by water; position in one particular quarter of the compass with regard to a symbolic centre; mountainous elevation; fertilization by a river that has already been put to a symbolic use, or proximity to that river; depression of level to sea-coasts on which symbolic cities like Tyre or Sidon are situated; or subjection to the rule of powers such as Babylon Assyria, Egypt, Persia, Media, which are connected by subsequent symbolic grouping with those powers, or are found in the primal symbolic analyses of human life in the genealogies of Shem, Ham, and Japheth, the geographical or geo-physical classification is probably symbolic.

In the eleventh place, if names of countries or persons are grouped together in a number which has a symbolic meaning harmonious with some broad analysis of a spiritual condition that is characteristic of a certain state of human life, whether alienated or in the cyclic sequence of redemptive processes, it is highly probable that these names are symbolic.

"In the twelfth place, if the application of the symbolic code 'takes up' all the indices, literary and structural, that are existent in a narrative, etc., that narrative is almost certainly symbolic."

135. The list here given is sufficiently exhaustive as a first statement of the points to be considered in determining whether a description of events, actions, or conditions is figurative or historical. Special rules might also be framed with regard to genealogical developments, blood relationship, and the symbolism of material form and dimension, but these are subsequently determined by deduction in the body of this work.

List given  
not exhaus-  
tive.

136. The reader will understand that in critical analysis of this description a single passage can seldom be taken up by itself for examination, in order to decide off-hand whether

Danger of  
basing theo-  
ries on  
single unsup-



ported pas- it is literal or figurative. In a continuous symbolic structure  
sages. such as the early books of the Bible contain, there is an  
exquisite adaptation of part to part, and a continuity of  
subsidiary development, which precludes the subject being  
dealt with piecemeal. Each new analysis depends on  
analyses that have gone before, so that a determination as  
regards any one term generally affects all subsequent terms.  
This state of inter-connection continues throughout the whole  
of Genesis and the first partial hiatus does not occur until a  
description is given of the birth of Moses.

Moses prob- At this point, the 2nd Chapter of Exodus, Moses is only  
ably the connected with the preceding traditionary development by the  
first histori- statement that his father was a man of the house of Levi.  
cal character Unlike Abraham, his name is in no way connected with a  
in the Bible. symbolic numerical grouping. It is therefore permissible  
to suppose that he is a historical character, whose righteous-  
ness of life even in the midst of the ungodly is figuratively  
declared by assigning his ancestry to the house of Levi to  
whom the service of the house of God is specially entrusted.

Moses and 137. Or we may suppose that in some way a Hebrew  
his fore- race had been called into Egyptian service, and that in course  
runner. of time their independence had been changed to a state of  
bondage. During three centuries of servitude much of the  
national spirit was lost, and with it the national history, but  
towards the dawn of their restoration under Moses, some  
great thinker arose among them who had been made ac-  
quainted with the higher knowledge of cosmical law as held  
by the priests of Egypt or Babylon, and who saw that the  
spirit of his own people could be revived only by discovering  
for them a high place in the traditionary evolution of the  
human race. We may suppose, further, that in this course  
he was Divinely commissioned and supported. Consequently  
he was led to compile for his nation a symbolic summary  
of all the major laws of the redemptive processes in Time,  
which as the Egyptians and Babylonians had done, he cast in  
a historical shape, but made use of Hebrew names, still cele-  
brated among the people, instead of Egyptian names. In this

manner dimly remembered historical fact was skilfully welded on to a cosmological statement itself having a historical form. The people, receiving this history at the hands of their most eminent man in public life, found no difficulty in accepting his classifications of their families ; each of the twelve divisions found that they had had assigned to them an ancestry in which they could take pride because of the Divine or patriarchal blessings that rested on it ; each had some privileged position in life foreshadowed for them; and the way had therefore been fully prepared for the coming of Moses, and the unfolding of that great drama under his leadership which was to typify not merely in a literary form but in the living actions of history the march of humanity with all its halts, hardships, losses, and battles towards the eternal mode of life with God.

138. These are the alternative suppositions under which Moses can be regarded as the first historical character of the Bible. All the characters that precede him in Biblical history are unquestionably typical, and the proof that this is so given by the evidence of the agreement of the whole composition of Genesis with the laws of symbolic structure. One reason has already been given for the arrangement of Genesis into a historical form. This is a reason concerned with the exaltation of the Hebrew national spirit, a work that had necessarily to be done before the Israelites could brave the wrath of Pharaoh and the Egyptians. But another, and a more compelling reason, is that a full statement of cosmical truth might henceforth be guarded by a power that would never henceforth willingly desert its post—the spirit of national pride and jealousy. The Shemitic nations are of all nations the most intolerant of foreign interference, and this was doubly so in the case of the Israelites, who had far firmer grounds than most races for believing themselves to be a holy and peculiar people. So, in entrusting to such a temperament and such a race His broad analyses of the nature and destiny of humanity, as dictated to, or unconsciously absorbed by

The Patriarchs typical symbolic groups.

Why Genesis was arranged historically.

Moses and his predecessor, the Almighty had taken the most certain measures possible for ensuring their communication in their original form to all the nations of the world with which this people came into contact. It was clearly essential that these analyses should not be mutilated in communication and publication, and no more effectual safeguard for saving literature from debasement can be imagined than a national belief in the Divine origin of that literature, when it is accompanied with a further belief in the Divine preference for our own nation over all other nations. The Israelites were entrusted with the custody of the oracles of God, and history itself is a proof how well the Jewish nation has discharged the trust reposed in it.

Suppression  
of the name  
of the fore-  
runner of  
Moses.

139. The necessity for the casting of the symbolism of Genesis into a historical mould by Moses, or his predecessor, has now been explained. It was simply in order to ensure the preservation of this cosmical analysis in the form in which it was originally given to the world.

One difficulty inherent to the theory here put forward as to the fusion of legendary with actual history may be noted. It is that the name of the original writer of Genesis is nowhere mentioned in the Pentateuch, in spite of the fact that he must have been a man of eminent standing to have succeeded in inducing his nation to accept his apparent views of their history. But the difficulty is not as great as it seems. Compared with that of Moses his eminence was of a much lower order. He was a writer only, possibly even a great speaker, but not a leader of men. Compared with their distant supposititious ancestors he was in the position of laying no claim to be one of the tribal heads. Consequently, in an age in which even the account of great national movements is only fragmentary, it is not to be wondered at that his name has sunk into oblivion. If, on our present hypothesis, he was made acquainted by Divine means of the great work he was initiating, it must have been his whole aim and object to secure in his nation's history only the appearance of those names that would find

a place in the typical scheme of the representation of truth. For his name there was no such place; therefore both he and Moses would have been in agreement in sinking all mention of his work and personality.

140. The author has now concluded the discussion of such subjects as properly come within the province of a preface. The length of this discussion has necessarily been abnormal, for many of the themes requiring explanation depend upon principles that have here been enunciated for the first time. It will be found that in the body of the work this fact has often occasioned a repetition of statement which the author would willingly have avoided had it been possible without sacrificing a proper connection of ideas. It has also led to the advancement of many interpretations, especially in the resolution of numerical values, which are only tentative, and are often subsequently abandoned in favour of alternative readings. For the appearance of such disturbing factors he would apologize to the reader, hoping that he will forgive this want of decision in some instances in the opening of the argument. These somewhat contradictory resolutions may have for him the advantage of indicating, more clearly than the restrictions of a preface will allow of, the necessity for a patient accumulation of all evidence before a final determination can be arrived at with regard to the meaning of some of the major symbolic numerals.

Repetition  
unavoidable.

141. In chronological order the different portions of the book were written as follows. Chapters II to the end of the numbered chapters. Then the Introductory Chapter; then most of the Appendices; and lastly the Preface, except that the collateral translation of the first chapter of Genesis was written last. The Appendices, which give a collateral translation of the first Eleven Chapters of the Book of Genesis, thus represent the author's final views on the interpretation of the symbols within that portion of the Bible.

**Definitions.** The following definitions of some of the terms used by the author may prevent misconception :

The work of God (3) ... The conjoint activity of the 3 persons of the Trinity in overcoming Alienation.

The work of God in Christ. As above, but having especial reference to the activity in Time of the Second Person.

The Time Cosmos ... A conjunction of the 5 universes of Time, *vis.* :—the Third Heaven, Paradise, the Physical Universe, Hades, and Hell, within which all created life is contained.

The status of sonship with God. The status of the individual human life when the Son of God has conferred upon it the gift of eternal life.

The spirit of sonship with God. The spirit under which man seeks to live so as to glorify God, rather than to avoid penalty.

Judgment ... ... The act of God by which a finite being is first eternally secured from the menace of spiritual death, or is abandoned to its power. This act in the case of man takes place always while the conscious life is in the sphere of the physical universe.

The safe-guarding environment. A conjunction of the 3 Universes of the Third Heaven, Paradise, and the Physical Universe. It is only within this conjunction of Universes that the work of God is in operation.

**Alienation** ... ... The dominance of the conscious life by a bias which is on the whole opposed to the policy of God in Time.

**The eternal mode of life .** The final condition of all life when all improvement or degeneration of character has ceased, and all souls are either faultless or wholly corrupt. The spiritual instability of Time, which is a flux either towards good or evil, has come to an end, and all individuality has been moulded into its eternal and changeless form. Some new conception, governing the activity of all life, will have been introduced by the Almighty, and the experience of Time, as we know it now, will have been absorbed in the action of some higher law.

**The primal universe ...** The sphere common to all created life before sin was known. Out of this sphere all the life in Time has proceeded, the identity or individuality of each created soul remaining the same, but having become subject to a great change in the subjection of the consciousness to the law of Time, which has equally affected fallen and unfallen souls. In the primal universe the eternal mode of life governed all activities

an it is to this mode that the whole creation is returning. But the great difference between the primal and final states of life will be that in the latter state both good and evil consciousness will be in the eternal mode.

**Time**      ...      ...      ...      Analysed spiritually, Time is the process-period during which all partially but not wholly corrupt consciousness passes on to a finality of good, or to a finality of evil. In the eternal mode of life only limiting states are possible. The original eternal mode of life was broken up by the appearance of partial vitiation of will, which needed new environmental conditions for its expression.

**The Deep**      ...      ...      The Deep was the universe into which all tainted consciousness was precipitated immediately after the first occurrence of evil in the primal universe. It was the spiritual interregnum between life in its eternal mode, and the evolution of the life in Time by the power of the Son of God. Out of this sphere, which was an abode of violent lawlessness, all partially tainted life that is amenable to the work of God has been or is being drawn into the life of the physical universe, there to be subject to the action of ameliorative law.

**Hades** ... ... Is the original universe of the Deep transformed into an abode of spiritually inactive life by the inauguration of the law of Time by God. So long as the consciousness abides in Hades no change can occur in its spiritual condition. It is out of Hades that all consciousness now emerges into the life of the human body, and it is to Hades that the alienated soul returns.

**Re-incarnation** ... ... The law of re-incarnation applies only to the souls of the alienated who die in the physical body before they are accepted by God. Re-incarnation means that there has already been at least one life in the body, a return to Hades, and an emergence from Hades into another human body. But the process of re-incarnation ends as soon as the Son of God judges a soul to be worthy of eternal life, for He then invests it with new cosmical power, in the possession of which the higher sphere of Paradise becomes its proper home when the next event of physical dissolution occurs.

**Hell** ... ... Is the Time sphere of absolute corruption inhabited by the being of the self-eternal in evil. In this sphere evil beings, of higher power than that assigned to evil men or women by the primal act of creation,



are able to destroy the consciousness of human souls who fall into the Hell universe when God has withdrawn from them His Holy Spirit, and, at any subsequent moment, physical death overtakes them.

Hell is a sphere of active hate in virtue of its being the Time environment of an absolute condition, *viz.*, total spiritual corruption.

Hades, on the other hand, contains inactive life in virtue of the spiritual instability of the life delivered to it.

**The Holy Spirit...** ... The function of the Holy Spirit in the life of Time can be best understood by picturing consciousness in life of all degrees short of absolute spiritual corruption as being dependent upon the inspiration of the spirit of God to the degree that the physical life is dependent upon the supply of pure air.

**Paradise ...** ... Or the Second Heaven, is the environment proper to sonship with God not yet perfected. (The First Heaven is the life of the sons of God on earth.)

**The Third Heaven** ... Is the environment, or universe, proper to perfected sonship with God. It is sometimes symbolically termed "The Seventh Heaven." Like Hell it is the Time sphere of an absolute spiritual condition which in the Third Heaven is that of faultless innocence.

142. The reader, as soon as he has made himself acquainted with the rules of numerical symbolism, will have no difficulty in interpreting the title :— “ 3·4 expectans 959200 ” under which the author has written this work. Its significance is “ *The natural man awaiting the common estate (200) of the sons of God taken out of alienation (959).*”

Title used  
for publica-  
tion.

For two reasons it has seemed to the author to be advisable to publish under a general descriptive title. The first is that he desires to meet the wishes of a friend from whom he has received much help, although not in the compilation of these ideas; the second, that in the promulgation of a new philosophical interpretation of Christianity it is most expedient to avoid exciting that prejudice which fastens itself upon the question of individual church membership and religious training. The author thus hopes to eliminate the *ex-parte* prejudice of all *a priori* sectarian opinion. If a door is opening before us, and we glance aside to make a personal criticism of him who is opening it, we shall lose much of what might have been observed had our attention been concentrated single-mindedly on the vista disclosed within the open door. To some extent the personality of an author must always constitute an imperfectly transparent screen through which we look at things, but we should at least endeavour to concern ourselves only with the imperfection contained in his methods of rationalization, instead of with the events of his life which have led up to his grasping of the door by the handle. For the time is short, and all of us have but a few moments in which to look at life. Let us then safeguard ourselves against every possible wandering of the attention. Carelessness, inability to mark essentials, and prejudice are all trying to interpose themselves between our view of a new picture of life, and the light-filter, dull and imperfect though it is, through which that new view is passing.

One last word. Properly to understand the love of God it is not sufficient that we should study only the life of Christ. All the activities of the Universe are a witness to the immensity of the effort the Almighty is putting forth throughout Time for the regeneration of a fallen race. The work of Redemption must therefore be considered both from its con-

The love of  
God to be  
studied in the  
Cosmos as  
well as in the  
life of Jesus  
Christ.

mical aspect as well as from the aspect of the manifestation of the nature of God in the person of Jesus Christ. A mere repetition of the word 'love' affords no evidence that we have in any measure apprehended the infinity of the sacrifice that is being made for the sake of man. Before then we talk of love let us try to understand God's love in terms of all the words contained in the whole vocabulary of Nature and of Time, for they are all needed to express it. It is essentially the duty of the Christian to endeavour to picture to himself the work of Jesus Christ not only as man, but as now exercising all the powers of Redemption through the attributes of the God-head. The suffering of the Saviour as God will then be seen to be the integral of each birth-agony experienced by Him as He gives life successively to all redeemed souls. But not only is it the integral suffering of each birth-agony. It is also the integral suffering that continues thereafter until all the sons of God have become free in Him from all vitiation of will. For the vitiation of will in each regenerate man or woman is necessarily transferred into the conscious experience of suffering by the Son of God, in that this vitiation of will in His members is the obstacle against which His own Will is constantly moving in order to attain to a perfection of communion with the Eternal Father, so absolute is the identity of the Being of the Son of God with the being of those whom He has made eternal. His life on earth was the expression of His agony for the individual soul. But His life in the highest heaven of Time must now sum up the agony that He is experiencing for the whole human race, albeit He has the infinite solace of the knowledge that He has saved all of the sons of God from a death of unimaginable horror, and that He has opened up to them those ineffable joys which exist for all souls in the communion of unselfish life with other unselfish life. This bliss of contact with love, when there are no barriers of self interposed on either side, is an experience only to be gained momentarily on earth ; but in the universes of Heaven it becomes a greater and ever more

intense reality, infinitely transcending in passionate enjoyment all those passing pleasures, physical and intellectual, which are so inordinately prized by the natural man. For it is in the contact of the re-created soul outside of self with the life of God and of His innocent creatures that the *summum bonum* of all existence is contained ; and it is to this land that is yet very far off that God, in His infinite mercy, is leading us, step by step, through all those wondrous halls and vestibules to life in its eternal mode which testify in the beauties and magnificence of the universes of Time, to the crowning glory, effulgence, and radiant energy of the ultimate happiness in which they are to end.

*The summum bonum of life.*

To varying degrees a sense of regret must be the experience of all of us, as before our eyes the mists of symbolism roll away that have hitherto given a special atmosphere of their own to many of the Old Testament scriptures. In our closer approach to these works they are no longer softened so as to maintain the similitude of wonderful old-world forts and palaces in and around which the life of the patriarchs revealed itself in the vivid tones of oriental colouring. Romance and primeval action is dissipated so as to give place to forms which depict in clear and sharp outline analyses and definitions of the life of Time that are absolutely true to a logical development of thought. The general result is therefore to restrict the imagination, as it seeks to interpret the teaching of the Old Testament, to a co-ordination of facts in which there is little scope left us for essential differences of explanation. everything is so fixed by the structure and order of the symbolic narrative, and by the added indications given by the verbal significances and the numerical meaning of the evaluations of the proper names appearing within it, that it is only by an absolute rejection of the whole system of thought that more than one interpretation can be assigned to the cosmological philosophy which the Bible upholds in both its earlier and

*Transformation of the Scriptures when symbolism is allowed for.*

Recognition of symbolic method leads to a solution of all difficulties.

later books. No other system, however, is capable of explaining the connection of idea that runs through the whole Book; the reasons for the precise succession of its different analyses; their special literary form; its ethnological difficulties; the apparent conflict of its statements with proved natural laws; or its use of numbers which from any other point of view must be purely arbitrary. And no other system is sufficient to prove the fact that the Bible contains a philosophy of life which is scientifically unimpeachable, nor can any other theory adequately demonstrate the natural and spiritual government of the cosmos of Time by the power of the Risen Son of God.

And immensely fortifies the Christian position.

Since, then, we obtain such an absolute consolidation of the Christian position through the recognition of the presence throughout the Bible of a special code of symbolism we may surrender, with regret perhaps, but not with any sense of loss, the literal truth of many of the pictures of the Old Testament. From a literary point of view they constitute the most exquisite known examples of the adaptation of mythology for the expression of Christian analyses of life, and from a scientific point of view their truth is seen to be completely impregnable from the first moment that we have mastered the general rules of symbolic expression under which their structural composition, arrangement, grouping, and included details have been designed and delineated. Our regret over the dissipation of the splendid colouring of the symbolic analyses of the Bible may be tempered, moreover, by the reflection that, since the less is always contained within the greater, the lessons that we learnt from the symbolic scriptures in the old days when we held them to be literal are still as good as ever. Symbolism, as we have said, in Sec. 22 of this Preface, is literary cartography, a system in which the words that our eyes actually see on the page before us are all compendia of infinitely wider truths. But, in the extension that it is left to us to make, the proportions that obtained in the disposition of the facts when read as they are actually

The literal reading of the Bible can still be retained so far as we can draw spiritual lessons from it.

given are in no wise lost. God spoke to Abraham, but His speaking, as we now understand it, applies to a class containing whole multitudes of the human race, and was not a special sign of favor shown once, and once only, to a single man. 'For God is the God of the living, not of the dead, in that all men live unto Him.'

Before concluding this Preface the author would wish to express his heartfelt thanks to all the many friends who have so generously assisted him by information, criticism, or artistic effort. His recognition of their kindness is none the less sincere, because, owing to the conditions under which this book is written, he is precluded from mentioning them by name if he is to preserve his anonymity. Without their help it would have been quite impossible for him to have made any adequate study of symbolic forms.

*34 expectans 959,200.*

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**FOR 'NOTES':**





**FOR NOTES:**

**iii**



FOR NOTES.



FOR NOTES.

vii



## INTRODUCTORY CHAPTER.

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1. To believe that everything there is of value in the Bible lies on the surface, is no longer possible, even to the most superficial of students. At length absolute proof is forthcoming that a whole cosmological philosophy of life is to be found in a translation of the purely symbolic writings with which the Book is studded. By constant comparison and inference it has been ascertained that, in the majority of cases, numerals in the Bible are symbolic and are all composites of 13 fundamentals of which the significances have been secured. It is now proved, as the author had long suspected, that the genealogies of Genesis, at least, are really statements of cosmical processes affecting the life of the human race which have been disguised in a setting of genealogical form. Further, the Bible numbering of years and measurement of space is, wherever it is general, a qualitative assessment of spiritual state or abodes, and this system is applied so thoroughly that there is hardly a book in which it does not appear. In the Gospels it is used with full effect in the miraculous feeding of the 4,000 and 5,000 ; while in the Revelation every numeral without exception has lost its quantitative meaning and becomes qualitative in indicating symbolically some particular analysis of Time, state, or environment.

2. When the general effect is considered of the analyses thus deduced in this work from the general law that the numbers in the Bible are not quantitative, it will be seen that an immense expansion takes place in the application of the Biblical philosophy, for what formerly seemed to be individual and local becomes now the statement of a law affecting all conscious life of one particular order, and the universe or environment in which that order of life is found. Incidentally, also, there occurs an immense confirmation of the truth of the divinity and Godhead of Christ. For if His method of discourse



and teaching is examined in light of the perception of the use, by the Biblical writers, of a special numerical and verbal code of symbolism of their own, it will be found that, in every case in which His own teaching can be assigned a general significance, He has made use of the same code in the expression of His thought. Now it is easy to show that an omniscient authority, or an authority perfectly free from prejudice and in touch with omniscience in every function of thought, cannot express universal truth (and nearly all truth is universal in the sense that it involves some cosmical law) in any current philosophical terminology that professes to be literal in expression. Hence an omniscient authority must make use, under the conditions we have stated, of a symbolic style of diction, and, if we resolve the truths so veiled in symbolism in the Bible, and, expanding them to our own powers of literal expression, find that they formulate a philosophy which in no direction infringes the spiritual and natural laws that have already been proved, and in all directions give new life and meaning to those laws, there has certainly been placed in our possession a symbolic codification of Universal Law sealed with every seal that an omniscient authority would use were He to give man a statement of truth adaptable to the knowledge of every age. In other words, Christ's method of teaching contains every required proof of His having been an omniscient authority. And since it is exactly dovetailed in with the whole preceding structure of symbolism in the Bible it follows also that, for some thousands of years, an omniscient authority had been at work before the coming of Christ in preparing for the use of man a progressive statement of true cosmical law.

3. The basis of the philosophy so given is that, if the spiritual state of conscious life can vary at all, any absolute change of state must be accompanied by an absolute change of the environment in which the personal consciousness is manifested. Thus there is an absolute change in spiritual state between perfect innocence and any appropriated knowledge of sin. Hence any perfectly innocent life that were to sin would immediately experience, with the occurrence of the sin,

a passage of its being from the visible environment of one universe to the visible environment of another and inferior universe. And this is precisely what must have occurred when, before Time was, the souls of all who have lived on earth, or are now living, first rebelled against their Creator.

4. At first sight the primary law here formulated as the basis of the cosmological teaching of the Bible may seem to conflict with the Christian doctrine of the initiation of man's eternity while he is still in the body. For it may be argued, Is there not here an absolute change in spiritual state, and should not therefore the gift of eternal life to the individual man or woman be accompanied by an instantaneous translation to another sphere of being?

To this objection it may be answered that the change effected by the gift of the Son of God of eternal life to the individual soul is only not absolute because man still continues to have a dual consciousness; that is, a consciousness of both good and evil in himself, and it is not until the perception of either one or the other is destroyed that any absolute limit or change of state is attained to. But it does follow that there must be one independent universe of life in Time for fallen being that has at length been restored and perfected, and another independent universe for corrupted life that has fallen wholly from God. Hence, philosophically, there is deduced the conception of a perfect Heaven in Time, and also of a Hell, or sphere of attained fulness of spiritual corruption, in Time. Adding to these our physical universe, a cosmos of 3 universes is thus arrived at.

5. This picture of the cosmos as it stands *now* is, however, still incomplete by 2 universes, according to the philosophy of the Bible as authorized by the tacit adoption by Christ of the symbolic forms current in the Old Testament. Life must, indeed, have habitats or environments defining the individual states of the limits of perfection or corruption in Time. But the existence of our physical universe proves that environments may also be required for the accommodation of life which has not yet passed to a limit, and, if we examine the phases in

which conscious life of this order can manifest itself, we shall find that it can all be grouped into 3 great classes, pre-supposing that the physical universe is the sphere of decision, or of primary attainment to states which, when once initiated, must move onwards to fixed and determinable ends.

6. Accordingly, the sphere of the physical universe, or of the natural life, has to be assessed from a spiritual point of view as that in which all conscious life is at first in an unstable spiritual condition, and is so placed amidst conditions of spiritual activity that it must participate in them, and be in a constant state of motion towards one or another of two possible states of spiritual finality—either eternal life or eternal death.

The spiritual laws governing the human life are thus :—

- (i) That all men and women enter the physical universe in a state of spiritual instability, commonly known in the Bible as Alienation from God, or the alienated state.
- (ii) That this state, being one of instability, cannot last eternally, but must end in one or other of the two opposed states of eternal life or eternal death.
- (iii) That, under the present constitution of things, it is only under the laws, that is within the environment, of the physical universe, that the initiation of an irresistible motion towards one or the other limit can be effected.

7. It is a corollary from the last clause that the necessity for the existence of another universe—that of Hades—can then be shown. For man moves towards life or death by the exercise of will. Hence from clause (iii) it is only when alive in the body that will can be exercised by him so as to effect motion towards the initiation of a limiting state. Therefore, if the alienated man dies still alienated, he cannot pass to either limiting state in the environments of Hell, or the Time Heaven of perfection, because his being is not yet in a changeless state of good or evil, but he must pass to an environment

in which the opportunity of growth or decay is arrested, and in which will cannot be exercised. This is known in the Bible as the sphere or universe of the disembodied spirit in Hades. There, clearly, the spirit is disembodied because, when activity ceases, the use for a body, which exists only as a vehicle for activity, must also cease.

Again, because the soul in Hades is by hypothesis in a spiritually unstable state, and spiritual instability cannot last for ever, and opportunities for a change from instability to the initiation of stability exist only in our physical universe, there must be a return of alienated souls in Hades to the physical universe. That is, there must be a *re-incarnation* of the alienated. But *re-incarnation* cannot be shown to be possible except for those who are thus spiritually unstable, and yet not spiritually dead.

8. By elimination, then, we are led to conceive of yet another universe in the Cosmos which is created to accommodate the consciousness of those who, unlike the alienated, do attain to the initiation of an eternal spiritual state on earth, in being cosmically united to the being of the Son of God. This union, when it takes place, means that man has become an instrument of the Will of God instead of his own will, and in thus being used by God he has been made eternal. In the case of personalities then redeemed there exists no reason for the arrest of their activity when they die in the body ; there is no longer any danger of a continuous degradation which is possible in the case of the alienated, but possible only in the physical universe ; they have been re-inforced by investiture with new cosmical powers ; and therefore they are cosmically capable of separation, after the event of physical death, into a new universe that in its laws and mechanism will express those new powers. But vitiation of will is only to be eliminated, first by union to the Son of God, and next by a corresponding succession of the motions of the will in a reverse direction ; that is, through the experiences of self-humiliation for pride ; unselfishness and love for selfishness ; endurance for blasphemy ; courage for cowardice. So that man, who

passes into this new sphere of life in paradise in an imperfect state, must there still love and suffer through time experiences until the Will of God can possess itself of him in every fibre of life and being. Then, and then only, does his state become an absolute one of perfect fulfilment by God, and because it has become absolute, his being undergoes the last cosmical experience of Time, and passes into the absolute sphere of life in the Third Heaven, which in the Bible is described under the figure of the life of beings 'placed at the east of the garden of Eden' and keeping 'the way of the tree of life.'

9. The Cosmos, then, according to the true interpretation of the Biblical philosophy, consists now of 5 universes, of which 3 form the safe-guarding environment of the Ark. These 3 are our physical universe, Paradise, and the Third Heaven (called Third because there is a Heaven upon earth, and Paradise is the Second Heaven) and they define the following limiting states:—

Our physical Universe. Here is effected the passage of the consciousness from a state of spiritual instability to one of security in union with the Divine.

Paradise, the environment proper to a consciousness in which such a change has taken place when the bodily life comes to an end. But there is still a vitiation of will remaining in the consciousness in Paradise, although it is continually decreasing.

The Third Heaven. The sphere into which the consciousness passes when all vitiation of will has at length been eliminated.

10. In all these 3 spheres spiritual activity and work take place. But in Hades, the 4th sphere, outside of the Ark, which is the habitat of those who die still in the unstable state, there is no activity—simply perception and reminiscence and an exact appreciation of the ultimate truths of life. Souls passing into Hades must return again to the earth life until they are either united to the Divine, or are judged as being finally unworthy of participation in the Divine life.

In the latter case they fall into the 5th universe—Hell, the abode of the self-eternal evil spirits, who, under the impulse of their natural animus of Hate, annihilate those thus falling into their power.

11. This great threat of evil is fully pictured in the story of the Flood, in which the waters simply represent the rising power of evil, and the necessity God found of devising a safeguarding environment in 3 tiers for the raising of man to a position of security from the evil threatened. The 3 tiers are the 3 universes of the physical life, Paradise, and the Third Heaven. All men lived before they became men and fell by attempting to grasp at powers which did not belong to the mode of life then proper to them. The evil angels secured to themselves self-eternity, but the self-eternity of evil, while men, a race of beings of an inferior cosmical power, were enticed to disobedience that they might be destroyed. And to save them from destruction the Almighty had to devise (i) the conception of Time, (ii) the whole machinery of the Time Cosmos of the 5 universes.

12. The conception of Time is now imposed even upon the consciousness of the evil angels, and is to remain in force until every living creature has decided for the eternity of good, or, by rejecting good, passes out of the power of God to protect. The union of the consciousness of man to the Divine consciousness required not only all this machinery of Time and environment, but also the presence throughout all time of the Son of God in the Time Creations, Who thus passed out of the eternal mode of life for the benefit of man, and Who further had to manifest His life and being in the vehicle of a physical body, in order that the natural or cosmical link might be forged between the Being of God and the being of man. Christ's life on earth was thus not only a revelation of the nature of God, but equally a natural process by means of which God first obtained power to give man eternal life. It is in this great fact that Christ is differentiated from all other religious leaders. They were simply exponents of what they believed to be the truth; He was actually fashioning in Nature and in the Cosmos

the powers—the real superphysical powers—by which the consciousness of man could become attached to the Divine consciousness, and in the attachment become eternal.

13. Now this power could not be made His until His human nature had shown itself to be perfect or proof against every resistance and opposition of evil. Hence the Almighty Father consented to the persecution of His Son at the hands of men, in order that the human nature of His Son might prove itself to be stronger than every opposition of evil. Only on such terms could the Father fuse humanity in the Being of the Godhead.

14. Persecution to death was therefore the final trial demanded of Christ, and, when His sinless death had been brought about, He, *ipso facto*, received in His Being the new powers belonging to the Redemption Nature;—that is, to the being of man transmuted into the Being of God. Having then these new natural powers He thenceforth became able to exercise them, so that the gift of eternal life is in every case the elective act of Christ, Whose desire to make eternal each and all is only restrained by the inflexibility of His judgment in demanding that man must prove by his life that he is worthy of the immense honor God proposes to confer upon him. Hence faith and obedience all merge in the recognition by man of the imperative upon him to lead a God-like life. The clearness of this recognition necessarily varies with the particular intellectual powers and the spiritual and natural environment in which each man is placed, but the power of recognition in every case is made through the suffering, toils and sorrows, by which men do their allotted duty and witness to their perception of truth and right.

15. In making a man eternal, which the Saviour does at the moment He holds him to be worthy of sonship with God, Christ admits to the closest intimacy with His own Will and Being the vitiated will, and the impure being, of sinful man. It is in this contact in living processes of the absolute purity of Christ with the impurity of His new-born brothers, in whom

His will now works, that He experiences all the agony of Time, and in consenting to take upon Himself such a burden in the case of each individual soul He makes for each an immense sacrifice. This then is the atonement for sin:—that Infinite Love should stoop to suffer in itself that which it knows to be the worst form of evil, opposition and rebellion to the Will of God, in order that the final tortures of the power of evil may be averted from the consciousness of man. For from the moment that the natural power held by Christ to make man eternal is exercised, and the union between the finite and the infinite takes place, the working of the Will of the Infinite in the finite being of man has secured a foot-hold from which it can never be dislodged, and it has therefore simply become a question of the relative vitiation of the individuality before the moment of union as to how long a period must elapse before complete sanctification is effected.

16. The Heavens of Time—Heaven upon earth, Paradise, and the Third Heaven—are all wholly distinct from the final heaven in which the Almighty Father will disclose to all the ultimate conceptions of life, but not until the fate of each individuality for good or evil has been determined. Moreover, the purification of the Paradise life must continue until all vitiation of will has been eliminated from every redeemed creature. The final and eternal heaven is depicted in the Bible only in the 8th chapter of Genesis, in the verses that follow upon the description of Noah's emergence from the Ark. Noah is a symbol meaning "all men on their way to redemption"; with his 3 sons a total of 4 men is given who represent all men in environments, just as the 4 women represent all women in environments. The creatures that go into the Ark with him are symbols for advancing orders of the spiritual life in man, the complete scale of which is given in the 1st chapter of Genesis. In this connection it may be remembered that men are often compared to fishes in the Gospels. In Genesis this scheme of symbolism is extended so as to include fowls, beasts, creeping things, and even trees and grass. The tree is a constant symbol for man in the



Psalms and is closely connected with the shaped trees forming the pillars of the Temple.

17. In the 1st of Genesis all Divine Law is shown as capable of analysis into various heavenly virtues, of which the most fervent and glorious is Love, the Sun, while the Moon becomes Faith, and the stars represent the lesser lights of courage, purity, endurance, &c.

In this 1st chapter '*man*' is regenerated, or recreated man, and, since he is united to the Divine, he is thus made in God's likeness; and has dominion over all alienated men, who are symbolised by cattle, fish, &c.

18. In the 2nd, 3rd, 4th and following chapters of Genesis the great symbolism of marriage is introduced. Personal or individual life is regarded as a fusion of Created Being plus Tendency. To the former part of personality the male form is always assigned; to the latter the female. Marriage is the union of being with a particular tendency. When it is a true marriage the tendency is that of sonship with God; when man is still living mainly in the natural or unspiritual life the tendency is that of alienation from God. The latter assumes very many forms, and races such as the Moabites, Edomites, Philistines, Amalekites, Ethiopians, &c., all epitomize different aspects of it.

19. A superficial survey of the views here advanced may give rise to the charge that they attack the literal truth of the Bible. But a more intelligent consideration given to them will show that they immensely consolidate the Christian position, in proving that 4,000 years ago God had already educated at least some men to a partial appreciation of the essential doctrines of Christianity. Read literally, the early chapters of the Bible seem to give no definite pronouncement of the universal work of Christ as Son of God; at least, beyond the statements that the seed of the woman is to bruise the serpent's heel, and, in the life of Abraham, that God would provide a lamb in the place of Isaac, even implicit prophecies as to the coming of Christ are wanting. But directly the use

of numerical diction is understood and admitted, absolutely definite statements of the work of the Son of God upon the human race can be seen to appear in the 5th chapter of Genesis in the genealogy of Adam, and thereafter in the story of the Deluge, in the symbolic classification of the races of mankind in the 10th chapter of Genesis, and in the continuative cosmical processes expressed in the numerical and verbal significant symbols of the genealogy of Shem in the 11th chapter of Genesis. To the interpreter, working back from the new analyses of life so made available, it then becomes certain that the first 4 chapters of Genesis are also wholly symbolic, and are descriptive of the spiritual development of the human race within the physical universe in the first chapter ; of the innocent original superphysical life of the souls of men in the second chapter ; of the attempt of such superphysical beings to become possessed of unlawful powers, and of their consequent fall into a no longer existing environment of a spiritual life of evil power and enjoyment in the third chapter ; of the restorative work of God upon such fallen beings in bringing them into the physical life in the fifth chapter ; of the mode of life of the fallen that was intermediate between their original innocence and their appearance in the physical body, in the sixth chapter ; of the whole constructive work of God in the time environments, in the 7th, 8th and 9th chapters ; in which environments the natural processes of the redemptive work of Christ were made possible, and have been accomplished in their potential application to every unit of the human race.

20. If, then, it has to be admitted that there is an apparent loss in the surrender of the historical truth of the earlier personal figures of Scripture, the loss is more than counter-balanced by the immense gain derived from the broadening of the meaning of each of these figures, because, through the proof of the use of significant personal names and symbols, the Bible is shown to develop an exactly harmonious and progressive analysis of cosmical, instead of local and individual, truth.

21. Beginning with the broadest syntheses of the laws affecting redemption it passes on to break up, or analyse, these syntheses with a continually increasing wealth of detail until Gospel times are reached, when the life of Christ is manifested as the life of the Son of God in the body. This life was in itself a cosmical event—the climax of all Time—for its triumphant passage through every opposition of evil secured for the whole human race, nay, for all conscious life in the physical universe, the natural superphysical powers by which the human consciousness, imprisoned in matter, could be naturally united to the self-eternal life of God, and, in union with the self eternity of God, be secured for ever from the annihilative threat of evil.

22. The cosmical laws of the work of Christ as Son of God having been given in the Old Testament, the theme of the Epistles is to point out the application of these laws as regards the individual life, and to show that individual eternity is given to man because of his adoption of the spirit of sonship in the conduct of life. Such a spirit had been manifested by many before the coming of Christ, but never in perfection ; since in every case the individual will had been vitiated to a greater or less extent by the spirit of alienation from God. The perfect and complete analysis of the life of sonship with God had therefore to be deferred until after the death of Christ, and the abundance of material then available enabled the Apostles to complete the analysis of the whole body of Divine law in its spiritual impact upon the individual life. References to cosmical, or universal generalisations of law as it determines different environments, and the life within them, are not wanting in their writings, since the individual can never be wholly separated from the general application of law, but such references are incidental, and do not form the motif of their argument.

23. The analysis of the laws of God having been advanced up to this point in the Bible, it only remained to summarize life tendencies generally in the new light that had been thrown upon them by the perfect manifestation of the Being

of God in the person of Jesus Christ. This final survey is made in the Book of Revelation, which is prophetic only to the extent that certain effects must naturally develop from certain pre-existing causes. Definite time periods for the occurrence of these effects are nowhere formulated in the Revelation, for what appear to be prophecies of the lapse of certain periods before the events occur, are, as throughout the Pentateuch, simply qualitative statements, made by means of numerical symbols, of the movements of all life towards certain limiting conditions. The 1,000 years of the Millennium are not a thousand revolutions of the earth round the sun, but an expression for the whole of Time when it is being analysed as a state of continuous activity to the work or Will of Christ. So the addresses to the seven Churches are addressed to all men for all time, and not merely to 7 small congregations in Asia Minor in the first century A.D. The Seals, also, the Plagues and the Trumpets, are all descriptive of conditions affecting, or liable to affect, the whole of the life in Time.

24. St. John's Revelation, like every other purely symbolic book in the Bible, thus deals with the broad laws of the cosmical process rather than with the local and partial illustrations of its incidence, so that the Bible becomes throughout, from cover to cover, a general analysis of life, including in its survey past superphysical conditions, and passing all the common laws of Time in review, whether they refer to individual spiritual state or to universal environment. The eternal mode of life is shown to us as a perfect state in the closing chapter of Revelation, but is not otherwise described, because in Time the conceptions of such a life are mentally unattainable.

25. As a connected whole, then, the Bible being everywhere devoted to the consideration of cosmical truth, when origins or epitomes of life are under discussion, is exactly such an analysis as would be made by a supreme omniscient authority. But it is only through the acceptance of the existence of a scheme of numerical symbolism within its pages that we are

enabled to read it in such a 'cosmical' application. And it is precisely the surrender of the historical truth of the earlier personal names in the Bible that gives us the immense extension of its scope to express to us the laws that connect together in one Cosmos the otherwise separate and independent Five Universes or environments of Time.

26. But this is not the only gain resulting from the acknowledgment of the symbolic method of the presentation of truth. For (and this is perhaps the greatest gain of all) the fact that there has been a Divine Revelation of truth to man then becomes proved intrinsically; that is, not only as a matter of faith, but on the internal evidence given by a co-ordination of the Scriptures themselves.

This conclusion may be arrived at as follows:—

We find at this present time that the symbolic series, genealogies and ritual of the Pentateuch, if regarded as symbolic, express part of a whole philosophy of life which remains now, as it was then, logically perfect, and rationally incontrovertible. But the scripts in which allied and contemporaneous symbolic statements of truth—such as the Epic of Gilgames—are found are known to have been extant \*2,000 or nearly 2,000 years before Christ. Hence roughly 4,000 years ago all the general laws of Christian philosophy of life had already been definitely stated. Now what is this but a revelation, if so early in the history of mankind a statement of truth had already been made which all subsequent analyses have only confirmed, or simply extended in detailed application? For assuming, as we apparently must assume, that some men in those distant ages who wrote down these traditional genealogies and events were partly aware of their inner meaning, the revelation still remains to the same extent a revelation if, instead of being originally written by the finger of God on tables of stone, it was communicated by Divine Agency to the human mind. There is nothing to lead us to the belief that the wisdom of the earliest seers was gradually built up: Rather it seems to have been evolved suddenly,

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\* NOTE.—See notes to 'Genesis' in the Temple Bible series.

inasmuch as a further lapse of 4,000 years, during which man's intelligence and stores of knowledge have grown conspicuously, have resulted in shaking in no way the laws of life expressed symbolically in the story of the Flood, and by word—numbers in the genealogies. If, then, 4,000 years of advanced knowledge have added nothing to the broad laws of the original system, why, before those 4,000 years, must we suppose that a less developed state of knowledge could have succeeded in formulating the original philosophy? But this is not all. For, although the analyses of life given by the interpretation of numbers are given most clearly in the chapters of Genesis to which we have referred, the keys to the opening up of the whole system to the general public were systematically withheld throughout the history of Israel until the book of Revelation came to be written. This point we shall prove clearly in the course of this work, but we may note here, that these certain clues are contained in the peculiar personal sense given to such nouns as "grass, herb, trees, and stars" in the Revelation, to the connection of the period of 1,000 years with the rule of Christ in the 20th chapter of that book, and to the clear statements that geographical terms, such as Egypt and Babylon, are being used in a symbolic or mystical sense. Without these aids it is convincingly certain that, in the future, as in the past, the 1st chapter of Genesis would have continued to be regarded as an account of an organic physical evolution instead of being, as it is in reality, the statement of the processes leading from spiritual chaos after the Fall to the attainment by man of re-creation and immortality. For if science has been able to ridicule the truth of the Bible on the basis that its prefatory statement of organic evolution is inaccurate, even after the clues of the Book of Revelation had been given, what hope could there have been of any other interpretation of the opening analyses of the Bible if these clues had been for ever withheld?

27. The conclusion is therefore inevitable that for 2,000 years before the coming of Christ there had been a consistent continuity of policy, apparently directed by some external agency

(since it controlled both pre-Israelitish and Israelitish literatures) which furnished mankind with deep analyses of cosmical truth veiled in symbolic form. Under the pressure of this external agency the men who held the keys to the opening of the doors of symbolism refused to apply them until the climax of all time from a cosmical point of view—the earth-life, death and resurrection of Christ—had become an accomplished fact. For by keeping the doors shut until then, and then opening them, they testified, by a very definite and emphatic action, that the event for which all their predecessors had been waiting had actually occurred. Hence they to whom God had entrusted the care of His policy sealed the fact of the Resurrection of the Messiah having occurred with the authority of 2000 years of waiting. This was the highest witness in their power to give, and they gave it unhesitatingly. We refer here, of course, to the publication of the Revelation of St. John the Divine, in which, for the first time, clues to the whole inner philosophy of the Bible were actually set down in writing. We noted some of these clues in the last section, and shall illustrate in the body of this work how inevitably an unprejudiced application of them will lead to a formulation of the philosophy of life of which the main features have been sketched in our opening pages.

Christ having lived and died, there was no longer any reason for those who had been directly taught of God that He was the Messiah to defer sealing their witness to the fact in the emphatic manner prepared for their use by the whole policy of God. They could say "the crisis of all Life in Time has come and gone" by completing the philosophical statement of which, hitherto, the books of Moses and of the Prophets gave only a partial expression. But not until that moment could they give it, for they must needs wait to study the actual events of the life and death of Christ, and the precise tenour of his teaching. As, then, St. John had been ordained by the Master to be the declarer of the deep synthetical truths of His Work in Time, the acceptance of his Revelation by the Church was the Church's witness to the fact that Time had entered upon its

last stage, and that every cosmical process of Time had now become fixed and irrevocable. Hence the Book of Revelation was written as a symbolic summary of every major fact of life.

28. It may be asked, on what grounds can the early scripts of Moses be dated as about 2,000 B. C.? The answer is that they correspond exactly with other symbolical writings, such as the Babylonian account of the Creation, which are known to have been extant at that time.† In the Epic of Gilgames, already referred to, a most significant numerical passage occurs, when a description is being made of the last episode of the Flood. Xisuthros and his wife are then moving in their ship towards the Babylonian Heaven, before it grounds on the mountain of Nizir. The passage runs "I beheld a shore beyond the sea, towards the twelfth point rose the land" and its interpretation, when supported by the other numerals contained in the poem, cannot be otherwise than "Heaven rose in the direction of Obedience," the number 12 becoming, as in the Hebrew system, the symbol for Obedience or the obedient.

29. Not only in this passage but in many others of this Babylonian poem of the Deluge an extraordinary parallelism of thought with the Biblical account can be recognised. The ship is filled with "the seed of life of all kinds"; the coming of the rain is foreseen; the door is closed after the living creatures have moved in, and the Sun-God says "In the night will I cause the heavens to rain destruction." Then the violence of the Storm-God reaches to heaven and the gods fear the deluge, and ascend to the heaven of Anu; while upon the earth Xisuthros and his wife and the living creatures in the ship behold them the wind rages "6 days and nights," and flood and storm devastate the earth. After the grounding of their ship upon the peak of Nizir, Xisuthros, exactly like Noah, sends forth a dove, but instead of first sending forth the raven, and then the dove twice, the dove is sent first and

† *Note*.—See p. 221 of Mr. George Smith's "Assyrian Discoveries"; Sampson Low, 1875:—"at the latest they date more than 2,000 years before the Christian Era."



returns; then a swallow, which also returns; and lastly a raven, which wades and croaks, and does not return. Xisuthros then offers libations, as did Noah when he emerged from the Ark. But Bel, the god who had ordered the Deluge to punish mankind, is angry at finding that any have escaped, until Ea, the god of the deep, points out to him that the Sinners will now suffer the penalty of their misdeeds, and that wild-beasts, and famine, and plague, can be made as effective scourges as a deluge. Bel is then pacified, and, entering into the ship with Xisuthros and his wife, blesses them and brings them in safety to the Babylonian heaven.

30. At the moment that the threat of the coming catastrophe is first disclosed, and the gods 'hastened to ascend to the heaven of Anu' the goddess Istar, the great goddess, cried like a woman in travail, and lifting up her voice exclaimed. "The former generation is turned to clay, Like the spawn of the fish it fills the deep." We are then given one more glimpse of the great goddess, for, after the ship has grounded upon Nizir, and Xisuthros is offering his libation, the great goddess (Istar), come from afar, *lifted up the great rainbow which Anu had made for her.*†

31. As in the Biblical account, then, so here, the description of the Deluge ends with the appearance of the rainbow, since Ea's colloquy with Bel can be shown to refer to processes taking place while Xisuthros is in his ship, and is introduced to apprise us of the fact that the ship journey is in reality symbolic of universal processes, for which the agencies of destruction, symbolised by wild beasts, famine and plague, are as appropriately symbolic as the wide term 'deluge' which embraces them all. This interjected warning is designed to show that, while God has devised safeguarding environments for the shelter of conscious life from the threat of the power of evil, it does not necessarily follow that every unit of life will

† These extracts are taken from 'Genesis' of the Temple Bible series. They are practically identical with Mr. George Smith's translations in his "Assyrian Discoveries" save that Xisuthros is substituted for Hasisadra.

the safeguarding environment will reach the ultimate heaven, since there are destructive agencies even within the ship itself.

32. Further comparison shows that the following equivalents hold good between the personalities of the two accounts, and that they symbolise the powers noted against them.†

<i>Hebrew Account.</i>	<i>Babylonian Account.</i>	<i>Equivalent.</i>
Noah and his wife.	Xisuthros and his wife.	All men and women on their way to redemption.
...	... Ea	... Christ as advocate and Judge. He is God of the Deep because He alone is able to walk on the waters.
...	... The Sun-God	... The God of Love, since man is warmed and fed by the creative power and love of Christ during the continuance of the existence of storm and evil.
...	... The Storm-God	... Satan.
...	... Buzur-Sadi-rabi, the Sailor.	... A figure for men of the Moses type.
The rain-bow	... The Goddess Istar	... The Church of Christ — the travail of the recreation of men to sonship with God.
...	... The God Anu	... Christ manifesting His full power in the Sphere of the Third Heaven.
'The Lord'.	Bel ...	... The Almighty.
	Nebo and Merodach }	... { Probably the many agencies of God instructing to a knowledge of Law.
The mountains or Ararat.	Nizir	... The fount of the life of Christ.

34. The reader will not be in possession of the derivation of all the equivalents in this table until he has studied the system of analysis we are about to put before him. But it may be noted here that the equivalent for the mountains of Ararat, with which Nizir is symbolically identical, is deduced from indications in the 2nd chapter of Genesis and in Revelation XVI. 12, which show that the river Euphrates is one of the major

† The account of the Flood given by Berosus is very similar to that of Gilgames. The works of Berosus, a Chaldean priest, were handed down by Greek historians.

symbolic figures in the Bible, and, thence, from the north to south flow of the Euphrates out of the Ararat ranges, a knowledge of the symbolic application of compass bearings—North, East, South, West—enables the interpreter to assign to the words “the mountains of Ararat” the value we have set down in the table. There are other corroborative indications, of course, to which we need not refer here.

35. One very noticeable clause in the Babylonian account, to which attention should be directed, is the description of the size and structure of the ship in which Xisuthros and his wife were preserved. Its dimensions are given in specific numerals, which are all, of course, symbolic. Thus its height, and the length and breadth of its deck, were all 120 cubits. This numeral 120 is unquestionably identical in significance with that of Genesis VI. 3 ‘Yet shall his days be 120 years’ and its precise meaning is “The creation (1) of natural alienation ( $4 \times 5$ ).” Xisuthros’ ship is therefore dimensioned symbolically as an abode in which created natural alienation will be active (height) and which will express the state of (length and breadth) natural alienation. So indexed the ship is a figure for a cosmos of the universes in which alienation is still manifested, *i.e.*, the physical universe and Paradise, while the heaven of Anu represents the sphere of the Third Heaven.

The ship was further divided into 6 storeys, with 7 compartments, each containing 9 rooms. Height being symbolic of agency, the 6 storeys probably represent the 6 recreational processes of the 1st of Genesis, the 7 compartments symbolise every division or all the divisions ( $7 = \text{all}$ ) of life into which God’s education of the race divides mankind, while the 9 rooms in each compartment is an express affirmation of the truth, so long missed by the Christian Churches, that God recreates men to Sonship with Himself out of every religion, or school of thought, or nationality, whether they be Christian or heathen ; *for 9 is the numerical symbol for Sonship with God.*

36. We have given here a solution of two very well-known symbolic epitomes of the major laws now regulating the operations of life in the Cosmos. The detailed interpretation

of the Biblical account of the flood will be found in the Appendix at the end of this work, and the reader, making similar substitutions in the Babylonian account, will see how exactly similar the two stories then become. On the surface, it is true, there is the difference that the Babylonians do not yet appear to have arrived at the monotheistic idea, since we have the gods Bel, Ea, Anu, Merodach and the goddess Istar. But Istar is clearly no representative term for a partial conception of the supreme deity; the part she plays in the story of the flood could not be more perfectly satisfied than by the equation of the name to "The Church of Christ."

She comes from far, like the bride in Psalm XLV, 10, and, as in that Psalm, so here, the use of the female form is dependent upon the fact that Istar stands for a fallen race, which is brought back through infinite effort and difficulty, and the female form, just as it is throughout the Bible, is here therefore properly selected to typify a body of conscious life which has become vitiated from its original standing. For this reason also, Istar groans like a woman in travail, for she represents the travail of all Creation in its passage from the threat of spiritual death to the irreversible security of the eternity of life in union with the Being of God. Her lifting up of the rainbow is also easily to be understood, inasmuch as in the Noachian deluge, the rainbow is the symbol of the final union of multitudinous individuality in attachment to the life of the Son of God—"the rainbow o'er the throne."

37. We may conclude, then, that, since Istar could never have been conceived of by the framers of this symbolic epic as in any way a personification of the supreme Deity, the mere fact that the Deity is elsewhere analysed under different conceptions such as Bel, Merodach, Anu and Ea in no way constitutes a real proof that, ultimately, the Babylonian cosmology did not recognize one supreme God. Rather we may believe that, as in the symbolism of Christianity, Christ is depicted in the characters of Prophet, Priest and King, so in the Babylonian system different aspects of the power and work of God are given by the selection of a different personal name for each

aspect. And, if this is so, then the same system may well be in force throughout the whole of the heathen mythology, whether it be Grecian, Babylonian, Egyptian or Chinese.

38. It is at least certain that the entry of the gods into the heaven of Anu, when the first threat of the coming catastrophe is disclosed, exactly parallels the interpretation of the Biblical cosmology of life which we are about to put before the reader in this work, to the effect, that when the manifestation of evil first shook Heaven, God found it necessary to impose the novel conception of Time even upon the wholly innocent spirits who had in no way concurred in the suggestion of evil, and that, with them, the Son of God then passed into the Time sphere of life, which St. Paul calls 'the Third Heaven,' there to await the ultimate restitution of the redeemed consciousness of fallen man to the eternal mode of life, which his fall had made his being incapable of sustaining.

The heaven of Anu thus becomes the Time Sphere of the Third Heaven, peopled with incorruptible spirits, whether originally innocent, or redeemed by the blood of the Lamb. It is the sphere of life in Time in which only personalities whose consciousness is wholly free from alienation of will can abide, and to which men rise when, after redemption in the earth life, the purification of the subsequent Paradise life is at length wholly accomplished in them. And Anu is therefore a word expressing the Beatific Vision of the full glory of the Son of God, which is possible to man only when his own nature has become wholly purified.

Through similar deductions and comparisons of the Hebrew with the Babylonian cosmology, when both are released from their symbolic wrappings, the equivalents for Merodach, Ea, Bel and the Storm-God are obtained.

39. The comparison we have now made will probably suffice to explain the use to which symbolic figures of speech are put in the presentation of a cosmological system. A steady fall of rain from heaven becomes the emblem of the gentle precipita-

tion of evil throughout Time in the time environments of life : the waters of the sea parallel the raging and the destructive hate of the power of Hell : the stormy passage of the ship in both the Hebrew and Babylonian accounts of the Deluge symbolises the battling of the environments in which God's restorative work is being accomplished with the forces of evil striving to hinder that work : Noah and Xisuthros, with their wives, represent the multitudes of men and women who are being redeemed through the facilities given by the Time life of environments : the beasts, clean and unclean, that enter into the ship with Noah and Xisuthros typify the living creatures either wholly innocent, all of whom enter in (the clean beasts who go in by sevens in the Biblical account) or the vitiated souls of men, which enter in multitudes. These go in two and two, and 2 is the numerical symbol for multitude. Further, the dove and raven episode in the Noachian deluge, and the sending forth of the dove, swallow, and raven, successively in the Babylonian deluge, are suggestive pictures of an increasing advancement of the purity of life, becoming effected in 3 definite and separate stages, of which the first (the departure of the raven in the Biblical account, the fact of the physical life already having been established by the general *mise-en-scène*) is the Paradise life, the second, the life in the third heaven, and the third, the wholly perfect mode of life in eternity, for which safeguarding environments will no longer be required. In the Babylonian account, the advancing states of purity are expressed by the contrasted types of bird-life in the raven, the swallow, and the dove ; the dove here and in the Biblical account being the symbol of a nature incapable of having knowledge of sin in any form. The raven is the first to alight in both stories of the Flood, and in this way it is clearly symbolised that, in relative order of purity, the Paradise life is inferior to, and must precede, the nature of life in the third heaven and in Eternity. But for the dove there is no rest until, as in Genesis VIII, the waters have wholly passed away from the face of the earth :—that is, there can be no rest for the Holy Spirit of God until every form of evil has disappeared from the mind and consciousness of redeemed creation.

40. There are thus several different kinds of naturalistic symbolism employed in the accounts of the Deluge to express the whole truth of cosmological conditions. Thus, inanimate nature is drawn upon to the following extent ; the rain which is the precipitation of evil ; the mountains (Ararat and the mountains 15 cubits high in Genesis, and Nizir in the Babylonian epic) which are the expression of the ultimate laws of life, or of laws upon which life is based ; the sea, which here and everywhere in the Bible, images the environment and action of personal evil, which intrudes even into the natural life of man to the extent that men, in undergoing suffering, are likened to fishes in the sea ; the earth, which always represents some basis of conscious life, and here, in that it is flooded, depicts an environment or universe of life under process of destruction by the precipitation of power from heaven. We have said that rain is the precipitation of evil, but this is true only so far as man regards as evil the penalties that have to be incurred upon the infraction of law. Probably a stricter parallel would be given if we were to equate the symbol of rain to " the judgments of God." These, of course, act through the instrumentality of natural laws. So that the continuous fall of rain upon the earth really symbolises the commencement and continuance of the judgments of God against evil that is already in existence as effected through the instrumentality of the laws of the Time environments. It is pre-supposed in all accounts of the Flood that, to declare Law in this manner through the integrating agencies of Time, and the environments of Time, was an entirely new conception and device of the Almighty. Hence when He took in hand the overthrow of the chaotic spiritual conditions resulting from the original rebellion of the evil angels and of the order of conscious life now known as ' man,' He figuratively caused rain to fall upon the existing debased mode of life, and obliged all life that would escape drowning ( or spiritual death ) to enter within the new safeguarding environments of the Ark. But life already wholly debased could not enter within. Hence the first differentiation of all fallen life consists in the contrast between a spiritual ability or inability to pass into the environments of the Ark,

which is a figure for the realms or universes of conscious life within which God's system of redemptive work is in operation. It is simply an extension of this idea that, in Genesis I. 6, we find the first distinction between partial personal evil, and absolute personal evil, defined as a division of the waters under the firmament (*i.e.*, of evil in conscious life amenable to law) from the waters above the firmament (*i.e.*, of evil in conscious life so absolute that the firmament, or the operation of God's Law in Time, can have no effect upon it). The Ark will shelter the former, but wholly excludes the entry of the latter. Thus excluded from the Ark, the latter intractable form of evil becomes represented very accurately by the raging floods upon which the Ark floats.

41. Passing from these analogies drawn from inanimate nature, we may note the following typical scheme of thought, based upon the forms of animal life, in all the accounts of the Flood. Man is the highest animal form; hence, when the word 'man' is used as a symbol in the statement of the spiritual redemption of humanity, it has to be reserved for the highest order of spiritual life to which the race of mankind can attain. This is unquestionably *sonship with God*. But sonship with God involves re-creation. Hence, in the account of the Flood, and wherever the Biblical writings are symbolical, the word *man* must be equivalent to *man regenerated and eternal in union with the Son of God*. In other words, it stands for men of the eternal order as contrasted with men of the natural order.

This latter class is in its turn represented by figures drawn from animate nature, but instead of there being but one class as in the former case—man—a variety of figures are employed to express the varying states of spirituality in the natural man who has not yet been judged worthy of eternal life. The reason for this distinction is that in the sight of God all His sons are equal. Those that enter in at the eleventh hour are accounted as dear as those who have borne the burden and heat of the day. In every case the past is forgotten from the moment that the All Father sees a unit of life united to His Son.



42. But in analysing the state of the natural man, that is, of those still alienated from Him, the thought of God must necessarily be upon the particular circumstances and causes of that alienation; and more especially upon man's relative nearness or distance from the kingdom of Heaven. Hence in the account of the Flood, which expresses the broad laws of Time in a symbolical manner, we find the same forms or figures for the individual spiritual state of the alienated that have already been made use of in the 1st Chapter of Genesis, where the growth of the general spiritual life in Time to such varying phases is first stated, and where the life of sonship with God—or *man*—is shown to be more excellent than them all. In that chapter, the story of God's work in raising the debased life of His fallen creatures to a renewed perception of innocence and righteousness, by means of the agencies of Time and the physical environment, is put before us; and we are shown that, in the far back ages of the history of humanity, men at first exhibited only the very lowliest forms of the spiritual life, for which the grass becomes an expressive symbol. For grass is rooted in the earth, and is of all forms of life the most restricted, since it may be said to manifest life only by the qualities of growth and simple form. But in obedience to the continued pressure of the spirit of God upon the consciousness that had been taken into the new safeguarding environment of the Ark, higher forms of individual spiritual life begin to disclose themselves, and certain men rise above their fellows, as the herb and the fruit tree rise above grass in establishing higher functions with Nature. This three-fold grouping of grass, herb, and fruit-tree in the eleventh verse of the 1st chapter of Genesis is itself symbolic, and indicates the early answer of the conscious human life to the work of God (3) in the Ark. Still higher types, however, are destined to appear with the codification by man of Law, which is figured by the appearance in the Heavens of particular analyses of Law, such as the Sun, the Moon, and the Stars, which represent respectively the recognition by man of Love, Faith, and the heavenly virtues as true facts in life. Directly the human race reached this point in the appreciation of Law,

through the continued education of God, every agency but one had made its way into the physical life for the evolution of the highest individual illustration of the spiritual life in the natural man. Hence in the 5th day, or in the highest development of the alienated state before it attains to sonship with God, (5 being the numerical symbol for alienation) such advanced natural forms as :—

Moving creatures in the waters = Men exercising God's will in the midst of evil.

and

Fowl that fly above the earth in the open firmament of Heaven = Men learning to rise above the things of earth and showing their obedience to those below them through a higher compliance with Law (flying in the firmament).

are expressed in the lives of individual men.

43. Here the whole educational process would have been arrested had not the Almighty provided for the manifestation in the being of the natural man of a power of life that does not belong to the natural life at all. We allude to the presence of God in man, not, as hitherto, separate from his own being, but now as actually fused with his being, so that man becomes one of the units of the life of God. In such a union an immensely higher declaration of the Nature of God can be made to the alienated man, since the Nature of God, and not the alienated Nature, is now dominant in the lives of certain of the race. Beholding this latest and highest declaration of God and of His laws in the lives of certain of their fellows, others, as yet alienated, but possessing a great created power for the expression of God, can learn how to model their lives to higher planes of obedience, and, so doing, they become symbolised in the 24th chapter of Genesis as cattle, or as the order of life in man which, though not yet re-created to God's likeness through union to the Son of God, is nevertheless doing Him the highest service in the natural order in bearing the burdens of His work.

44. But wherever a high perception of Law exists there exists also the possibility of deep spiritual corruption in a delibe-

rate defiance of the noblest imperatives of life. Hence, linked with the cattle, we find two other orders of the natural life in man, *us.*, the creeping thing, or creeper, and the beast of the earth; that is, the wild beast. The creeper is here an evident figure for man debased by self-indulgence, and the beast of the earth typifies the fierce and lawless, the men who pursue their own ends regardless of mercy or pity. A three-fold grouping is once again encountered, indicating that these types of men of the natural order of life will always be alive on earth so long as the work of God (3) continues.

45. It is only natural that the highest types and the most debased should appear in the last day of God's spiritual work in Time along with the exaltation of other men to sonship with God, both in spirit and in cosmical fact. The sixth day of the creation is the Day of the Multitudinous Agencies of God, and this is precisely the significance of the symbolic numeral 6, when it appears in a serial sequence that is detailing the active operations of God. Chronologically, the cosmos did not enter into the 6th day of Creation until after the Resurrection of our Lord, because, until that crisis of all Time had passed and gone, men could not be made sons of God as a real fact in cosmical processes. Many were indeed sons of God by promise, but, as we read in Hebrews XI. 39, they had "received not the promise" before the coming of Christ, since His life in Time was the process by means of which it was to be made good in cosmical and natural terms. Hence a particular date in Time can be assigned to the opening of the 6th day of Creation. But it is to this day alone that such a date can be assigned, since all the others are but particular analyses of Time, which, as regards the 3rd, 4th and 5th days may, and even now do, co-exist side by side. For in certain regions of the world the general knowledge of a certain race can only bring about the spiritual growth of grass; in others the laws of God are not yet recognized as capable of analysis into love, and faith, and virtues; in others there is no free motion of the spiritual life in obedience to heavenly law. But the dominion, promised to the re-created man in the 28th verse

of the 1st chapter of Genesis, is nevertheless being exercised, as it ever has been exercised, by those who are accepted by God. This is necessarily so, and may even be regarded as axiomatic, since the dominion to which reference is made is the dominion of the shepherding of God's flocks of all the alienated, and the declaration of truth, nobility, and right-living must be made most clearly to them by those in whom the life of God is fused. Hence the son of God—or *man* created in God's own image—has dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth.

46. The interpretation of the remaining verses of the 1st of Genesis is easy when the additional key is given, that throughout the Bible 'to eat' is the term applied to the whole correspondence that an individuality is effecting with life, so that a son of God on earth 'eats' those spiritual fruits which are beyond the reach of the man of earth, earthy, whose requirements are satisfied by the lowlier food of the cattle. The serpent, it will be remembered, eats dust, that is, he can obtain no form of spiritual nourishment that in any way owns the presence of God.

#### JAPANESE MYTHOLOGY.

47. That God did not leave Himself without a witness in the early days of man amongst nations with whom the Jews never had any appreciable connection may be seen from many of the Japanese myths, some of the most remarkable of which have been translated by Mr. Lafcadio Hearn in his book entitled : "The Romance of the Milky Way." We propose here to draw upon some of his excellent translations, to bring out the fact that cosmical truth is expressed in them by the use of a very similar code of symbolism to that which obtains in the Jewish and Babylonian systems.

48. Thus, among the odes relating to Funa-Yurei, or ship-ghosts, the following remarkable passage occurs :—"The ghost that sank into the deep sea of sin clings to the passing ship." The same connection between the sea and Hell or Sin, appears

also in the ode of Umi-Bozu, or Priest of the Sea. The stanza runs: "Since there is but the thickness of a single plank (between the voyager and the sea) and underneath is Hell, 'tis indeed a weird thing that a black-robed priest should rise from the sea."

49. It will be observed that in both these passages the sea is regarded as the sphere of Hell or Sin, from which the planks of the ship alone save the voyager. We shall see later in the body of this work how exactly this imagery agrees with the Bible scheme of symbolic thought, in which, notably in the 107th Psalm, the microcosmic Ark or Ship is the vehicle of the human body, which bears the unit of individuality up above the waves of Death and Hell.

50. But it is not until we examine the Story of Tanabata-Sama, the Weaving Lady, that a coincidence in the figurative expression of truth in the Japanese and Biblical systems becomes observable at almost every point. The Japanese myth, which is derived from Chinese sources and bears a close resemblance in parts to the Greek myth of Arachne, may be epitomised from Mr. Lafcadio Hearn's account of it as follows :—

51. Tanabata-Tsumé was the daughter of the God of the Firmament; and she occupied herself in weaving garments for him. She continued to delight in this work until one day, when seated at the door of the heavenly dwelling, she saw a handsome peasant pass by, leading an ox. With him she fell in love, and her father allowed the two to marry.

52. We will now deal with this first section of the story, and will draw the reader's attention to the contrasts in sex between—

The God of the Firmament,  
His daughter,  
The peasant,

the contrast in status between—

The daughter of the God of the Firmament,  
The peasant,

and the contrasts in orders of life between :—

The daughter of the God of the Firmament,  
The peasant,  
The ox.

None of these contrasts are accidental, and all give most important clues to the real meaning. We will also recall the reader's memory to our remarks on the subject of sex-symbolism.

53. For here, by the selection of the female form—daughter of the God of the Firmament—a primary indication is at once given that the allegory is about to deal with the life-circumstances of a whole class of conscious creatures on the verge of some degradation of spiritual state.

This degradation at once appears under the symbolism of the marriage of the maiden to the peasant with the ox. There is an intentional contrast of status between the weaving-lady and the peasant, and the introduction of the ox is an exact parallel with the appearance of cattle in the 6th day of Creation in Genesis. In both cases the 'ox' or "cattle"—the patient beast of burden—is the symbolic figure for the highest spiritual attainment of the 'natural,' as distinguished from the re-created, man or son of God.

All men of the former category are, in God's eyes, under the spiritual guidance of those whom He has actually elected to sonship with Himself. Hence the peasant leads the ox. But the peasant himself is a wanderer, and his condition in life far inferior to the environment of life in the King's palace.

54. Now the love of the heavenly maiden for the peasant, and their subsequent marriage, is the clearest possible reflection of the symbolic account of the fall of the sons of God in the opening verses of the 6th chapter of Genesis, where "the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose". The inversion of the sexes in the two narratives is also easily to be accounted for on symbolic grounds. For throughout the Bible, man's

original sonship with God is never lost sight of. This is the primal status of conscious life, and if any fall from it is to be shown, it is in all cases done by means of a symbolic marriage to a fallen female type. Man, even in his fall, is still a potential son of God, and it is not his nature as created that is at fault but the debasement of his tendency.

Hence the son of God, who was Adam, or alive, not because he was of earth, but because God is in that earth, is still Adam even after his fall, his order of life still being maintained, but his complete status is no longer given by—

Adam + the innocent tendency or woman (not yet called Eve), but by :

Adam + Eve, the mother of all (the fallen sons of God) life in Time.

The conjunction in either case defines the exact position of life in the sight of God ; there being in the first case a conjunction of innocent being with innocent and proper tendency ; and in the second case a conjunction of being fallen, but created, which is dominated and overcome by a tendency towards a lower mode of life. This retention of the primal scheme of symbolic arrangement is a marked feature in the structure of all the Biblical analyses of spiritual state in man when they are effected through the forms of marriage relationship.

55. But the Chinese version of the fall of man given in the story of Tanabata-Tsumé is not followed up by such an astounding development of subsidiary from primal symbolic forms as occurs in the Bible. The story, in fact, had only to be designed with regard to itself ; therefore the single female form was selected to denote the fall of the human race from a heavenly status.

The story of Tanabata-Tsumé then continues as follows :— After her marriage to the peasant, she neglected her duty to her father in her love for her husband, and the ox wandered on untended over the heavenly plains, because the peasant also was absorbed in Tanabata-Tsumé. This neglect displeased the God

of the Firmament, so that he separated the pair, and caused the celestial river to flow between them. But once a year, on the 7th night of the 7th month, they are permitted to see each other; and, if the skies are clear, the birds of heaven with their wings and bodies bridge across the river for them. But, if there is rain, the river rises and becomes too wide to be bridged across, so that they cannot always meet even once a year.

56. This continuation of the story is now easily resolvable. After man has fallen from God he becomes absorbed in his new tendency, and not only fails to offer his former sacrifices of love and praise (the weaving), but fails equally in his duty to his fellow-men (tending the ox). This declaration of his spiritual state is met by the judgment of the Almighty in His decree that man shall not be restored to a marriage of Being with holy tendency until he passes into another and celestial world. The crossing of the celestial river is a symbolic picture of the exaltation of the being of man in passing from the west to the east side of the river Jordan, which, like the Euphrates, depicts, with reference to man's position on its banks, his standing with regard to the being of Christ—on the west side in the natural physical life, on the east side his new life of union in living processes to the consciousness and Being of Christ.

57. The two-fold occurrence of the symbol 7 in this poem is most significant, since, symbolically, an event taking place on the 7th day of the 7th month represents an action due to restorative processes (7th day) during the time of restoration (7th month, the particular analysis of Time as a period of restoration. There are 11 other such special analyses of Time giving 12 analyses or months in all). The birds of Heaven, like the birds in the 1st of Genesis, are a symbol drawn from animate nature to express living creatures, who, through faith and obedience to God, are enabled to rise in the Firmament of Heaven (equal to the whole body of Divine Law). Consequently the interpretation is that, through faith and obedience, the souls of men span across the gulf that separates the perfected Church of Christ (the human race now wedded to its



proper tendency of the spirit of sonship with God) from those who have yet to be brought into it, and are living the solitary life of independence of God.

58. The explanation of the fact that Tanabata's meeting with her husband is a yearly one, or is possible yearly, is to be found in the symbolic equivalence of 365 days or "all the days" (in a year) with "eternity." Exactly the same symbolism is found in the entry of the High Priest into the Holy of Holies once a year on the day of Atonement, where the yearly entry does not illustrate a cosmical event repeated yearly, but an event that took place once, and the effect of which will endure for "all the days" thereafter. So, too, in the genealogy of Adam the number of 365 in the Enoch term stands for 'eternally' or 'for ever.'

59. It is an ingenious symbolic device in the story of Tanabata-Tsumé that the action, possible but once a year, should be sometimes interrupted, for the intention and the effect is obvious, *vis.*, to show that while those who cross the river become eternal in the power of the life of Christ, the crossing is not necessarily effected by all men—there are obstacles, and these obstacles prove too much for some. Had the action in the picture been regular, the symbolism would have become ritualistic, as it is in the case of the yearly entry of the High Priest into the Holiest. The symbolism of the rain and the rising of the river is very similar to the symbolism of the Flood, the rain depicting the fall of evil upon man out of the heaven which has made its inevitable incidence gentle and tolerable, and the rise of the river giving a figurative measure of the difficulty of the crossing to man as his nature becomes more and more debased. It is not that the river is filled by the evil falling from heaven, but that the greater the evil there is in the world the greater is the contrast of its state with the purity and power of the life of Christ.

60. The most prejudiced critic will hardly deny that, using our normal equivalents for symbolic figures without strain, we have here secured a perfectly rational cosmological interpreta-

tion of the story of Tanabata-Tsumé. Obviously, then, the inference follows that both the Chinese and Japanese nations have true cosmological revelations in their possession; this particular story having both Chinese and Japanese versions. The Japanese version which we have selected was current more than 1,200 years ago. The Chinese may have been many hundred years more ancient.

61. Before leaving this story we may note (I am again indebted to Mr. Lafcadio Hearn's book) that in an old Japanese book we are informed "Kengyu (the Ox-leader) is on the West side of the Heavenly River and is represented by 3 stars in a row. Shokujo (the Weaving-Lady) on the East side, is 3 stars so placed as to appear like the figure of a woman seated at her loom." This commentary gives us an unexpected confirmation of our analysis of the union and separation of Tanabata-Tsumé and her husband; and of the correctness of our interpretation of the symbolism of sacred rivers. For the Ox-leader is the natural man whose life is figuratively on the West of Jordan, and the Weaving-Lady, like the Goddess Istar, is the Church of the Twice-born, whose home is in Eternity on the East of Jordan, the bourne to which the natural man is to pass, if accounted worthy by the Son of God.

Another symbolic figure is here encountered in the 3 stars attached to both wife and husband. The reader will learn later that its interpretation is "the virtuous under the work of God."

62. The author would like to draw further on Mr. Hearn's excellent studies, but space forbids. He cannot refrain, however, from commenting briefly upon the Japanese doctrine of Rikombyo, which appears in Mr. Hearn's second study. Of Rikombyo he tells us "An almost literal rendering would be ghost-sickness . . . The ancient meaning was a *disorder of the mind which produced a double* . . . It used to be supposed, both in China and Japan, that under the influence of intense grief or longing, the spirit of the suffering person would create a double. Thus the victim of Rikombyo would

appear to have 2 bodies, exactly alike ; and one of these bodies would go to join the absent beloved, while the other remained at home . . . The double is supposed to be caused by love, and the subjects of the affliction to belong to the gentler sex."

Mr. Hearn then translates a Kyoka, which describes the thoughts of a maid-servant anxious to offer a cup of tea to her mistress, who is the victim of the 'ghost-sickness.' "The servant cannot distinguish between the original and the apparitional shapes before her"—and exclaims :—

## I.

63. "Which one is this? Which one is that? Between the two shapes of the Rikombyō it is not possible to distinguish. To find out which is the real wife—that will be an affliction of spirit indeed.

## II.

Two lives there certainly are not :—nevertheless an extra body is visible, by reason of the shadow-sickness.

## III.

Yearning after her far-journeying husband, the woman has thus become two bodies, by reason of her ghostly sickness.

## IV.

Though (it was said that) because of her ghostly sickness, there was not even a shadow of her left to be seen—yet, contrary to expectation, there are 2 shadows of her to be seen.

## V.

Afflicted with the Rikombyō, she hides away from people in the back room, and never approaches the front of the house—because of her shadow-disease.

## VI.

Here her body lies ; but her soul is far away, asleep in the arms of a man ;—and the white-haired mother, little knowing her daughter's heart, is nursing (only the body).

## VII.

If when seated before her toilet stand, she sees two faces reflected in the mirror—that might be caused by the mirror doubling itself under the influence of the shadow-sickness.”

64. Now if, as we propose to show, the whole of this *kyōka* is symbolic, the key to its significance will be found in the arbitrary restriction of the shadow-sickness to the female sex. In itself the sickness is a note of ill-health, of some functional disorder. It therefore suggests degradation or degeneration, and at once the light breaks in on us:—Those who suffer are typical of fallen men and women, who, as a fallen race, are represented by the female form. The shadow-sickness is the struggle of the proper tendency of man towards the spirit of sonship with God with the longing for the lusts of the flesh. Thus two natures appear in every man, and so entangled are they that “to find out the real wife—that will be an affliction of spirit indeed.” We have here, in fact, exactly the same type of symbolism as is used throughout the Old Testament with regard to the Patriarchs. They had relationship with many women, but of all these only one was the real wife, and she, in her delineated character, and in her giving birth to the chosen seed, expressed the qualities to be sought for and owned by each son of God, and the moment of his typical attainment of eternal life. Thus, so long as Abraham was in Haran and in Egypt (where he denied his real tendency—Sarai) he could obtain no offspring, but after meeting with Melchisedek, and being obedient in the matter of circumcision, the son of promise, Isaac, was born, and born, too, at a time when Abraham’s age is numerically indexed by the symbol for ‘fulfilment’—100.

65. Another point to note is the appropriate adjective ‘far-journeying’ applied to the woman’s husband in verse III; appropriate because, as in the story of Tanabata-Tsumé, the husband and wife are separated by the whole space of Heaven. Here we would point out that in the latter story the highest personal type mentioned is the God of the firmament. The

next highest form is his daughter, who although used later as the symbol for a perfected Church, equal to Istar, the Bride of Christ, must yet be shown in the female sex because of the fall of man from God. Hence, in this story the symbol for the natural man under process of re-creation must be exhibited in the male sex, because a figurative marriage is to take place between the Ox-leader and the Weaving Lady. But in this poem of shadow-sickness, the burden of the theme is on the spiritual fall and its resulting chaos, while the symbol—that for God—does not appear. Hence the being in whom the real happiness of the patient is to be found must be shown as *male*; since once more there is to be an eventual marriage of fallen life with innocent tendency. On these bases we put forward the following interpretation of the 7 verses into literal language :—

## I.

66. Is this or that man's real self? How hard it is to distinguish between the promptings of the base self and the self that is to become a son of God. For man thus to learn to analyse the life tendency he should pursue—that will be an affliction of spirit indeed.

## II.

In permanent reality there cannot be two true selves; nevertheless fallen man must always experience in the body a struggle between his higher and his lower self.

## III.

God having inspired in fallen man the desire for the things of the land that is very far off, man must continue to suffer from the struggle in himself so long as the illusions of sin endure.

## IV.

The fall may have been thought at the first to have ended the conscious life of man; but its real effect has been to bring about in him a dual consciousness.

## V.

Afflicted with the illusions and intoxication of sin, man is forced to hide away from God in the lowest universe of His sheltering cosmos.

(As in the Ark with its 3 tiers, and the Tabernacle with its 3 compartments, so here a form of symbolism is used to suggest the division of one great sheltering environment into different spheres or universes, the life in which is adjusted to different orders of spirituality. Here the sense of sin keeps man in the comparative obscurity of the back of the great house of God.)

## VI.

The body of man is manifested in the physical universe, but his heart should be where his treasure is, and his real desire should be for inclusion in the Church of Christ, when at last he will be truly married. Eve, or the understood passions of humanity, can nurse only the body of him—his real happiness and desire is known to God alone.

## VII.

If man thinks he can see his two natures—even then the illusions in himself may cause him to read wrongly the laws of life, which may assume two interpretations according to the light that is in him.

67. Having now broadly studied some of the leading forms of symbolism in use in the Bible, and in Japanese and Babylonian writings, we are in a position to consider the reasons determining the employment of symbolism as a principle.

4. Of these the first and most vital is unquestionably the necessity which an Omniscient Authority is under of entirely dissociating His statement of Law, so far as it involves cosmical conditions, from any current literal terminology by which the finite mind of man codifies it for his own comprehension. Otherwise it is obvious that Omniscience would be making use of terms which were either insufficient in expression, or beyond the power of man's mind to appreciate, for the

major hypothesis as regards the Revelations of God to man is that they are given so as to be a guide for all time, and not for any one particular time. Natural and spiritual laws being inextricably intertwined, it is clear that the highest statement of spiritual law, so far as it is cosmical and universal, cannot be made in literal terms until man's knowledge of physical or natural law has also become final. But the phenomenon of infinite space is already before the mind of man, and if infinity has made its way as a factor into any branch of his environment it may be reasonably expected to affect all branches. Hence, as we cannot sum the infinite, it is not to be apprehended that man's knowledge of even physical law will ever be final. Therefore an Omniscient Authority must for ever be debarred from making use of literal terms in His formulation of inclusive spiritual syntheses of life. For this conclusive reason, then, God has to make use of images or symbols in making a revelation of cosmical laws to man, and it is thus highly probable that opening statements of the activities and origin of life such as are found in Genesis are purely symbolic, if they are really the revelations of God. It is easily conceivable what disastrous misinterpretations might occur in after-ages if even one term, having a fixed and defined local value, were used in the formulation of a Divine cosmology. This principle, of course, applies only to conceptions of life which expand with advancing knowledge. There are certain terms such as the words for abstract ideas like obedience, sin, love, endurance, and all spiritual qualities, which can always be employed literally because they are independent of the structure of the Time Cosmos.

It is to be remembered, also, that, if the natural laws of an environment have a fixed relation to the spiritual states of conscious life accommodated by that environment, a more correct codification of the natural laws must lead to a truer appreciation of the general spiritual state upon which they act. The proper conception of life may therefore be advanced from either side, and, if the education of the human race as a whole in the comprehension of the spiritual life has to be effected

gradually, the argument against any sudden declaration of co-ordinating natural law is equally sound ; the mind of man equally with his soul is to advance in the comprehension of God through effort and study.

*B.* Having thus deduced the primal necessity for the statement of revealed truth in symbolic form, we can next assign, as another reason for the use of symbolism, the fact that an Omniscient Authority must, in His possession of final knowledge, analyse life in a way that no man could independently arrive at. His analyses have therefore to be co-ordinated and correlated in a particular grouping of their own, which must be all-inclusive and yet wholly free from needless repetition, as otherwise certain of the analyses would not be final analyses. Such a correlation and co-ordination has been effected in all the revelations of truth by symbolic writings (which may obviously date from the first time at which names came to be given to the symbols made use of) by means of the employment of 13 fundamental numbers, which in varying combinations, and with the addition of a few suffixes and one prefix, have been embedded in the sacred narratives in order to define the limits of the verbal conjunction of symbols which accompany them.

In this numerical system, since 7 has been adopted as the number for restoration, and restoration will not be fully accomplished until the eternal mode of life is hereafter disclosed, all days short of 7 are days of Time. Hence, regarded as a period of process, Time has 6 days, ended by a 7th day yet to come, the day of Eternity. It is simply because the narrative inclusive method of explaining all cosmical processes is made use of in the Bible that Genesis II appears to show the 7th day as already past. True, inasmuch as it has been willed by the Absolute and His will cannot fail, the 7th day may be regarded as an already accomplished fact. But as a matter of human experience it is in all senses yet to come. Hence the Sabbath Day is in reality anticipatory, not commemorative. The use of the symbolic period of the week in the Bible is thus explained. The month, in its turn, is made use of simply as one of



the primal and fundamental analyses of Time, according to its serial number. For instance, the 1st month apprises us of an analysis being made of Time regarded as a creational (1) act; the 2nd month of an analysis of Time as being concerned with multitudes (2)\*; the appearance of the 3rd month informs us that Time is being analysed as a period of the work of God (3); the 4th month informs us that the thought of the sacred writer is concerned with the continuance of the Natural Life during Time; and so on, until with the 12th month we are brought to an analysis of Time as it manifests obedience to God; and with the 13th month to a declaration of completed obedience in Time (13).

Such is the use of the symbolism of the months. When years are employed it is simply done in order to make a more complex numerical assessment of state than is possible when using only the 13 primal symbols. Numbers of any number of figures may be used with the word 'years,' and in the genealogies of Adam and Shem we accordingly find definitions of spiritual state given in a series of 3 figure conjunctions. When, however, days are found attached to these 2 or 3 or even 4 figure conjunctions it is simply a sign that 'activity' or 'process' has to be defined with a similar particularity of detail. Thus in Revelation XI. 3 the symbol "1260 days" occurs which means 'the period of spiritual activity (days) of the created (1) multitudes (2) of the natural alienated man (3.4.5)."

The two first reasons for the use of symbolism in the statement of cosmical truth by an Omniscient Authority are thus: (i) Inability to make use of any literal terminology by which men attempt to define knowledge; (ii) The necessity for correlating in one perfectly balanced and adequate system His own analysis of life.

C. Another reason, however, may be found in the suggestiveness of the natural similes made use of in order to express particular analyses of the individual life or general state of man. Thus, generally, the buffeting of the Ark by the growing waters of the Flood gives a vivid picture of the attack of all the powers

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\* Or of a state, or period, common to all.

of evil upon the life of man which God has placed in 3 safeguarding environments. And, individually, in certain phases of the history of a soul, its comparison to a growing tree gives a far more vivid picture of unconscious spiritual life than any literal assessment could afford; while this image is also in contrast with the other accurate mental pictures of men's spiritual state as fishes in the sea, or creeping things, or wild beasts, or cattle helping to till the fields of the spiritual life of the race. Thus, as numerically, so also verbally, we find a whole system of contrasted figures in operation.

*D.* But the reasons for the use of symbolism are not even yet exhausted. We have already referred at length to one, *vis.*, that, if the figures are carefully contrived and veiled, the disclosure of the keys of the system may be made use of to witness to the fact that the final crisis in all the cosmical processes with which the symbolic system has been dealing, has at length come and gone. This use of symbolism, as we have explained, was made through the medium of St. John when the Book of Revelation was written by him. By his implicit disclosure of the code of symbolism in force in the Bible (and there is no question such a disclosure was made) he testified to the truth of the Incarnation, Death, and Resurrection of Christ having actually occurred.

*E.* The last reason which we will here put forward as determining the use of symbolism in the narration of cosmical truth is the facility it affords, just as mathematical symbols afford, for the easy handling of limiting definitions of truth, which then assume a form easily to be remembered and handed down from mouth to mouth. The wisdom of God, in framing His statement of cosmical truth under personal, historical, and naturalistic guise, is seen at once when we reflect how deeply such epics have always appealed to the poetical imagination of the Eastern nations, to whom these symbolic epitomes and analyses of life were first entrusted for preservation in their national literature.

68. The necessity for the original formulation of the Divine cosmology in a pictorial symbolic form can be understood when it is remembered that the races to whom the symbolic cosmology were entrusted were chosen, not because they would proceed to its interpretation, but because they might be relied upon to accept the different pictures literally, and to hand them down unvaried from their original form. One of the proofs of Revelation is thus constituted, because if there is a symbolic Revelation made at all, it can be arranged to appear as soon as man has been educated to diffuse his knowledge of life in written symbols, and it is therefore extremely significant that the symbolic pictures of man's redemption, and of the whole history of warfare between good and evil in Time, which are commonly called the stories of the Creation and of Deluge, should have been amongst the earliest legends of antiquity. Man can hardly have been supposed to have arrived at the broadest generalisations on the subject of cosmical process at the first moment that he acquired the knowledge of written symbols, and yet, from all the evidence we have on the subject, it was precisely such broad generalisations that were the first to appear in the literature of the earliest historical times. The inference, therefore, is obvious, that it was the direct action of the external power of God that caused these epitomes of the meaning of life to pass into his possession.

69. As a general conclusion the proposition may therefore be advanced with a greater weight of support than can be forthcoming in the case of any other explanatory hypothesis, that symbolism is common in the early literatures of the different nations of mankind either because all were simultaneously given an implicit revelation of truth by Divine Agency, or more probably, because such a revelation was originally given to one nation which the Almighty foresaw would be in a position to cause its own explanations of the origins of life to be adopted by all the races with which it was about to come into touch. We are further about to show on other grounds that the revelation of truth so acquired by all the different nations must have been communicated in the first instance suddenly, not arrived

at gradually. And on this basis it becomes necessary to draw an ethnical distinction between the families of mankind whose early writings embodied such symbolic statements of truth, and those who are not found to be in possession of any veiled philosophy of a like nature.

70. But as regards these latter races of mankind, since they also have embryonic philosophies, another agency must be sought for to account for their philosophical conceptions of life, and it can only be found in their manner of regarding the action of natural law. For, as with the child, so with humanity in its childhood, the first perception of the insistence of Law is derived from the most obvious, and therefore from the lowest, realm of law in a spiritual sense—the domain of physical forces. Subjected to their influence man learns that he must accommodate his will to certain external forms of power, which he then proceeds to deify, because he must obey them, or suffer, while they are in no way influenced by his disinclination or opposition. The whole of what may be called naturalistic mythology, or the codification of the action of natural laws by deifying each such force or cycle of changes and making pictorial images of their interaction as if they were living conscious beings, is thus derived. But the early philosophy of life thus resulting is greatly modified through the emergence into the horizon of man of experiences related by other men of communications from dead friends or relatives. Only on the basis of some such narrated actual experience can ancestor-worship be explained. For physical nature in this connection forces on the mind of man nothing but the fact of death. If, therefore, he is drawing his experiences solely from the physical plane the idea of a possible continuance of life out of the body could never have occurred to him. But for what certain of his fellows have told him as to their experience of voices or apparitions of the dead, he must needs have regarded himself as an eventual victim to those powers of Nature which alone he has identified and placed within his naturalistic mythology as being continuous in operation and apparently indestructible.

71. The fatuity of the argument by which philosophers of the materialistic school seek to prove that religion and a belief in God originate ultimately from the imagination of ghosts by prehistoric man can now be clearly seen. Up to the point of the appearance of man these philosophers have been attributing the development of every form of life to a mechanical sequence of cause and effect, and the action of all living creatures are in the same way assigned to the external pressure of real natural forces. But, in the case of man, a sudden departure from the theory that his life is swayed only by natural forces is made, and the enormous hypothesis is advanced that in his case alone a motive for action is found in ideas that do not originate from Nature, since the idea of ghosts is, of course, held to be non-natural and irrational.

But if man is a natural creature, and ghosts do not exist in Nature, how is it possible for him to conceive of something wholly outside the plane of natural experience?

72. It is clear that their whole major premiss is untenable. Prehistoric man, as we have shown, can have but two ideas of life, so far as his ideas are drawn from natural phenomena. Life to him must consist in 2 orders :—the first, that of natural forces, which, because they effect transformations, he deifies, seeing that they have power in Nature on a much greater scale than he himself possesses and, moreover, that they continue in full activity always ; the second, that of the being of men and of living creatures, concerning which the one natural fact he has ascertained is that the individual life dies and is dissipated. But there is absolutely no source in nature from which he can derive the conception of the continuance of personal being after the envelope in which the life was manifested ceases to respond to its environment. For him, on all natural analogies, the envelope and the life are one.

73. Nor can we derive the origination of the idea of ghosts from the reflection of a man's image in water or from shadows. For man, as an animal, would regard an image formed by reflection not as evidence of a disembodied personality, but as

other animals regard it, *viz.*, as actually another being, until further observation would convince him that even rocks have images. But he does not assign individual life to an immobile rock. Therefore in a short time he comes to regard both shadows and images as concrete parts of the natural life, and this natural train of thought leads him not one step in the direction of formulating a conception of such an entirely novel order as the existence of being apart from its envelope.

74. To understand this it is only necessary to ask ourselves, Is it imaginable that the monkey can obtain the conception of a future life? If we allow that it is impossible to believe so, then at the same time we have denied, in effect, the tenability of the materialistic hypothesis as to the self-origination by man of the conception of ghosts. For the monkey is the natural animal with whom the materialistic philosophers have to link up man, and this they have to do without postulating any sudden jump in ratiocinative powers.

75. The truth evidently is, that the conception, by man, of a future life is a conception of an order so infinitely higher than any idea imaginable by purely animal life that the possibility of conceiving of it is the only real rational distinction between the order of life in man and the order of life in animals. Moreover, it is a conception of such a novel order, being no mere combination of ideas illustrated in Nature, that its appearance on the horizon of living creatures proves that it owes its existence to the fact that there is such a phenomenon in the cosmos as the continuance of personality. Thus, arguing on the same lines, it may be asserted that the conception of light is so infinitely beyond the imagining of an order of life in which light is not known that the appearance of the conception actually proves the existence of light. Such an argument does not, of course, apply to imaginations of life which are merely re-combinations of existing phenomena. But it applies absolutely to conceptions which have to be expressed in a terminology of their own; and this is true in the case of the words 'soul' and 'spiritual life.'

We hold, then, that the conception of ghosts or spirits has found its way into the life of man simply because they do in reality exist, and man, in being able to conceive of them, must also possess a nature capable of seeing them.

76. The cosmological equipment of early man thus consisted partly in the recognition of some shadowy kind of life for himself beyond the grave, which belief was forced upon him by the innate receptivity of human nature to spiritual influences, and partly in a system of naturalistic mythology, by which he endeavoured to account for the play of natural forces and changes. This is the embryonic philosophy of man everywhere before he has been entrusted with direct revelations of an external and personal God, and it is classified by the Bible as the philosophy of the Hamitic races. The point especially to note is that this earliest unaided codification of natural law by man is a system of naturalistic mythology, not one of a symbolic representation of truth. For at this stage man actually believes 'in the personality of forces directing the different operations of nature. In the symbolic representation of truth a lower form of life is selected as a partial analysis of the functional processes of a higher form. But here *physical law* is the ultimate thought in the mind of man, and he invests each different law with a distinct personality. Hence naturalistic mythology is the precise antithesis of cosmological symbolism. The former system looks upon natural law as the highest manifestation of life; the latter system acknowledges it to be lowest, and uses certain of its phenomena as analogies for the illustration of far higher and more transcendental cosmical laws.

77. It is true, however, that even in the symbolic system or the codification of cosmical law certain abstract ideas are made to assume the guise of personal action—at least this is true in the case of cosmologies other than the Hebrew cosmology. But it will always be found in such cases that the personification is not the personification of a physical but of a super-physical law, and that it has simply been adopted as an expedient for the easier handling of symbolic figures. An instance of

such a deification of governing cosmical conditions has already been given in the equivalent of 'the Church of God' determined for Istar in the Babylonian version of the deluge, and the reader will shortly be made acquainted with many similar instances in the Greek mythology.

78. This essential distinction between the meaning of personal actions as they appear in systems of naturalistic mythology or of cosmological symbolism has to be carefully borne in mind. Having emphasized the point we will now direct our attention to a further consideration of the former systems.

79. It is clear that, as regards these naturalistic mythologies, a point of development would soon be reached in the case of all of them at which every ordinary natural cycle, phenomenon, or power had become expressed in the poetical alliances, antagonisms, or intercourse of various deified personalities. The codification of natural law would then be as complete as the observational power of man, and his ingenuity in framing mythological pictures, could make it. A gradual metamorphosis would then occur through his perception of the unsatisfactory quality of the whole system, in its want of elasticity and need for constant adjustment in order to make it picture the rarer facts of Nature. Hence a system of naturalistic mythology could only be developed so far as to become a perfect poetical codification of all ordinary natural laws, and would then be gradually supplemented by statements of fact in a literal terminology. If the original myths were indeed attempts to express the working of Nature there would, in short, occur no degradation of the original system, but a complete departure from it in the substitution of a new and scientific method of tabulating fact. But the original system would remain in the literature guarded in its highest state of development as a well-recognized poetical statement of natural truth.

But when we come to examine the sacred writings of the Eastern peoples—of the Babylonians, Jews, and Chinese—what are the facts? The broadest statements as to life appear the first in point of Time, with what may seem to be a mythological



but is really a symbolical, account of creation, and these are closely followed by an account of the Deluge, into the details of which it is impossible to fit any poetical representation of a natural cyclic change. Moreover, time periods and dimensions appear in such units as 40 and 9 and 600, which have no astronomical significance whatever, while the figure 12 in the Babylonian epic is not made to refer to months, as we should naturally expect, but to such an esoteric signification as 'a point of the land' or a compass-bearing. Further, the Hebrew system of thought expression, which is but the Babylonian system carried out to its full extension, does not show in any way a progressive development of nature myths, followed by a sudden abandonment of the whole system, but on the contrary is so zealously maintained in its original scheme that Revelation, the closing book of the Bible, actually makes use of the same figures of thought that Genesis, the opening book, originally introduced, and this, be it remembered, after the lapse of roughly 2,000 years.

80. On all these counts, then, the view that the sacred writings of the Eastern nations, to which we have referred, contain any kind of naturalistic mythology must be abandoned, and since it is only naturalistic mythology, as we have shown, that is the logical outcome of the thought of man when left to himself, it follows at once that the allegorical writings of the Jews, the Babylonians, and the Chinese contain within them absolutely convincing evidence of a Divine Revelation of cosmical truth having been made to man as soon as man had attained to the necessary state of mental development. It is a most striking fact that, so far as is known, so soon as man had learnt to write he began to write, not his views on the subject of physical nature, but views of life which demand 5 universes for its complete expression in Time; that 4 of these universes are wholly superphysical; that this philosophy was not gradually built up, but that the broadest of the statements in which it is given appear first; and that these inclusive epitomes of life continued to be analysed to a greater detail for 2,000 years by the Jews, who believed themselves to be Divinely selected for

the declaration of the oracles of God, until their meaning, as regards the individual life of man under every possible change of circumstance and condition, had come to be exhaustively discussed.

81. But what may be regarded as a still stranger testimony to the action of the Divine in first formulating these symbolic epitomes of life, is the fact that it is not until our own times that man has arrived at a full comprehension of their inner significance. This simply means, of course, that a Divine statement of truth, made symbolically, has been found adequate to include man's compilation of physical law at every stage of his development. When first given to the Jews, these symbolic epitomes of truth had necessarily to be accepted as literal statements of fact, if they were to be accepted at all, because man's scientific codification of law was then at its lowest ; and by the fact that throughout the history of the Jews these allegories, symbolising cosmical law, continued to be accepted at their face value, we are shown the Divine wisdom in choosing a nation to preserve them in its literature whose bias of thought was always religious rather than scientific, and who revered a knowledge of sacred Law far more deeply than any wisdom in the practical operations of life.

82. The increasing power of man to understand Divine truth revealed in symbolism is an incontrovertible fact, and it must affect our views even as to the relative power of the Apostles to understand cosmical law. The age in which a man appears in the world must always colour his views with the colour of the age ; even if he be possessed of the symbolic keys his conceptions of Law, which are always first illustrated through physical law, are more limited than in later ages. The sole exception to this rule is when man's nature is wholly free from spiritual prejudice, for he then possesses within him a far higher power of analysing phenomena than even the highest scientific wisdom could give him. But while it has thus to be acknowledged that the Judaic interpretation of life, in the literal acceptance by the Jews of their holy books, was necessarily a narrow one, it must always be

remembered that they had nevertheless made an enormous advance over Hamitic man in their knowledge of cosmical law in becoming possessed of the true ideas of the personality and nature of God, of His judgments, and of His rule.

83. It is true that conceivably Hamitic man might have at length arrived at the philosophical notion of one Supreme God to whom all physical forces were but agents. But he could never of himself have deduced from Nature the idea of a wholly beneficent universal Spirit Who delights in holiness, righteousness and justice, nor could he have conceived of the necessity for the spiritual redemption of the human race by means of the complex machinery of a Cosmos divided up into 5 independent universes. Hence the final differentiation of Hamitic man from Shemitic man consists in the addition by the latter to the philosophy of the former of the ideas of :—

- (a) The personality, individuality, beneficence, judgments, rule, and righteousness, of God.
- (b) The necessity for the spiritual redemption of the individuality of man.
- (c) A Cosmos of life, *i. e.*, more than one universe, devised primarily for the accomplishment of the purpose of (b). It is the recognition of the dependence of the structure of the Cosmos upon the spiritual plan of the redemption of man that really leads to the formulation by man of a rational cosmology.

84. As we have now shown, the whole of this extension of the mental and spiritual horizon of man from the Hamitic to the Shemitic standpoint is attributable, and can only be attributed, to the direct revelation of Himself by God. And once the revelation has been accepted, and man has become Shemitic, the way has been prepared for further revelation being given when the necessity arises. Hence another differentiating attribute of Shemitic man is his receptivity to the revelations of God.

85. Here it will be convenient to sum up the general conclusions at which we have so far arrived. We may state them as follows :—

- (a) All the cosmical revelations of God have necessarily to be given in symbolic form.
- (b) The historical truth of the Divinity of Jesus Christ has no surer basis than the fact that He made use of the symbolic method in analysing the work of God on life, and tacitly adopted the whole preceding symbolic cosmology of the Old Testament.
- (c) The scheme of thought in the Bible is wholly opposed, both in system and in the order of time in which its broadest syntheses of cosmical truth appear, to the philosophical scheme that man would necessarily evolve if left without any other guide than the observation of physical laws. Hence the fact of the Bible being full of the revelations of God made by superphysical agency is proved intrinsically.
- (d) The natural man's own system of philosophy would be a naturalistic mythology, or an attempt to explain natural laws by attributing them to the action of independent spiritual beings. This scheme of thought is the exact antithesis of a science of symbolic cosmology in which natural figures are made use of as partial analyses of transcendental law.
- (e) The former system is that of Hamitic man ; the latter that of Shemitic man ; and as it can be shown that the one develops in an exactly opposite direction to the other, there is no rational explanation for the appearance, amongst men, of symbolic cosmologies, except on the assumption that God has made a direct revelation of His personality and attributes to man, and, further, has given man in symbolic form statements of the cosmical laws under which the

spiritual redemption of the race is being effected. Since, too, all activity in Time is concerned with the accomplishment or frustration of this His purpose, ultimately all law has to be referred to these broad syntheses of the Time environments put forward in the early days of Shemitic man by God, which are now found in their most unsullied form in the Scriptures or Hebrew Bible.

- (f) Man is distinguished from the animals by his power of conceiving of the continuance of his personality in other environments; and Shemitic man is distinguished from Hamitic man in his possession of a true conception of the attributes of God, and by his perception of the necessity for a redemption of his own nature, which perception enables him to see the truth of the cosmology put forward implicitly in the symbolic passages of the Bible.

86. Let us now direct our attention to certain major incidents in the Greek mythology. We have already shown that a mythology which is not symbolic would be a system so devised as to account for the operations of Nature as if they were prompted by the passions of spiritual beings; these being exactly similar to man's own passions in essence, but on a much larger scale. The Sun would circle round the heavens in pursuit of something, or in flight from some one or something else; the wind would be fair or tempestuous according as the spirit of the wind was pleased or angry. And, as all natural cycles occur at regular intervals, the same regularity in the action of the impelling spirit must be assigned to account for them.

87 Now what are the ordinary cycles of natural phenomena when expressed numerically:—

One day and night,  
 One lunar month of 30 days,  
 One year of 12 lunar months,

and if partial cycles are expressed we might have :—

One quarter month or 7 days,  
 One half month of 15 days,  
 One quarter year of 3 months,  
 One half year of 6 months,

and possibly the solar year of 365 days might have been within the range of observation of Hamitic man, so that the extra period of 365 days might appear.

Beyond these cycles or partial cycles it is almost certain that no others would be introduced into a popular system of mythology, for year cycles would be too uncommon to appeal to the popular imagination.

88. From this table we have given it will therefore be clear, that, in a logical system of naturalistic mythology, when the number 12 appears it must refer to months; the numbers 3 and 6 must also refer to months; while 7, 15, 30 and 365 would refer to days.

Now what we actually find in the Greek mythology is something very different. Thus, in the story of Perseus, the numbers 7 and 15 are both attached to years; the number 4, sacred to Hermes, defines no astronomical cycle of days, months or years, or even any partial cycle such as one season of the year; Thespius has 50 daughters and gives them to Hercules for slaying the Nemean lion, yet the figure 50 has no astronomical cyclic value; while it is impossible to trace any connection between the labours of Hercules and the successive months of the year; nor to find any season that answers specially to the 3 grouping of the Uranids.

89. *Primâ facie*, then, the Greek myths are not naturalistic, and we now propose to reverse the line of argument, and to endeavour to determine whether they reflect in any way the main outlines of the Biblical cosmology.

To take the story of Hercules first, it is immediately apparent that, like Nimrod, he is a mighty hunter or slayer of wild beasts; and the figure of hunting is the Biblical simile

for the conquest by man of his more elemental passions. In being extended to 12 victories his period of trial is, moreover, defined as lasting until obedience (12) is learnt with the final one ; and the well-known Biblical symbols of the ox for the natural man approaching God, and of the river for the cleansing agencies of God, are prominent in the story of the Augean stable, in which the unknown cyclic number of 3,000 in the number of the oxen is introduced. Here, according to the numerical code of the Bible, 3,000 signifies 'a whole race of men under the work of God.' The first labour of Hercules is not undertaken until he is 18 years old, and here again 18 is no natural cycle number. But in the Biblical code it is a number of immense significance, since, resolving as a conjunction of 3'6, it means "lawless man under the work of God." The exact appropriateness of the appearance of such a number in expressing the symbolical state of Hercules at the commencement of his labours is immediately apparent. And when, immediately after this, his reward for slaying the Nemean lion is given as his marriage to the 50 daughters of Thespius, an additional confirmation of astounding force to our theory of the symbolic cosmology of the whole story of Hercules is obtained. For 50 is the Biblical code number for "*alienation under the work of Christ*"; marriage expresses spiritual choice ; and the whole significance accordingly becomes, that the spiritual state of the lawless man is here that of allying himself to life-tendencies which, though alienated from God, are yet amenable to the educative work of the rule of the Son of God in Time. We will leave the resolution of the remaining symbolic pictures in this allegory to the reader, who will have no difficulty in determining their general significance when he has made himself acquainted with the rules for resolution given in the body of this work.

90. The story of Arachne is the next to be noted. Here the resemblance to the Japanese myth of the weaving lady is well marked. The cloth that Arachne weaves evidently pictures the new cosmical correspondence with life originated by the primal fall of man. No fault can be found with it, so

far as it is an actual mode of being in life, yet it has to be destroyed by Pallas Athene (Heavenly Wisdom) because it is wholly and fundamentally opposed in design to the creational scheme of God.

91. The legend of Venus Aphrodite rising from the waves is clearly another having a counterpart in early Eastern symbolism, for the correspondence of the foam goddess with the Babylonian Istar cannot be doubted. Both are female figures of great beauty, and both are shown as making their escape from the dominion of the sea, while the deification of both apprises us of the fact that some general cosmical state or law is being indicated. Combining all these clues we see that the whole intention is to describe the state of a body of fallen (female) life, rescued from the dominion of evil (the sea), and exalted to a heavenly condition of surpassing loveliness. Such a state, after deliverance from the enthrallment of evil, has only one cosmical equivalent, *viz.*, restoration to sonship with God. Hence both Istar and Venus Aphrodite must be similar figures for the body of the redeemed, or the Church of God.

92. We will now examine at some length the incidents of the legend of Perseus. Perseus, after he and Danæ have been saved by landing on the Island of Seriphos, is instructed by Pallas Athene to fare forth and cut off the head of the Medusa. Here we will at once assign the following equivalents to the figures used, and leave the reader to decide whether they are justified:

Perseus in Seriphos	= Man to be redeemed from the power of wordliness.
Danæ	= The agencies in the physical life not inimical to God.
Polydectes	= The world-power.
Seriphos	= A restricted state of life surrounded by evil (the sea).
Pallas Athene	= Heavenly Wisdom.
Medusa	= Man's baser self.

Note the selection of the female form to denote a fallen state. In the case of Pallas Athene the female sex is used to denote the virginity, or absolute nature of, wisdom unallied to any earth tendency.

93. From this point of his history (at which we have made a beginning for reasons that will appear later) Perseus has before him a 7 years' journey [symbolically a whole life in Time]



and its end is only to be accomplished through every imaginable trial and difficulty. First of all he has to leap over the precipice, which is a clear figure for some absolute metamorphosis of environment, and here in all probability signifies the entry of fallen spirit into the environment of the physical universe. This inference is confirmed by the fact that Hermes, God of the natural life (4) of man, presents him with a sword and sandals. Having accepted these, Perseus, when he makes his leap, instead of falling into the abyss (the sea), floats and passes along the sky. The safeguarding instrumentality of the physical life is thus clearly depicted.

94. At this stage his journey is *northward*, which is a quarter emblematic of the state of natural alienation before the soul has learnt much of God. The first incident after Perseus has made his leap, beyond the general symbolism of investiture by Hermes, and the direction of his journey, is the entry into the Unshapen Land, which, from the extreme cold marking it, is probably significant of the absence in man's heart of love for God in his early days. Hades may possibly be represented here, since the land is called Unshapen, and the 3 gray sisters, or the fallen forms of life that abide here during the continuance of God's work (3), have no bodily activity, and are unable to use their eyes to see, or their teeth to eat (*i.e.*, to correspond with life). Moreover, these beings acknowledge themselves to be akin to the Titans, giants, Gorgons, and monsters of the deep, thus indicating that they are in the arrested state of activity which has followed upon the manifestation of the Nephilim, and men like giants of Genesis VI immediately after the Fall.

95. The three gray sisters instruct Perseus to travel *south* in his search for the Gorgon, *i.e.*, to the quarter in which the heat and light of love (the Sun) is most intense. This form of symbolism often occurs in the prophetic books of the Bible. Later, the Gorgons are found to be 3 in number, and the figure indicates that agencies inimical to God in Time are co-extensive and endure as long as the work of God. But, of all of them, a man's baser self is the worst enemy, so that Perseus wins the

real dominion in life and overcomes at the moment that he strikes off the head of Medusa. The idea of the 3 Gorgons is here very clearly similar to that of the 3 spirits like frogs of Revelation XVI. 17.

96. Perseus at this juncture passes from the state of alienation to that of sonship with God, and, becoming an agent of God's work against evil, has to face the open opposition of evil, and is forthwith hunted by the hounds of death, yet escapes from them, and eats of the tree of life, which ends his hunger for 7 days (*i.e.* for all time during which he is active in God's service). His passage is now N. E.—that is, he is still in the natural life, but inclining in nature towards the full knowledge of God (East); and in this state he has to battle against the tempestuous storms which the power of hate is able to excite against him. But he is not now to be overcome; God refreshes him through the reception of Heavenly Wisdom (Pallas Athene); even in the midst of the worldly (the Egyptian) help is afforded him; and he passes on to the spiritual state in which he is able to perceive the full beauty of the new life to which he has been called:—the union of being to the tendency of sonship with God, here symbolized by Andromeda, the Antithesis of the Medusa, whom he has hitherto placed in jeopardy of destruction by the power of evil (the dragon from the sea) by his life of alienation from God. But, now that Perseus has overcome his baser self, there is nothing any longer to delay his marriage to Andromeda, which is accordingly effected immediately after her release. Happy now in his marriage, the remembrance of the former horror to which he was exposed (the reflection of the Gorgon head in his shield) saves him in other fierce attacks of evil (the assault of Phineus and his men at arms).

Man, as a son of God, wedded in tendency of life to the spirit of sonship with God, is then in possession of real spiritual dominion, and hence Perseus teaches the Æthiop people to worship Zeus and build altars to him. His journey to his ancient home in the Islands of Hellas in the Ægean depicts man's return to primal innocence, and his discomfiture of Polydectes illustrates the triumph of the righteous over the

worldly, who are doomed to look full on the Gorgon's head (which Perseus has never done) and to have their hearts turned to stone, dying eternally in obtaining full realization of the horror of the self-life.

97. The figures of Proetus, Acrisius, and Danae, mother of Perseus, are, as elsewhere, deifications of principles determining the circumstances of man's life upon earth. Both Proetus and Acrisius are indexed as being evil, but the evil in Proetus is on a more elemental scale than that of Acrisius, so that Proetus would seem to typify the original savagery of mankind, and Acrisius the unspiritual worldliness of man. These two forces have constantly been in conflict in building up the status of the human race to a point receptive to the attainment of eternal life. For the translation of the genealogy of Shem shows that more than one universal process had to pass over the human race before any individuality became ripe for the harvest of life.

98. Danae was the daughter of Acrisius, and in this case the symbolic change of sex from an evil type points to a reversionary process towards good. The same device is used with regard to the tending of Moses by Pharaoh's daughter, and it may be considered a fixed principle in symbolism to vary the sex of the offspring when a change towards another tendency is to be indicated. So construed Danae would become the embodied expression of the aids to righteousness that are to be found in the sphere of the natural life. But it may be asked, Is Perseus then male in order that a further reversion towards evil may be denoted? Here the answer is that, in his case, the male sex is selected because the activity of a son of God in his battles against evil is to be illustrated, and this can be better done by the use of a typical man than of a typical woman. Moreover, the selection of the male sex to represent sonship with God agrees with the scheme of thought in the sacred literature of Babylon and Judæa. Assigning these equivalents to the words Proetus, Acrisius and Danae, we are able to give a rational explanation of the final death of Acrisius by a wound in the foot caused by a javelin thrown by Perseus. The feet in symbolism always represent the basis of life.

Hence here the allegory is that the sons of God, by their conquest over their baser nature, attack and overthrow the basis of wordliness and unspiritual worldly power, which from the nature of things must always be in opposition to tendencies towards God. Hence also the opening persecution of Danae by Acrisius in the *mise-en-scène* of the allegory.

99. The structure of this myth of Perseus will thus be found arranged according to the rules in force in the composition of the Book of Revelation ; that is, the story is not necessarily consecutive in its incidents from end to end, but is given in sections which over-lap each other. Thus one section extends from the leap over the precipice to the death of Acrisius, including the return of Perseus with the Gorgon's head, the confusion of Phineus, the teaching of the Æthiop people, the return to the Ægean, the destruction of Polydectes, and the landing at Argos. All these events can be harmonised as a succession of spiritual experiences. But the section extending from the opening of the story to the enslavement of Danae by Dictys must be regarded as partly anticipating the statement of cosmical truth, which the section first considered afterwards puts before us.

100. The reason is, that the use of symbolic figures must often lead to difficulties in the connected statement of a long analysis, involving the introduction of many abstract ideas. So long as the story can be symbolised solely through the inter-action of personified abstractions this difficulty need not occur ; but, to the extent that a wealth of symbolic detail is employed, the symbolist will experience trouble in handling it, so that no absolutely incongruous conjunction may arise, and to avoid this pitfall he may often have to cast his story in a form not strictly chronological. In fact, the essential use of symbolism is to analyse only one part of a subject at a time ; so that if we have to analyse all the parts we should be committed to a conjunction of necessarily dissimilar figures. Upon this principle depends the abruptness of transition from one figure to another in the Book of Revelation, where no attempt is made to present the whole analysis under the personal history of one typical hero, as is done in the case of Perseus.

If, then, instead of being satisfied with the simple conjunction of dissociated analyses, the symbolist wishes to cast his analysis in the shape of a well-defined biography, something must go, and it will generally be found to be the chain of chronological sequence.

101. The most effective employment of symbolism is unquestionably that which obtains in the Bible, where, through the expedient of successive descent by marriage in the true line of Shem, type after type is made to appear indexed as potential or actual sons of God, and many types thus being prepared, it becomes possible to use each one as a particular illustration of the life of sonship with God. But, in the story of Perseus, the symbolist has set himself the task of defining for one hero the normal succession of experience by the soul of man, from the primal conditions of the superphysical state after the Fall, up to man's restoration to innocence and purity in the heavenly life, and he has only been able to effect his purpose by preparing his symbols in the first stage—the birth of Perseus to the meeting with Dictys and Danae's enslavement by Polydectes—for use in the second and more detailed and completer analysis—which begins with the leap of Perseus over the cliff at the bidding of Pallas Athene.

102. If we now turn to the first stage we shall find no difficulty of interpreting the scenes there depicted on the basis we have already secured.

Thus, if Proteus represents lawlessness, and Acrisius alienation from God, Danae is the equivalent for the natural and healthy physical life, which has its evils, it is true, but these are to be attributed to the fact that the existence in the spirit of man of alienation from God has enabled the power of evil to introduce suffering into the sphere of man's natural life. It is in this sense that Acrisius persecutes Danae and confines her to a cavern, lest a son should be born to her. The cave or cavern simile appears frequently in the Bible as representing a humble form of shelter afforded in the mighty mountain of cosmical law built up by God.

103. In her cavern Danae is visited by Zeus in the form of a shower of gold, and through his visit begets a son. Now gold is the metallic symbol for love. It is allied in idea to the selection of sun as the firmamental symbol for love; since shining gold reproduces the colour sensation of sunlight.

Here, then, the allegory, is plain. Although man may seem to be 'fast bound in misery and iron' in his physical life by the inimical forces of evil, yet even to his low estate the law of God can penetrate and make him spiritually fruitful. For, here, in the birth of a son of promise, we encounter another well-known symbolic form in the Bible. The son of the widow is a compound figure denoting fallen conscious life (the widow) freed from a heathen union (the dead husband) and become spiritually fruitful in release from its former subjection to alienation. The moment of the birth of a son, moreover, is generally used to mark the chronological moment at which freedom from the alienated life brings about life in the Spirit. Another more general way of expressing the same idea is, of course, to depict the birth of a son and heir born in the wedlock of two types—such as Abram and Sarai—both already pre-indexed as belonging to the people of God. In either case the basic idea is the same, but in the wedlock symbolism the former alienated life can only be expressed by deferring the birth of the promised heir until the gift of individual eternity is expressed by other accompanying symbolic indices. Until that moment arrives the potential son of God, like Abram, may have children by concubines, but not by his legitimate wife. That he should have children by concubines after his marriage does not invalidate this conclusion, for in this manner the fact is simply expressed, figuratively, that man is still wedded to evil tendencies even after the moment of his election to sonship with God. Thus Moses, the leader of the 12 tribes, is charged by Aaron and Miriam with being married to an Ethiopian woman.

104. The allegory of Perseus thus shows that, in spite of the persecution of the forces of alienation, the matrix of the natural life is not to be prevented from bringing forth to God qualities in man which will lead eventually to his redemption

(Perseus as a babe). But—and this is a most fundamental truth—the agencies in the natural life that thus help on the redemptive work of God will be sorely bested by the powers of hate in the world, and will be thrust out by them on the sea of affliction, thereto battle with the waves for many days and to be exposed without much visible means of support.

This literal truth is expressed by the casting away of Danae and Perseus by Acrisius, who commits them to the sea in a chest. A night and a day then passes, and another night and a day before the chest grounds on Seriphos, and Danae and Perseus are saved by Dictys.

These symbolic forms are identical with the Ark figure of thought in both the Jewish and Babylonian Deluges, and in the early life of Moses. Man is temporarily sheltered, but beneath and around him rage all the waves of evil and of hate. Two nights and two days is a symbolic period expressive of 'many' (2) days of work and affliction.

105. In Dictys and Polydectes we have an instance of the repetition of types under other names which often becomes necessary in a long symbolic narration. Danae and Perseus having been left to their fate by Acrisius, and having been carried far away from him through the exigencies of symbolic illustration, might be thought to have passed out of the power of alienation altogether. But the symbolist intends to show that it is far otherwise, and that men must battle in life with alienation under many forms—for it is present everywhere. Hence he is forced to introduce the new character of Polydectes, whom he invests with all the attributes of Acrisius; save that Acrisius is intended to be an inclusive or universal type of alienation, while Polydectes is only a local one. At the same time, to show that the power of alienation cannot persecute unrestrictedly he balances Polydectes with the kindlier character of Dictys. Thus contrasted there can be but little doubt that Dictys is once more the personification of the redemptive facilities afforded by the natural physical life, while Polydectes is the personification of the forces antago-

nistic to the redemption of man that find their way into Nature and the natural intercourse of man with man. Accordingly, Dictys and Danae are really embodiments of the same idea of the use of the natural life by God in bringing man to redemption, but in Dictys the idea of the active play of natural law predominates, while in Danae Nature is looked on rather as a foster-mother.

106. A numeral of extraordinary significance now occurs in this allegory of Perseus. He and Danae live with Dictys and his wife for 15 years.

Now there is no natural cycle of 15 years known, and the number 15 is only derivable as a period of days, being the half lunar month. A deliberate substitution of years for days in a naturalistic myth would conflict with the assumed object for which naturalistic myths are devised. But, as a numerical symbol, the figure 15 has a special place in the figurative analysis of cosmical processes given in the Bible, for it resolves as equivalent to 'the alienated man' in its factors of 3.5, or as equivalent to 'the alienated creation' when the 1 of the 15 is intended to be construed in a universal sense, the proof of which statement will be found in the body of this work. The unit 'years', moreover, is always used symbolically when the numeral is above 12.

107. Is not this, then, an astounding confirmation of the accuracy of the system of interpretation we are advancing, that the life of Perseus should be found to be indexed numerically with the precise spiritual value that would be required at this point if the whole story is an allegory framed on the lines of the Christian, that is, of the true, philosophy of life? For, as we have remarked, the primary spiritual state of every man in the physical life is required to be one of alienation from God under the Christian philosophy, until he is accounted worthy by the Son of God of sonship with the Father. Alienated he enters as a child into the physical sphere of life, and alienated he remains, until the Saviour, exercising an actual cosmical power, unites him to Himself.



108. Now here Perseus figuratively represents the early years of every man and woman of the human race, who are being advanced gradually through the instruction of the physical life to the point at which they are spiritually competent to apprehend the alternatives of spiritual life and spiritual death ; and to choose between them. And although Perseus has already been pre-indexed as one of the sons of God, yet at this stage, he is only potentially so, for he has not yet struck off the Gorgon-head of his own lower nature.

There is exact coincidence, therefore, up to this stage between our interpretation of the story of Perseus and a cosmical analysis on Christian lines of the broad natural and spiritual laws under which the redemption of man is being effected. After this stage, that is, from the moment of the leap of Perseus from the cliff, we have already substantiated the same coincidence.

109. It has now also become possible to understand why the symbolist takes us again through the early phases of the life of the soul in his representation of them by the symbolic actions of Perseus from the moment of his leap from the cliff. To exercise will, man must be represented as having attained to some degree of maturity, and the leap from the cliff is intended to depict the consent of the will of man to heavenly guidance, the first utterances of which led to the incarnation of the soul of man in long-past æons. In becoming incarnated, or in consenting to incarnation, man in fact took the leap, the effect of which is to carry him throughout all Time onwards to the eternal mode of life at the end of Time. As, then, the preceding symbolic structure had to be devoted mainly to the statement and preparation of its major types, this point, at which the prospective fate of Perseus, and therefore the idealisation given by him, has become sufficiently well marked, is selected as the most convenient at which to proceed to a narration of continuous and successive personal spiritual experience.

110. When we pass on to examine the apparently mythological attributes of the Olympic deities we find the most striking symbolic indices attached to the personalities of Poseidon and Apollo.

Poseidon, the Roman Neptune, is clearly the equivalent of the Hebrew Satan. This conclusion follows at once from the fact that he is god of the sea, the element which throughout the Bible symbolises the realm of the Kingdom of Death and Hell. His palace is at the bottom of the sea near Aegae in Eubœa, and its site is thus in absolute contrast to the heavens inhabited by Zeus, who is of course the Greek equivalent for the Almighty. In thus locating Poseidon's centre of power beneath the sea, the author or authors of the Olympiad mythology clearly wished to express the inversion of all the orderly laws of life which it is the constant striving of Satan to effect. He is, moreover, found in unavailing opposition to Zeus with Hera and Athene, and his origin in Time is defined both as being primal and as one of the major factors in determining the present constitution of the cosmos in that he is represented as being a brother of Zeus, Hades, Hera, Hestia and Demeter. This sister and brother relationship is always used in symbolism to depict original and not derived environment. Derived environment is expressed through a symbolic parentage; the union of father and mother denoting the particular primal status and the tendency under the operation of which some further development is brought about.

111. Poseidon, although the centre of his power is in the sea, still appears in Olympus in the councils of the gods, a privilege which is exactly paralleled in the description given in the 6th verse of the 1st chapter of Job:—"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

He is further regarded as the creator of the horse. This symbolic attribute is easily explained when we remember that it was the appearance of evil in creation that caused the Almighty to alter the mode of life of all His creatures, by

impressing, through the action of the Holy Spirit, the new and hitherto unimagined conception of Time upon the consciousness of all. Now, throughout the Bible, the passage of an individuality through Time is represented under the figure of riding; further shades of meaning being added through the selection of a particular animal; the horse being usually chosen as an emblem for some possession of worldly power in time by him who sits upon it; the ass in contrast suggesting the humble circumstances of its rider. Hence, if the symbolist wished to depict the sudden appearance in the cosmos of a new phase of life in the subjection of all consciousness to the experience of Time, he could not effect his purpose more surely than by the figurative use of the creation of the horse, which would be assigned to Satan as the provoking cause of this phenomenon. Similarly Poseidon in his excursions from the palace of Aegae would be shown as crossing the waves in a chariot drawn by horses. As in the Babylonian account of the Deluge, Poseidon is the storm-god, and has power over clouds and tempests. His association with Athene in his conspiracy against Zeus is an evident figure for his possession of the limits of knowledge, which he perverts from their profoundest depths in his warfare against God.

112. When Poseidon and Athena attempted to bind Zeus, Hera also conspired with them. The latter, the only legitimately married goddess of the Olympian hierarchy, is unquestionably the symbol personifying the power of the Absolute as conditioned through His own creations. Zeus is the Absolute as unconditioned, reserving within Himself all unconceived-of forms of power and modes of life; Hera the Absolute as conditioned by and to the extent he has already created. Hence Poseidon's, or Satan's, attack on God was promoted both by Athena—in Satan's possession of the highest form of wisdom—and by Hera, in the facilities that the Time creations of God afforded to the inclusion of evil: for the major hypothesis is, that evil, having already infected the souls of those whom the Almighty wished to save through His scheme of the Time environments, could not

be wholly excluded, for it must go in with them into that environment. But the direction and methods of its attack could be and were assigned to it, since it must henceforth operate against the salutary laws of Nature in every universe of the Cosmos. This limitation of the attack of evil to the directions already marked out for it by God is found described in the 20th Chapter of the Book of Revelation as 'the great chain' held by the 'angel coming down out of heaven', who is the Son of God in His function of Creator of the Time Worlds.

113. Turning from Poseidon to Apollo, we find this deity marked by the special attributes of :—

- (i) Having power to punish mortals.
- (ii) Having power to help them and ward off evil.
- (iii) Being the god of prophecy.
- (iv) Being the god of song and music.
- (v) Being the god who protects flocks and cattle.
- (vi) Having a delight in the foundation of cities and civilized order.
- (vii) Being the god of the sun.

114. The last attribute here given is the one that most certainly defines the status of Apollo in the Greek mythology as equivalent to that of the Son of God in His redemptive capacity. For, even in the Bible, the Sun or greater light of the 1st of Genesis, is the symbolic figure for the dynamic activity of Love, which is the most intense of the points of light into which the whole combined light of the Firmament, or the whole body of Divine Law, resolves. Now Christ—the Word made Flesh—is before and above all the declaration of God's love to man, so that, as Revealer of the light of love to humanity, the Greek symbolists appropriately described Him as God of the Sun.

But in each of the other attributes assigned to Apollo by the Greeks we find clear symbolic equivalents for other functions of the work of Christ as Son of God. Thus, taking them in order we have written them, the first parallels the judgments of the Creator declared in the Old Testament, especially in the

10 Plagues and 10 Commandments ; the second is identical with the power of Christ to save His people, as evidenced in His dealings with the Tribes of Israel; the third is harmonious with the affirmation, in both Old and New Testaments, that all truth is of Divine origin ; the fourth is the symbolic expression of the eternal verity that, whatever there is of joy in the world, is assignable to the work of Christ, for, had He not consented to die for the sake of man, the Time Creation would never have been inaugurated, and every living soul must have passed to an end of inconceivable horror far back in the history of the Cosmos ; the fifth declares His tender care of the spiritual welfare of the millions of potential sons of God who are as yet alienated, and therefore, according to the symbolic system of Genesis, are described as flocks and herds, because they are not yet men recreated to the image of God ; and, lastly, the sixth affirms that the persistent impulse of the Will of Christ from prehistoric times in the life of humanity upon personal consciousness has resulted in a continual upward development in the laws of civilization and society.

115. Of the 5 deities associated with Zeus as brother or sister we have already noticed Poseidon and Hera. To the 3 remaining—Demeter, Hades, and Hestia—the following cosmological functions can be assigned. To Demeter, the tendency of the sons of God towards a debased form of life which caused their Fall, and which tendency is called ‘Eve’ in the Bible, for it is the Mother, or moving cause, of the appearance of all human consciousness in a physical universe. The significance of Demeter is probably “Mother-Earth,” a parallel form to Eve, or ‘the white-haired mother’ of the 6th stanza of the Kyoka of the Rikombo. On this basis the whole story of Demeter and Persephone, her daughter, is capable of an easy interpretation into a cosmological presentment of the Fall and Restoration of humanity. For:—

116. To Hades, Aidoneus, or Pluto must be assigned the equivalent of “the power, or principle, determining the existence at different periods throughout Time, of the disembodied

soul of man in the contemplative but spiritually inactive sphere of life in Hades." The theory of the re-incarnation of the alienated, which we develop in the body of this work from Scriptural authority and on philosophical grounds, will be found to explain the function of this, the Fourth, Universe of life. Demeter, or the debased longings of the natural life abiding in the souls of men, must continue to occasion the appearance of man in the world from a pre-existing sphere. Man thus appearing is called Persephone—the female fallen form again being made use of. But, in the economy of God's government of the Time Cosmos, it is not given to any man to live for long periods in one physical body. Hence, if judgment on him is still deferred, he must be made to pass out of the sphere of spiritual activity (symbolised by the fertility of the earth) to a sphere where he may await the preparation for him of another physical envelope. Consequently, man's necessary descent into Hades brings about his disappearance from the earth and all Demeter's lamentation and search for Persephone. Persephone is debarred from remaining at Olympus because she has eaten in the lower world; that is, because she has had correspondence with things of earth, and her nature has become defiled from a heavenly point of view. So the judgment on her is that she must return for  $\frac{1}{3}$ rd of every year to the Hades sphere. This is a very similar symbolic expedient to that of the interrupted yearly meetings of the Weaving Lady with her husband, the Ox-leader; as it indicates a return to Heaven not common to all, but restricted, in that those men and women must continue in the alienated state (to which state the Hades life is a necessary accompaniment) whose life is spent in opposition to God. This latter clause appears in the  $\frac{1}{3}$ rd of the year spent in Hades, for  $\frac{1}{3}$ rd is a symbolic numeral meaning *opposition to God*, and has this precise value throughout the Bible.

117. Hestia, the Roman Vesta, completes the group of six primal Olympic deities who are associated together. In the case of this goddess, who is the presiding spirit of the fire burning on the hearth, and who overruled all domestic life,

the key to the esoteric meaning is found in the legend that she was a maiden divinity, for whose hand both Apollo and Poseidon contended. We have already obtained the equivalence for Apollo and Poseidon, so that the problem is, For what principle affecting the life of man does Christ war against Satan? The answer is obvious. Christ desires to wed man to the spirit of sonship with God; Satan to the spirit of alienation, the tendency of conscious life to seek for self in all things. Hestia, then, is simply the personification of the law that man's consciousness must be under the sway of some dominating tendency, and that through his marriage to that tendency, whether towards good or evil, the whole world becomes peopled by men whose spiritual state is one of symbolic marriage. And, just as in the symbolism of Cain in Genesis IV. 17, who 'builded a city, and called the name of the city after the name of his son Enoch, so it is that, through obedience to the rule of Hestia, men figuratively build houses and cities which express the nature of the impulse that is regulating their mode of life. The house in this sense is man's own spiritual status at any moment; the city a spiritual community of men who are all similarly governed by the same major bias in life.

118. It has now become clear why there are 6 major and primal deities associated together in the Olympiad hierarchy: the co-ordination of these personalities and laws express the whole of the governing conditions under which the Time life sprang into being. For we have causative powers as follows:—

Zeus, the Law-giver, the Absolute God whose mode of life is in Eternity.

Hera, the Laws of God as working in the Time Cosmos of the 5 universes for the redemption of the fallen race of man.

Poseidon, the universal spirit of evil, whose abiding purpose is to overthrow the right order of life in the Time Cosmos. It was his acquisition of an eternal self-centred power, independent of God, that occasioned the

whole creation of the Time Cosmos. His power is inferior to that of the Absolute because he is himself a creature, and can only attack those conceptions that emanate from the mind of the Absolute.

Demeter, a personification of the debased tendency towards the things of the flesh which became manifested in the sons of God when they fell through listening to the original deceits of Satan. This tendency existing in some of God's creatures is the causative principle determining their incarnation in a physical universe. Hence Demeter and Eve are identical in idea.

Hades, a personification of the law limiting the duration of the unit period of spiritual activity within the physical universe for every alienated soul. The absolute index to the spiritual state of each alienated man is seen only when the soul comes back to a full perception of eternal realities in a sphere in which further growth or decay is temporarily suspended. Philosophically, the postulation of some such sphere is inevitable if we are to retain a belief in the absence of arbitrariness in the Divine judgments; and if we are to free the government of the Cosmos from an obligation to perpetual adjustment between natural and spiritual laws. It is not held under this theory of the existence of a Fourth Universe (the first 3 together constituting the safeguarding environment of the Ark, and the Fifth being the state of attained finality of evil in Time which is known as Hell, and has its own Time environment) that all men must live many lives; but it is simply asserted that, under the normal working of natural law, the natural lives of many must come to an end before they have been brought to a finality of decision for good or for evil—that is, before the judgment of the Son of God can have finally passed upon them, if it is conceded that there is any necessity at all, from a spiritual point of view, that man should live in a physical universe. Hence facilities must exist in the structure of the Cosmos for the return of many to the sphere in which man grows



to the judgment of Eternal Life, or decays to the judgment of eternal death—the sphere of the physical universe ; in which sphere alone, according to the philosophy of the Bible, the judgment of finality for life or death can be passed upon the soul of man.

Hestia, the personification of the law that the soul of man, when in the physical body, must be dominated either by the tendency to serve God or to work against Him. Every soul of man on entering within the world is in the latter category, because it would not otherwise have emerged from Hades, and the transition from the one state to the other is effected through the act in Nature of the Son of God, Who unites to Himself the consciousness of each soul judged worthy of eternal life. Worthiness, or the satisfaction of Judgment, must therefore be attained to while still in the alienated state. Yet man's display of worthiness is in no sense the causation of his immortality, for, causatively, the power to make him eternal required of God His whole immense sacrifice in the redemptive scheme of Time ; under which the Father became separated in mode of being, although not in communion, from the Son, while the Son has accepted from the moment of His Resurrection the never-ceasing suffering in Himself caused by an intimate attachment 'in Life to the opposition of will to God existing in each individual unit of the human race whom He judges to be worthy of sonship with the Father, and makes eternal through the exercise of His own personal power. In order to obtain this power the whole machinery of Time and of the cosmos of 5 universes had to be evolved. The conception of Time is now impressed upon the consciousness of all created life through the action of the Holy Spirit, and it is the subjection of even devils to the law of Time that alone testifies in Hell to the Spirit's restraining influence.

119. Under such an analysis as we have here given of the real meaning of the ideas underlying the personalities of the 6

primal Olympic deities it is easily to be understood why Apollo is excluded from the group. It is because the pre-existence of the Son of God (Apollo) was in no way a cause of the infinite catastrophe of the Fall. But in the case of Zeus, had God not formed the primal (or Eden) creation there could have been no fall, for there would have been no life. Hence Zeus is a causative deity as regards the phenomenon of the Time Cosmos. So, too, the existence of tendency ; of the earth longing ; of the mode of life in Hades, which is purely spiritual and therefore antecedent ; and of the occurrence of the rebellion of Satan, may all be held to be causal as regards Time.

120. It will be observed that in this primal hierarchy of 6 deities, only 2—Zeus and Poseidon—are really personal ; all the remaining 4 are but personifications of abstract ideas or laws. The same fact is noticeable with regard to Istar, in the Babylonian Deluge, and the Weaving Lady and her husband in the story of Tanabata-Tsumé—all 3 words are symbols devised for the easy handling of a body of similar and associated personalities, or of a similar tendency in an associated group of beings.

121. We have no space here to discuss the idealization underlying Hermes ; but may note that in the case of this deity the key is given by his mythological attachment to the symbolic numeral 4—the figure expressing the life of the natural, as distinguished from the spiritual, man. Apollo's love for him, and his theft of Apollo's oxen, are also significant ideas. As regards Pallas Athene, there can be no question that the goddess represents 'Heavenly Wisdom,' the virginal prefix Pallas being attached to denote that the wisdom is ultimate, and not relative in its association with limitations arising from particular environments.

122. In concluding this brief examination of the question whether the ideas personified by the Olympic deities are capable of the most harmonious interpretation on naturalistic or cosmical lines, we will add one clue to the meaning of a symbolic form that will be found of frequent occurrence in

primitive legends. We refer to the hunting and slaying of wild animals. The interpretation of this figure is identical in the cosmological literature of the Jews, Babylonians and Greeks, and is to the effect that uncivilized man who gives rein to his passions is regarded as possessed by the wild-beast-like spirits of devils, whom he must drive out before he can hope to go on to the peaceful cultivation of the fields of his own soul. Hence Nimrod, the earliest type of civilized man, was a mighty hunter; hence we find Ea telling Bel that 'wild beasts' will minish mankind; hence Hercules slays the Nemean lion, destroys the Erymanthian boar, and the Stymphalian birds, and captures the Cretan bull; and hence, too, the goddess Diana is depicted as a huntress, because she was the protectress of the young (symbolic), and, from watching over the young of females (symbolic form), became committed to the art of hunting.

123. Artemis, the Roman Diana, the goddess of the moon, is, of course, the personified emblem of faith, for the symbolic meaning of the lesser light of Genesis I. 16 is Faith, in that it is this heavenly virtue which supports man during the dark hours of affliction. She is a virgin goddess, because, like Apollo, she is wedded to no tendency of earth.

124. In the Greek mythology, as in the Hebrew cosmology, life is shown to have been manifested in the beginning in a heaven and earth entirely distinct from the present heavens and earth. But while in the Hebrew symbolism the same word "earth" is retained for every created abode in which conscious life appears, whether it is the first or following universes, and the differentiation in the mode of life is determinable only from the implicit suggestions of the accompanying symbolic forms, in the case of the Grecian symbolism a different conjunction of words is used for a different universe. Thus the original heaven becomes Uranus, and the conjunction Uranus-Gæa is identical with the original inclusive environment of life, creative and created, which is given by the Heavens and the Earth of Genesis II. In the Bible an immense chronological gap occurs between verses 1 and 2 of

the 1st chapter of Genesis, because this chapter holds its initial position only in that it has reference to the creations of God in Time; which, from the Bible point of view, are of primary importance as regards man. The words, 'the earth was without form and void' in the second verse accept the fact of the degradation having occurred of a whole universe of life, and go on to explain how the degradation is under process of being ended. But the actual state of degradation is not painted in until the 6th chapter is reached—for here 6 holds its serial significance of "lawlessness" which defined the whole condition of degradation, and symbolic writings, wherever it is possible, are so arranged that the significance of the serial number of each successive part shall broadly epitomize the subject dealt with in the part. Hence, in the Greek mythology, after Uranus and Gea have given birth to the 12 group of Oceanus, Cœus, Crius, Hyperion, Cronos, &c.; to the 3 Cyclops, and to the 3 Hecatoncheires, a development is undoubtedly being expressed of an epoch corresponding with the original degradation of the sons of God in the Bible, expressed mythologically in the account of Adam and Eve, and symbolically in the 6th chapter of Genesis. Such an interpretation, moreover, is wholly confirmed in the legendary hatred of Uranus for his children, and his confinement of them in Tartarus. For Tartarus clearly expresses an evil phase or state identical with the evils depicted in the 6th chapter of Genesis, so that, scripturally, 'the earth without form and void,' the chaos, or the deep becomes its equivalent. The hate of Uranus for his children can be easily recognized as an allegory for the driving of evil out of the innocent creation of God. If, then, Cronos is the deification of Time, the dethronement of Uranus by his youngest son at the instigation of Gæa is a simple symbolic image for the disappearance of the original scheme of life through God's device of Time which quelled the appearance of sin on the created side (Gæa), and the Cyclops become one with the Nephilim of Genesis. The 12 grouping in which Cronos is included is intended to give the 1 and 2 symbol—"The creation of the primal multitudes" and the horrific forms of the Hecatoncheires and Cyclops, grouped

in 3, express agencies of evil and power equated in extent with the works of God (3). Hence the symbol 3 becomes attached also to powers antagonistic to God and inimical to man. Lastly Gyea has 100 hands, because, symbolically, they have the meaning of all the personal agencies (hands) working against God (Gyea indexed evilly) in the created state of life (100).

125. Here, once again, out of all the personal names by which the Greek mythology depicts pre-temporal conditions, the absence of a single instance of deified personality, when literal equivalents are substituted for names, is most remarkable. The action of the Almighty is only implied in the conjunction Uranus-Gæa, and all the other names are found to stand for abstract ideas or analyses of the new life in Time—such as Cronos, Time, and Oceanus—the manifestation of evil.

126. It may be claimed from the coincidences and correspondences here noted that the most essential of the Greek legends are not mythological in the naturalistic sense at all, but symbolic and expressive of cosmological truth. We have already proved this fact as regards the Hebrew and Babylonian accounts of the Flood, and as regards the Japanese legend of Tanabata-Tsumé. We are therefore faced by this fact of immense import:—that the earliest sacred literatures of 4 entirely distinct nations is full of the symbolic representation of spiritual truth which cannot have been derived along the lines of evolutionary mental development.

127. This latter statement is clearly proved in the continued acceptance by the Jews, even down to the time of Christ, of their symbolic writings in Genesis as if they were literal; since mental evolution should have led either to a perfect development of naturalistic mythology, or to a recognition of its failure as a cosmological statement, and the substitution for it of a system expressed in literal current scientific terminology. Yet such statements of cosmological truth in literal language are conspicuous by their absence not only in the Hebrew Bible but equally in the Greek, Babylonian, and Chinese literatures; that is, there is no such perfectly conceived of cosmology

given in literal language in the sacred books of these nations as we obtain from an interpretation of their early epics when these are regarded as symbolically expressed.

128. For, even supposing it is admitted as possible that some men of each race eventually freed themselves from the naturalistic mythological conception of life and attained to the exact knowledge of truth that is given in the interpreted symbolical writings which we have examined, how can it be conceived that they then found it necessary to clothe these ideas in symbolical instead of literal writing, unless their race or nation was unwilling or unable to receive it in its literal truth, and if their fellow-men were thus not yet ready for the literal truth how could they possibly have been persuaded to receive these symbolic epitomes as in any way creditable explanations of natural processes? Take the accounts of the Flood, for instance, in Genesis and in the Epic of Gilgames, and endeavour to make them apply to some well known natural phenomenon of frequent occurrence. The task is impossible; they cannot be made to fit in with any known operation of nature.

129. There is only one way of solving these difficulties and that the Bible way. Under the Biblical analysis of human life we are given 3 different classifications of mankind, Shem, Ham, and Japheth, and the symbolic structure of these 3 groups shows us that throughout the history of the world the Ham races and peoples have been deprived of revelation save such as can come to them under the mythological systems which can never develop into the symbolic habit of thought. Between the Ham races and the Shem races a sharp line is thus drawn; for Shem's relative superiority of knowledge is assigned to the receipt of those direct revelations of truth which are allied to the Hebrew and Babylonian descriptions of the Creation and the Flood. We have shown that these revelations could not have been cast into their existing symbolic mould along the normal channels of development: therefore the only alternative is to assume that in days of old certain men were known by the people to be in communion with a personal God,

and, thus regarded, their statements would be received with a commanding degree of confidence and respect that could be derived in no other way.

These seers and leaders of the people would then cast into a special literary form the ideas which they obtained from their direct instruction by the Deity. It is possible that they were made generally acquainted with the broad terms of God's scheme of redemption through a Time cosmos of 5 universes; and that so informed they then put their knowledge into written symbols, which would be at once acceptable to the existing inferior spiritual knowledge of their nation and capable at the same time of expansion to the final literal expression of Truth. But the evidences of a carefully regulated design of extreme care and perfection of adjustment are so clear in the structure of the Book of Revelation, and its arrangement is so far beyond what can be naturally attributed to St. John's own grasp of cosmical knowledge, that the assumption appears to be more reasonable, that the original system of numerical and verbal symbolism was Divinely dictated in all its essential particulars. Once this is admitted, the occasional continuance of Revelation to meet and overcome perversions of the proper interpretation of the early syntheses of life by men of later ages may also be conceded without further difficulty.

130. We have said that the Bible gives the name of 'Shem' primarily to the races of mankind among whom such revelations have been of frequent occurrence, and that to men of these races the Revelation is most probably made suddenly and in symbolic form. It is to this means of the declaration of His thought that our arguments as to the Bible containing proofs of the direct interference of God have been directed.

Hence it comes about that in the Biblical analysis of the human race into the 3 groups of Shem, Ham, and Japheth, Shem is accorded the premier place, being first the literal recipient of Divine revelation, and afterwards, on that account, the proto-type of all men advancing towards God through a real cosmical union to the Son of God. For this reason also the

history of the human race as regards the various phases of its mental and spiritual education, out of utter savagery to the sublime state of life in the third Heaven, to which some have already attained, and to which all the redeemed will eventually attain, is given in the 11th chapter of Genesis under the name of Shem—"these are the generations of Shem"—in the 9 consecutive stages there defined by numeral symbols and significant personal names, having the maximum breadth of meaning possible to such symbols in the Biblical code. The personal action of God is thus evidenced, as regards Shem, first, as we have shown, by his typical descendants being possessed of symbolic epitomes of all the broadest laws of Time in the first 11 chapters of Genesis, and next, by the individual regeneration of all the sons of God, who out of all nations witness in their lives to the presence of God within them, and therefore to their having appropriated His revelations of truth. Thus Shem, who originally included in the literal history of the development of the natural man the Assyrian, and probably the Chinese races, as well as the Hebrew people, receives, as a symbolic name the immense extension of significance resulting from the spiritual inclusion in him of all men whom God has accounted worthy of eternal life.

131. As regards Shem in the literal acceptance, at least this stupendous truth has been discovered, and remains to be explained, if the view here advanced of the personal interposition of God in giving revelations of cosmical law to man is not believed in : a complete summary of the law of the Christian philosophy is given in the early chapters of Genesis in numbers which are really words ; these appeared some 2000 years before Christ, according to reliable historical evidence, and the summary they give is not only adequate to satisfy the rationalistic thought of the present day, but philosophically so far advances beyond it, that it is able to point to the defect hitherto existing in agnostic teaching and even in the cosmological teaching of all the Christian churches, *vis.*, that there is an inevitable tendency in all states to proceed towards limits of one absolute nature ; that the experience by man in himself of



contradictory tendencies is a guarantee that eventually he must pass to one or another limit in which the contradiction shall have ceased ; that environment is the reflection of spiritual state ; and that, therefore, there must be at least two environments or universes in Time representing the absolute spiritual states which are in this world necessarily opposed, with every varying degree of balance, in the souls of all living men and women.

132. Former cosmologies, and especially materialistic philosophies, have therefore failed to withstand the experience of practical life, because the one analysis of life that is really rational is to be found in the Bible, and the Bible has either been neglected through its symbolism having been regarded as a literal statement of fact, or has only been interpreted from the point of view of the individual rather than of the general life in time. But, as we are about to show in this work, the Bible has a wholly rational philosophy on the subject of the universal as well as on the subject of the individual life ; and its integral statements affecting life having first been given are afterwards differentiated to every imaginable individual application.

133. If, then, this fact can be proved—of the existence in the Bible of a hitherto imperfectly understood cosmical philosophy of life which is wholly rational and satisfying—since at the same time it is universally admitted that there is no other book in the world that holds such a perfect expression of the individual analysis of God's laws of righteousness and love as is given us in the record of the life of Jesus Christ, to which all other lives analysed in the Bible act but as foils, it follows that, both in its integration of the laws of life, and in its analysis of individual action in life, the Bible is pre-eminent, and is sealed with every seal that the Divine can affix to a human document. In other words, the Bible must be held to be the one book of all books that satisfies every condition that can be demanded or imagined of the authorship of God. Hence whether regarded as a whole or in the connection, balance, and inter-relation of its separate

parts, it is equally the Revelation of God ; and the only complete and exhaustive Revelation of God that man possesses.

134. Now, this Revelation, as we have pointed out, was made to the Shem peoples, but not to the Jews alone. When the symbolical classification of Shem, Ham, and Japhet in the 10th Chapter of Genesis is studied, in fact, it will be found that since Asshur comes under Shem, revelations were also made to Asshur. Hence, as Asshur appears as a nation before Eber, it may be taken as consonant with the scriptural view that sudden and perfect revelations of truth in symbolic form were first made in the early Assyrian empires, and that thence they found their way into the literatures of all nations, including China, India and Greece. Hence the threat of evil against all creation, which is pictured in the story of the Flood, has passed into the mythologies of all races which were once in touch with the people of Assyria. The futility of ascribing Greek or other myths wholly to an original nature-worship is thus evident. For if—and on that point there can be no dispute—the Assyrian and Hebrew accounts of the Deluge can be resolved as perfect symbolic descriptions of the extrication of humanity from the power of evil by means of the Time environments framed for that purpose by God, and similar naturalistic and numerical symbolical forms are found in Greek myths, which are far later in date than the Assyrian or Babylonian or Hebrew epics, then it is abundantly clear that the Greek myths must be debasements from the symbolic presentation of truth in anterior cosmological writings, and not poetical attempts, directly attributable to Greek writers, to express the facts of physical nature in an attractive form. Consequently, also, it may be seen that the traces of resemblance between certain of the Christian sacraments and Greek nature-poems, or what appear to be nature-poems, in no way point to the plagiarism of the latter by the former, but prove, by their presence, that both spring from a common symbolic system, with which the sacraments are still wholly in accord, while in the Greek myths the departure in many directions from this original system gives us an exact measure of the debasement that has taken place in them.

135. Next, it is evident to the student that a debasement of symbolical mythology has been in progress amongst all nations but the Jews, and even amongst them the traditional genealogies would have been lost, had there not been constant religious revivals by godly men who opposed idolatry in every shape and form and so kept alive a reverence for the books of the law. Thanks to their efforts the early Hebrew writings have been handed down pure, and now form a standard of the symbolical representation of truth with which all other mythological writings may be compared.

136. Is it then possible to deny here external Divine influence? The Hebrews ever believed themselves to be a Holy People and declared that out of their nation Messiah would spring. Strange that in this nation alone influences should have been at work which have preserved to us unsullied the coherent statement of symbolic truth: made, too, with a harmony, connection, and consistency that obtains in the case of no other known historic race.

137. In thus jealously preserving for the whole world the original form of their early sacred literature, the Jews have become the typical Shem people—that is, jealous guardians of the form or literary vehicle in which cosmological truth is expressed by Revelation. But men may guard the letter without understanding its inner meaning. And this, according to the interpretation of the symbolic classification of the human race in the 10th and 11th chapters of Genesis, precisely defines the functions allotted to all Shem peoples by God, and the limits of their work in His service. Were they not jealous guardians of the form they would have become interpreters, and, becoming interpreters, the original revelations would soon have been debased by them to some current terminological equivalent. Hence the very spiritual blindness of the Shemitic temperament has been made use of by God to preserve undefiled to the whole world the Revelations made by Him in the early history of this people. His design was of old that they never should be interpreters, but that the interpretation of the scripts so

carefully preserved by them should be handed over to another race of men of different temperament—the Japhetic peoples. Hence, in the plan of the Divine Government of the world, two types of men appear—first the Shemitic, then the Japhetic, both of which are to serve in their own way the interests of the whole human race.

138. But yet a third type had to be maintained to accomplish the whole Divine scheme of the education of man through mutual inter-action and service. Both to Shem and Japheth a very real danger would lie in the possible misconstruction of the Divine law, the one by too literal an interpretation of Revelation, the other by too great a freedom and diversity of opinion in analysing it. In either case the danger would lie in the dissociation of life from the obvious working of the laws of right and wrong on the formation of character. Hence, to counterbalance this danger, God contemplated from the beginning the continued existence of the heathen—or the Hamitic peoples—side by side with the Jews—the Shemitic—and the Western Christian nations—the Japhetic. All through the course of the ages Ham would be teaching his brethren Shem and Japheth the deformity and horror of unrestrained natural lusts, and yet at the same time showing him that life may be made beautiful and lovely by man's response to obvious fundamental moral law. So Ham's function is both to discover the nakedness of the animal man, and yet to show that life is higher than doctrine, and that the power of the Holy Spirit in teaching man is not restricted to environments in which the real laws of life are formulated in writing, as in the Bible.

139. Of these three types—Ham—the animal man uninstructed of God, save by indirect methods, was unquestionably the first to appear on the earth, and we have shown how, as he thought, he built up for himself a cosmology out of superphysical and natural experience. And, since the concern of this work is more with the cosmical than with the individual system of Divine Government, we may pause here to note that the cosmology, even of Shem, has never been able to rise to the

highest plane of philosophical thought. True, Shem has had the immense help of the recognition of a personal God. But he has always applied this knowledge more individually than generally, and from the very reason that he was Shemitic by temperament, he has wholly failed to make use of the complete cosmical resolution of life lying hid in his sacred scripts. Hence Shem has always exhibited an intense individual love of God combined with a most restricted application of His universal Fatherhood.

140. But Japhet also, in his turn, has had to battle against the triple difficulty of individual spiritual blindness, general ignorance of the correlation of the physical laws of the universe, the knowledge of which is essential before the like invariableness of spiritual law can be understood, and a failure to thoroughly grasp the method and science of scriptural symbolism. The latter obstacle must, of course, always be present to the degree in which the two former obstacles exist. For, of these two, sin causes an invincible prejudice to grow within the individual life to the acceptance of those primary distinctions, of alienation from God or of sonship with Him, upon which the whole philosophical scheme of thought in the Bible is based. The natural man who is not yet a son of God will simply not accept the Biblical dictum that the human race is divisible as a true eternal and cosmical fact into two differentiated classes, of which the one is still exposed to the possible end of eternal death, while the latter has passed to a state for ever safe-guarded from such a horror. Or else the natural man accepts the dictum as a philosophical fact, but renders it nugatory as a principle of life by attaching to it alien conditions. Such are the belief that men are made sons of God cosmically by means of infant baptism, by the absolution of the Church, by participation in the Sacraments, or by a sudden or formal declaration of belief in Christ. A negation of the real truth occurs whenever the regeneration of man is thus made dependent upon any one of these conditions, since the fundamental fact of human life is that man has a vitiated will at the very moment of his entry into the world, and,

clearly, since will is concerned, no external circumstance but only a reverse movement of the will towards an affirmation of obedience to the law of God can affect a change in itself. That is, the action of the personality in life in making a choice approved of God, when conflicting issues rise up before the soul, is absolutely the only means available to man of changing to the state of sonship with God. Not that such actions effect the change in themselves, but they do constitute for man the only method of convincing God that his desire for the life of sonship with Him is a genuine one. And once He is convinced of this there is nothing that can restrain God from granting the prayer that the life itself, and not only the mouth of man, has then made.

141. Sin, then, in the individuality must always be a prime obstacle to the proper interpretation by man of the symbolism of the Bible, on the hypothesis that that symbolism veils a perfect expression of the truth, and that in man there is, in certain functions of his character, a prejudice against and a distaste for absolute truth. Evidently this prejudice cannot but exist if man's will is in any way vitiated, for he is then in a *state* of opposing the ultimate wisdom and truth in God.

142. The second obstacle—that of a want of perception of the majesty and invincibility of physical law, which must injuriously affect man's outlook also upon spiritual law—is a minor one only when dishonesty of thought and false humility are not considerable defects of the individual character. But when these defects—those of Pharisaism, which can manifest itself under different forms in every church of the present day, whether ritualistic or evangelical—are largely present, it is impossible to define any limit to the perversions of the true interpretation of the Christian philosophy that may be seized hold of as consolatory and satisfying truths. All these perversions, however, will be found to trend in the direction of releasing man from the obligation to do what is right, if he would inherit eternal life, and all of them tend to dissociate belief, or faith, from identity with a state of obedience to the laws of God.

143. In spite of these obstacles, of which the individual one will always be present with man, while the general one, that of a relative failure in the proper conception of the meaning of Law, which is being continually moved further back with the civilization and education of the race, Japheth, the interpreter, rather than Shem as jealous guardian of the truth of the literal form, has been God's instrument in accomplishing the immense extension in the real cosmology of life that resulted when the early Christian Church in Judæa definitely accepted Jesus Christ as Son of God, and, accepting Him, accepted as finally true all those discourses on life that Jesus delivered to human ears. In nothing can the conviction of this truth be more clearly seen than in the fact that a Shemite of Shemites and a Pharisee of Pharisees like St. Paul overturned and re-erected the whole basis of his life when to him, as a literal son of Shem, the risen Son of God gave near Damascus that revelation of His real life and presence ; manifesting His power and yet at the same time greatly declaring His love. The fact is here evident that the reader of men's hearts beheld in St. Paul that honesty of thought, contempt for convention and authority, except it be the authority of God, and clearness of mental and spiritual vision, which is the characteristic of the Japheth type as contrasted with the literal Shem type. The world is to-day a witness to how great an extent has been justified the prescience of God in using for His service this rare combination of the two natures of Shem and Japheth which He found existing in St. Paul.

144. But, with all the great extension in cosmology that the opening of Christian knowledge to races unfettered by ceremonial tradition has been able to effect, with all the immense solace and hope to man that have been brought into the world with the recognition of the work of the Son of God as Saviour and Redeemer, there has yet been, as we have noted, some failure in the explanations that have been advanced as to the precise basis as regards Law and the constitution of the cosmos upon which that work stands. In its worst phase this failure to attain to a proper generalisation of cosmical law has

resulted in the practical denial by the Christian churches that any but men of nominal Christian belief can be regenerated, because they say that belief in Christ is not possible to the heathen. Thus the universal Fatherhood of God comes to be practically denied, and the power of Christ to make any son of man eternal is regarded in an unnatural light, as being independent of the agencies of life in the cosmos, and as being dependent upon the cosmology of the individual man. In this respect especially, the philosophy of the Christian churches has fallen far short of the practical analysis they make of the laws of life in the equality of treatment the best of them accord to men of all religions.

145. The same phenomenon was as clearly observable in the case of Ham in the early ages of mankind. For, although his philosophy was, as has been pointed out, the most unsatisfactory of all conceivable philosophies in giving an explanation of the ultimate laws governing the phenomena of human life, it did not prevent him from complying with the dictates of a morality of a higher type than regulates the association together of animals. Even amongst the beasts there is a law of the herd, and the males expose themselves to danger in guarding the females. But early man added to this elementary form of self-sacrifice the qualities of faithfulness in family ties, and a reverence for the dead,—qualities which do not owe their origin in any way to the imperatives of mythology. And if it be objected that these virtues were developed naturally from man's relatively greater power of perceiving what is essential to his interest, the argument still holds good, that it was the pressure of God's will exercised on the low plane of the survival of the best organised tribes that obliged man in practice to model his conduct on a law that was not to be found in his philosophy, but is yet a true law for the proper evolution of all germinal powers to a fuller correspondence with life. Even here, then, it may be said that Life itself was a better instructor of man than his own explanation of life. And this law holds as good at the present day, and will always hold good, even as regards the highest individual perceptions of



cosmical truth in Christianity; just as Christ's real teaching is to be found more in His actions than in His words; although in His case both the words that rationalized life, and the actions that witnessed to the rationalization, were in absolute agreement. But with good men there is always a better analysis of ultimate law given by action than in their particular formulation of Christian law by word of mouth. The doctrine is thus far from being all-important, for the saving clause as regards all men is, that however injuriously a narrow doctrine may fetter their usefulness in life, God is continually using the whole keen edge of life itself, to shear through the fetters. The questions that He puts to us in life have to be answered by action one way or the other, and such actions do more to define our real belief than an infinity of spoken words. Eventually, then, if we answer them in the way to which the Holy Spirit is always prompting, it cannot but result that our method of answering will modify our belief to a closer approximation to truth, and consequently to a more rational and broader statement of it.

146. The superiority of man's affirmation of the laws of God, whether he be Hamitic or Shemitic man, in the action of his life to the affirmation that is logically demanded by his philosophy, to which we have here alluded, continues to be manifested in all the Christian churches of the present day, since it is easily seen that, not having possessed themselves of the true keys to the Christian philosophy contained in the symbolic portions of the Bible, the churches must all of them have been interpreting the true cosmology of life, which this symbolism expresses, to some degree, in error. It is upon the inability of the churches to properly correlate cosmical law that science has found so frequent a foothold in its attack upon religion. Incidentally it may be said that so to attack is the highest function of science, because in so doing it is continually loosening the fetters of partial, or empirical, interpretation that bind particular religious bodies to false or conventional dogma.

147. All history has exemplified the resulting warfare between erroneous religious syntheses of life, and the scientific

laws with which they come in conflict. But the victory is not all on the side of science. For the spiritual virtues, of open-mindedness, tolerance, sincerity and honesty, the presence of which alone render it possible for man to formulate his new syntheses, rejecting the untrue,—all these virtues, which are of the highest worth in the Kingdom of Heaven, could never have been alive in the body of nations for the protection of men of science but for the sufferings of the many who, in earlier days, secured for the world the open reading of the Bible, and upheld, through lessons taught by the Bible, the freedom and duty of man to test the words of God both in Nature and in the Bible. Yet the Bible has been as often made an engine of oppression through misinterpretation. True. But so has at all times human society, which the Bible is intended to regulate, and the greater includes the less. It is not that the Bible is untrue, but that the fight over truth must always be most intense at those centres where it is most to be found.

148. Man, in fact, throughout all time has not been fighting in reality against the Bible or for the Bible, but against his own soul and for his own soul. So long as he is obsessed by convention, pride, prejudice and hypocritical acceptance of religious formulæ and shibboleths, it must remain impossible for him to interpret God's word aright, whether written on earth, in the heavens, or in the pages of Scripture; for this word only discovers itself to a reverent and honest mind. If a man's main object is to assure himself that eternal life lies in a particular habit of mental thought he will dispute every interpretation challenging the deductions that lead to such a refuge; if his real desire is to build up position or privilege upon a power basis of ecclesiastical organization he will reject every argument, however valid, that shows it to be impossible for any association of men, lay or ecclesiastical, to acquire a relatively greater power of defining truth in any other way than by reason of their containing a higher proportion of actual sons of God than other associations. But, according to the symbolical statements of the Bible, the sons of God are to remain scattered abroad during their life on earth; that is,

they are to be found at all times in all churches, and in all religions. Hence the attempt to group them together in one authoritative body is foredoomed to failure. That is, it will be for ever impossible for a particular church to be so organized on earth as to become a distinct unit from other churches rightly claiming a higher degree of authority than is evidenced by its spiritual work.

149. The education of man towards final truth will thus be seen to demand a constant warfare not only between religion and science as generally opposed, but also between the individual churches, because the influence of their teaching will always depend upon their relative content of the sons of God, to whom spiritual dominion in the world has been assigned. Moreover, if their application of Christian truth is conventional—that is, if they do not lay primary stress upon humanity, love, forgiveness and purity in the lives of their members—their teaching may bring about the formal adherence to their body of multitudes of the natural man, for the whole bias of the life of the natural man is to obtain the support of authority in evading moral obligation, but it will not accomplish much success in the eyes of the Son of God in teaching its members how, through obedience to the highest law, to satisfy His judgment and win from Him the status of sonship with God.

150. Conflicts of spiritual opinion must then arise through the opposition of many diverse elements. But all can be analysed as due either to the attack of prejudice upon truth or of truth upon prejudice, without unduly stigmatizing or exalting the adherents of either side, for even a son of God may be found on the wrong side through his particular defect of character, and a natural man on the right side through his honesty of thought. Thus the scientists, who are no more than scientists, may often be right, and the churchmen, who are more than churchmen, may often be wrong; or the positions may be reversed when a plausible but erroneous scientific philosophy has been built up without a mathematical certainty of connection between its several parts, or upon

ingenious but false premises. In the nature of things, these conflicts of opinion must continue so long as any fundamental misconception of life exists either on the religious or on the scientific side. In all of them can be seen the old spectacle of Shem unwilling, often too unwilling, to surrender the old view, and Japheth eager, perhaps too eager, to adopt the new. On both sides misconceptions are possible, are indeed, inevitable, for it is only the completeness of knowledge that can end them. But, at the same time, the limit of these errors is being continually reduced both by and for those who, rejoicing in the patient accumulations of man's experimental knowledge, approach the word of God at once reverently and in a scientific spirit.

151. The thesis is quite tenable that man will find less truth in a bigoted scientific philosophy than in a rigidly dogmatic religion. A wise man, then, will avoid both. But this is not our present concern, which is rather to show that the interpretation of the cosmology of the Bible demands not only a complete absence in the mind of all *à priori* dogma, but, to an equal extent, absolute honesty of thought, and that perception of the persistence and predominance of Law which only the modern scientific education can give. Under these conditions it is only of recent years that a full cosmological interpretation has become possible, because hitherto man has made too parochial a study of physical law.

152. Equipped then with the weapons here cited, man can now at length force an entry within the Castle of Truth, and possess himself of the real meaning of the symbolic portions of Scripture. For if, as has been our argument, God has indeed made an inclusive statement as to life, or a revelation of truth in the Bible, the very meaning of Revelation is that it is a summing up of life; and it can therefore only be understood to the extent that life itself is known. Now the greatest cosmical fact of life, the crisis of the Time cosmology, became known with the Incarnation of Christ. But it is not until within the last few years that there has been a sufficient grouping together of the laws of the physical life to give man an analogic basis for the extension of his thought in

considering the bearing of the Incarnation of Christ not now upon the laws of one universe only but upon a Time Cosmos of five universes. Hence the original revelation, veiled in symbols to apply to all cosmical processes, could not well have been understood hitherto in its whole application.

153. It is, moreover, exactly on these grounds that the patience and humility of the Christian churches in bearing the attacks of science while retaining complete faith in the validity of the Bible is best evidenced. The Bible did contain the absolute revelation they believed it to contain, but they were unable to make use of it to its full extent. Yet the fault was not in the Churches but in the science which had failed to determine independently the real constitution of the cosmos; the knowledge of which would have solved at once every one of the partial approximations to truth upon which the attack of science has been based. Possessing this knowledge we can see, for instance, that the use of symbolism becomes a necessity in the expression of truth, and as Genesis, which from its position must contain the opening and broadest statements of life, is symbolic, every attack upon the inaccuracy of its creational formulæ, its account of the Flood, the plagues in Egypt, and the miracles on Sinai, has been misdirected, since these epitomes, believed to refer to conditions in one universe only, the physical universe, refer in reality to the conditions governing the whole of life in the cosmos, and must therefore be spiritual formulæ, for the spiritual is the only statement that can be made to apply to five different and independent environments.

154. We conclude, therefore, that it is not merely ungenerous, but also a sign of prejudice, for a man of science to deride Revelation on the ground that it has failed to provide the world with an explanation of the mechanical processes of the physical life. The function of Revelation is altogether higher than this. Its scope is cosmical, not physical, and the intellect pertaining to any environment it leaves free to discover for itself the laws peculiar to that environment. And in so doing it is clear that it gives man the liberty he requires to

develop the power of inquiry into truth. So far as the physical life is concerned, the function of Revelation is simply to define the limits within which the man of science must locate one after another his discoveries if these in any way involve cosmical conditions. So that a true religion or Revelation—call it what you will—is essentially a limiting statement of the laws under which all life in Time is manifesting itself, and to be made to apply to all the life contained in different environments it must obviously delete from its inclusive terminology the ideas appropriate to only one environment. But if—as is actually the case in the Bible—the stress of thought is mainly, but not wholly, upon the circumstances of man in the physical universe, its use of the processes of the physical life as symbols or images of states elsewhere, or of ultimate cosmical truths, is obviously admissible and justifiable.

155. There are but few men, however, who can remain satisfied to restrict their thought to the consideration of the phenomena of our own universe, for if there is more than one universe, and the assumption is not on *à priori* grounds indefensible, while it is actually demanded from the conception by man of the ideas of God and of a continuance of personality after death—to continue to think only in the ideas that lie on the surface of our universe, or in any combination of them, must necessarily result in a failure to rationalise any but surface ideas, and the Universe, as we know it on the surface, must remain an insoluble enigma, a kaleidoscope of change ending inevitably in eventual death everywhere. If, then, men desire to regard the physical universe as being designed to accomplish something lasting, they pass at once out of physics into cosmology, and in this new sphere of thought those who believe they have succeeded in correlating so many facts as to constitute a law have in effect begun to formulate a religion, which, as we have seen in Ham's case, differs only from a concentration of thought upon one universe in the fact that men have actually become aware of extra-physical experience.

156. If, then, we extend the meaning of science so as to include all experience, science itself must become cosmological,

and physical science is but the A. B. C. of the larger science of life. To be content with physical science alone is therefore either the sign of a prejudice in spiritual matters—or vitiation of will—or of a strange blindness to the fires upon the horizon. Broadly, then, the work of the larger science may be defined as the never-ceasing effort of man to group together cosmical facts, or facts into which cosmical law intrudes, within the outlines of the Revelation of God, which must precede these efforts, and which actually does precede them on the evidence of the existence of the early Babylonian and Hebrew cosmologies. To carry out this work, man has only 2 sources for eliciting truth: one, and the most important one, his contact in spirit with the omniscient spirit of God; and the other the partial differential expression for life given by the physical universe.

157. How then is the truth of the integral—or God's revelation—to be tested at any moment?

All that can be said is, that, at many periods of the world's history, critical moments will occur during which the interpretation of life may be made in one of two opposed ways, and that, while the spirit of the natural or lawless man will adopt that interpretation which best justifies his own mode of life, or appears to remove from it the necessity of submission to the judgment of God, another and a deeper interpretation based upon the revelation of life given by the Bible, will be possible which will commend and disclose itself as true to the true. But to recognize these higher formulations of truth there must be truth in the personality, and unless the major bias is towards the truth, that is, ultimately, unless the individual ego has been made a son of God by the elective act of Christ, there will either be indifference towards this higher interpretation, or a positive hostility to it. For eventually all the whole world breaks up into but two classes—those who are sons of God and those who are not. The fact of this separation having occurred is not ascertainable through natural tests, or by the judgment of men, nor are the sons of God necessarily known to each other otherwise

than by an instinctive perception of some veiled beauty of character in others which is either little known in public or is held of small account in society, or by the world. But the separation is nevertheless a real fact in the processes of the Time cosmos ; the sons of God in their union to the life of the Son of God have become possessed of new cosmical powers ; and this real distinction being known to intelligences behind the veil of matter inspires in those of them that are evil a hate which they succeed in forcing the natural or lawless man to adopt in the modified forms of ridicule, disparagement, or instinctive dislike. For, according to the Biblical analysis of life, the natural or lawless man is dominated by a hostility to the spiritual policy of God, and is therefore, on the whole, a slave to the policy of evil.

158. The hatred of man for man thus arises from the differentiating cosmical processes continually in operation, by means of which God is separating off the wheat from the chaff during the continuance of the Time environments. A real, though often unexpressed and misunderstood, hostility is thus generally manifested by the natural man against the spiritual man, and in no instance has this been more clearly evident than in the hostility of the Pharisees and Sadducees against our Lord, of Whom it was declared in the Psalms that He (and all the sons of God with Him) should be *hated without a cause*.

159. In its early form this hate manifests itself in defamation; as when our Lord was variously called 'a gluttonous man,' 'a wine-bibber,' 'a friend of publicans' and sinners, and one 'possessed of a devil.' In His case such charges could be read at once by just and honest men as being baseless and prompted by malevolence and spiritual jealousy. But He warned His followers that they, too, must be prepared to face similar charges. "If they have called the master of the house Belzebub, how much more shall they call them of his household." And in their case, the case of all the sons of God, unlike His, there will always be found some weak spot in the character, which hate will delight in magnifying a thousand times. For, unless man were sinful, he would not have appeared in the



body at all, and a perfect man, other than the one perfect man, may therefore be sought for in vain. It was for this reason that the Saviour once exclaimed:—"Why callest thou Me good: there is none good but one, that is God." In other words, He did not here deny His absolute innocence of sin, but put to the hearer the question "Do you then indeed acknowledge Me to be God? for you must be aware of the law, that no mortal man can lay claim to anything approaching perfection." Thus again we are brought back to the truth, that there is only one ultimate analysis that can be made of men. They are not to be divided up into the classes of good or not good, but into those of the alienated, or sons of God. So far as the abstention from evil deeds go, there may be many among the alienated of purer lives than numbers of the sons of God. Yet it is not the avoidance by man of what can be classified as definite sin that moves God to make him eternal but rather a manifestation in him of the dynamic power of love for God and love for man, since the noble actions of love for others, endurance, and duty, take a man out of himself, and taking him out of himself, raise him irresistibly to God, and uplifted to God, man learns to love God, and a love for God thus conceived of and declared is not suffered by Him to relapse, but is made eternal through the attachment of the unit life to the life of the Son of God. But the Pharisee, in pointing to his own freedom from patent sin, and in making of it a claim for the approval of God, forgets that man is not so much called upon to avoid evil as to work in the midst of evil, and that the best work is often accomplished after man, having succumbed to evil, has gone forward again in spite of the calamities it brought upon him, in spite of the injuries it is still inflicting upon him.

It is to be concluded, then, that the son of God can never be discovered amongst men by the worldly method of appraising relative goodness; and that, while abstention from evil is to be striven for by all a man's power, since every surrender to evil must militate against his usefulness in doing God's work in Time, it is not through the mere avoidance of the

worst vices or the worst crimes that the soul displays its hunger for God. But every surrender to evil goes to help the policy of evil, in its direction of worldly forces against the spiritual standing of the sons of God.

160. For the Spirit of Evil has this undoubted power, that it can and does direct against the promised spiritual dominion in the world of each son of God the prejudices and hates of those who have not yet been accounted worthy of eternal life; and persecution will be the more intense in proportion as the individual son of God has the qualities of honesty, contempt for prejudice, truthfulness, knowledge of ultimate law, and clearness of spiritual insight. For evil does not waste its energies while opposing God, but concentrates them upon those men, or institutions, which are most capable of subserving the purposes of God. Immense energy and power of will is in fact being put forth by the power of hate against the work of God in the Time Cosmos, so that by some or any means the coming of the eternal mode of life may be deferred, and Time may be prolonged. This is because the judgment of God upon absolute evil has to be deferred until Time is brought to an end the reverse working of the law that now enables men through sin to avoid unpleasantness, and allows of the infliction of injustice and suffering upon the righteous while in the life of Time.

161. Having thus noted the inevitable concentration of hostile worldly forces against men who, in the spirit of the sons of God, are defeating the purposes of evil, and that worldly prejudice is in reality controlled and directed by evil intelligences whose habitat in *propria forma* is outside the limitations of the physical universe, so that they attain immediately to a perception of the cosmical fact of the regeneration, or continued alienation of men and women, we may resume our argument as to the manner in which the truth in conflicting interpretations of life is taken hold of by man. We have shown that if a Revelation of truth is really Divine it must be expressed in a form that will prove adequate to cover every increase in the height of man's experimental knowledge, and that, since experimental knowledge or science is inexhaustible, fre-

quent minor adjustments in the exact interpretation of Revelation must be regarded as inevitable. But this work of completing the exact proportions of Revelation is a work that can only be carried out through the instrumentality of the sons of God, since they alone, by hypothesis, have really accepted, or are willing to accept, the major analysis in the Bible that God has already made of life. Hence shock upon shock between varying interpretations of life must be expected and are in fact designed by God to occur, but whether between false interpretations of Christianity and Science, or between science and an interpretation of Christianity that needs only a better reading of revelation to make of it a perfectly accurate cosmological statement so far as such a cosmology can be literally expressed, or between spiritually false and spiritually true statements of Christianity, all these shocks are subserving the purposes of God, and may be therefore awaited without fear by those who have learnt to live as sons of God. For although they may be obliged to modify their conceptions as to the manner in which the processes of redemption are being regulated in the constructional scheme of the cosmos, they will never be called upon to modify their preception of the glorious love and tenderness and strength of the life of Christ, by which perception alone man is guided to eternal life and a full knowledge of God. But while there is thus a perfect sufficiency for all the needs of personal redemption in that apprehension of the life of Christ that is made by an honest and good heart, for the sake of the more careless or lawless, or hypocritical, every necessity exists that the fullest possible insight should be gained into God's work in Time as a whole, so that false and dangerous philosophies of life may meet their match in an adequately rational and convincing statement of the philosophy of life as given in the Bible. For, if the spiritual cannot at once be made apparent, at least sophistry may be exposed, or the equal probability of a wholly dissimilar and non-materialistic interpretation proved.

162. This, then, is the best standpoint on which to meet the objection that will surely be advanced. Why should we trouble

about cosmology? Has not man been given all he needs for the spiritual life in the simple Gospel statement of Christianity? But the objection may also be disposed of on various other grounds, of which the first is that, since the Bible itself troubles about cosmology, a knowledge of cosmology is essential to those who regard the Bible as a God-given book. The truth is, of course, that every living man and woman does hold a certain cosmology of their own, which they think to be all embracing only because a limited spiritual insight, and an indifferent grasp of law both continue to veil from their view many crucial difficulties in the interpretation of life.

163. All the Christian doctrines are in reality based upon the fact that, if there is any truth in Christianity, its complete philosophical statement must be capable of accounting for every phenomenon in life. Hence, if we can obtain the complete statement, we can work down from it and test the validity of doctrines that men are applying to their every-day conduct. It is therefore of primary importance to obtain a true scriptural codification of universal law.

164. Now, as we have shown, this codification is given in symbolic form for a variety of reasons, of which a means of thereby proving Revelation is one. So that it must necessarily follow that, if the symbolic code of thought obtaining in the Bible has not hitherto been properly understood, the Christian cosmology based upon only a partial appreciation of Biblical symbolism must be faulty to the extent that the proper interpretation has been missed.

The result of this failure of interpretation is inevitably to narrow human sympathy, or, which is the same thing, to bring about the existence of a number of exclusive schools of Christian thought ranging from extreme ritualism to extreme evangelicalism. Each of these schools or churches possesses its own virtues, but each must have its own defects, due to their possession of empirical dogmas based upon an imperfectly understood interpretation of Divine truth.

165. We have seen, too, that the Divine system of instruction of the human race has made full use of these limitations of human sympathy in order first to ensure its symbolic revelations of truth being handed down from generation to generation in their original form through the agency of the Shemitic peoples that, next, their gradual unravelling may be carried out through the instrumentality of the Japhetic peoples, while the Hamitic peoples have been used as a counter-weight, both against the bigoted absence of spiritual insight in Shem, and the insistence of Japheth upon partial interpretations of symbolic cosmology, which, having fallen behind the syntheses framed upon God's revelations in Nature, no longer contain spiritual vitality, and are hindering, not advancing, the general spiritual welfare of the race. For the Japhetic peoples are always Shemitic to the extent that they are somewhat slow in recognizing where a codification of doctrinal thought, elsewhere valid, is beginning to fail to adjust itself to the broadening conceptions of life.

166. The necessity for such a constant re-adjustment of doctrine to knowledge has, of course, been foreseen by the Author of Revelation from the beginning, and it is precisely to meet the necessity that He has framed His own limiting statement of truth in symbolic form. For knowledge must continually increase, and with its increase continually strain the partial expression of truth in existing dogma. Hence the limiting statement of knowledge cannot possibly be given in literal form. And since the terminology of one universe of life must necessarily be inadequate for the inclusive expression of the activities of life in all universes, the highest attainable statement of truth must always be to some extent nebulous in one of the lower universes, such as is our own physical universe. Being fore-ordained to some degree of nebulosity, it must therefore always lie open to the attack of those who hold that truth is only true when it can be expressed in terms of finality. Consequently there must always exist doubt as regards the statement of ultimate truth. But doubt can easily be shown to be a necessary constituent in the atmosphere of man's

educational environment ; for, unless doubt existed as to the ultimate truths of life, man's actions would become mechanical and not spiritual : he would solve all questions according to their balance of ascertainable material advantage, instead of exhibiting, as he does now, a trust in the eventual victory of righteousness, and a belief in the overrule of a personal God delighting in justice and nobility of life. As we are now circumstanced, upon every occasion that man refuses to prostitute duty and honour to personal safety, advancement, or enjoyment, he is witnessing to his belief in God and his knowledge of God. But neither his belief nor his knowledge are capable of experimental proof, for if they were, the ethical nature of his actions would become reversed, and he would be acting with a view to the expediency of placating the Ultimate Power.

167. All religion is therefore founded upon an acknowledgment of the impossibility of experimentally proving the limiting syntheses of life which we term Revelation. But while we cannot prove them experimentally we find the Christian syntheses to be of all attempted syntheses the most satisfactory in assigning a meaning to existence ; in making the Universe not entirely objectless ; in correlating the sympathies and antipathies of our fellow men under easily understood laws ; and in beholding, in the powers of nature, evidence of the immense energy being put forth by God to avert in Time a catastrophe that would otherwise be final and eternal.

168. We may therefore summarise as follows the considerations making a proper interpretation of the Biblical cosmology a matter of primary importance :—

- (i) Doctrine should be derived from cosmology and not cosmology from doctrine.
- (ii) The Christian cosmology shows how the Christian philosophy can give an adequate explanation of every phenomenon, tendency, and activity in life.
- (iii) It gives an inclusive survey of the work in Time of Christ as Son of God.

- (iv) It abolishes the limitations of sympathy unavoidable under the present sectarian divisions of the Church of Christ.
- (v) It enables man to solve the new problems constantly arising through the expansion of his co-ordinating powers. These problems are both social and universal. The dogma of past generations, sufficient to enable man to lead then the life of sonship with God according to his knowledge, and to solve then his national and race problems, becomes insufficient when he is faced with new intellectual perplexities, which, however, if properly received as evidences of the work of the Holy Spirit upon the mind of man, will secure for him that extension in his interpretation of Christianity which will again suffice for the satisfaction of the world's spiritual and mental development.
- (vi) Men who ignore the co-ordination of law by the advance of science are thus fighting against God, and deliberately refusing to acknowledge the evolutionary work of God in all spheres, mental, spiritual and synthetical or doctrinal. To be able to meet the attacks of evil upon the welfare of mankind, which are advancing to higher planes of thought in every generation, man must fortify himself by means of a combined intellectual and spiritual extension of the Christian philosophy, to which its limiting statement, as given in the symbolic portions of Scripture, will always be found adequate. Those who fail thus to admit the potential fallibility of their conception of the Christian philosophy have fatally fettered themselves in the work of rescuing the souls of men from debasement, whether this debasement finds intellectual support in a false materialistic or religious philosophy of life.

169. Upon the grounds here given we may indicate, without further apology, the directions to which the new cosmological

statement of Christianity (as derived in this work from an interpretation of some of the symbolic Scriptures) points as those in which serious misconceptions are now held of the laws under which the human race is being led forward to the rest of eternal life.

170. The first, and possibly the most vital, perversion of true law is in the theory of the restitution of every individuality to ultimate happiness. In reality this theory denies the fact of the free-will of man. We have to assume free-will, because otherwise all things are fore-ordained, and there ceases to be such a fact as the judgment of God upon man. For if man is an automaton where is the sense in judging him for those things which he has been already ordained to perform?

But it is obvious that man could not have been created *ab initio* in his present spiritual state and environment, since the conception of evil could not have originated with a mind raised eternally above every thought of it. Hence evil will in man must have originated in the mind and will of man. Therefore man is no automaton, since he has, at some time in his history, moved in opposition to the will that created him.

171. Then, deducing free-will for man, we cannot mentally conceive of any other limits to the operation of that will than are to be found, on the one side, in a restoration to a complete submission to the will of God, and, on the other side, to a complete defiance of that will. But, in Time, things that pass to a limit must be held eternally in that limit; for philosophically we can only thus contrast Time and Eternity,—Time as an unstable state of ranging between two limits, Eternity as a final state in the attainment of one of the two limits. Hence, in inferring the existence in man of free-will, we are logically compelled to proceed to the corollary, that the horror of the fall to the irretrievable state of spiritual death is a possibility in the case of every living soul, and must, moreover, necessarily happen, if Time is sufficiently prolonged, in the non-attainment of the other limit of life. But, in



accordance with the Christian philosophy, the attainment of the other limit is only made sure through the external action of the power of the Son of God, exercised upon the individual soul when, but not until, the judgment committed to Him has been satisfied. Hence cases must be admitted as possible in which the judgment of Christ is never satisfied—and this eternal failure in the ability to satisfy the judgment of the Son of God constitutes eternal death.

172. Any other view, moreover, than that of the possibility of this horror, reflects upon the reality of the sufferings of God for the sake of man. What can be the meaning of all the stupendous energies of the universe around us if called into being to avert a catastrophe that was never in danger of becoming a catastrophe? Why was all this vast machinery required for the Incarnation of the Son of God, and why does the Bible insist, symbolically, upon the continuance of His Sacrifice throughout the whole of Time, if the danger to man was of so little moment as never to have been an individual possibility? What, too, can be the significance of all the warnings of Christ in both Old and New Testament as to the fires and abominations of Sheol, of the Valley of the Son of Hinnom, of the place where 'their worm dieth not and their fire is not quenched,' where Satan can destroy not only the body, but the body and soul—that is, both rational consciousness and its envelope? Lastly, why should evil fight God, or call forth from Him all the phenomena of Time, if its attack is not an ever-menacing reality of horror?

173. We may say that the age-long punishment of Hell is at length terminable; and that the power and love of God cannot be conceived of as failing to save all. Unfortunately, the first statement hangs upon the belief that 'age-long' refers to the individual suffering, whereas, with an equal degree of probability, it may refer simply to the continuance of annihilative tortures throughout Time in Hell as being inflicted successively on those who fall into the hands of the Hell Power. On such a construction, the suffering of each individual lost soul would not be age-long, but sharp and

quickly ended in nothingness, in the midst of attendant horrors that would continue so long as men continue to fall wholly from the power of God to save. For God's omnipotence in Time is a conditioned omnipotence, and extends only to His ability to do all that can be done. The true reading of the Bible teaching on this subject would appear to be, that all the reserves of power held by the Absolute have been put forth so far as man's redemption is concerned, and that man has free-will to put himself beyond the pale of that power to restore. Hence the second objection—that the sacrifice of Christ cannot fail—is no argument, but merely a pious wish, founded on misconceptions of the limitation of the power of God in Time brought about through the selfishness of man.

174. The next perversion in the true interpretation of the facilities afforded to man of redemption has regard to an unreal use of the word 'faith,' under which the judgment of the Son of God as to whether man shall, or shall not, be given eternal life is, in effect, dispensed with. We have noticed this erroneous doctrine in the body of this work, and need only add here, that schools of thought holding it make the judgment of the Son of God refer to rewards given after the individual soul has been made eternal. But it is self-evident that the judgment of the Son of God must be concerned with the major fact of the gift of eternal life, and not with the minor facts of rewards after life itself has been given. In fact, this truth is explicitly stated in the words of the Saviour himself in the Gospel of St. John "Even so the Son quickeneth whom He will." We are thus inevitably forced to believe that the very meaning of judgment is a decision by an external power as to the permitted attainment by man of limiting spiritual states of which only two are known—one beginning with the initiation of the eternal mode of life in the attachment of the soul of man to the Being of Christ in vital processes, through the exercise by Christ of His cosmical power and prerogative to give eternal life, and the other, with the final withdrawal of the Holy Spirit from striving with man's consciousness,

through which act of God the final judgment to spiritual death is passed upon him. It is a very significant fact that our Lord claims all judgment upon man in the same chapter of St. John to which we have referred, in the words "For neither doth the Father judge any man, but He hath given all judgment unto the Son." Clearly, the power of judgment must lie where there is the accompanying power to give, or withhold, eternal life, and the whole tenour of the Christian philosophy is to the effect that the Time universe was created in order that in it Christ might first obtain for Himself the power to give eternal life and afterwards exercise it. He, not the Father, holds in Himself the power to make a human soul immortal.

175. In yet another direction the present doctrinal statement of Christianity needs revision, and that is with regard to the theory of the Atonement, which is held by many to be a suffering undertaken by Christ to vindicate God's righteous judgment on sin, which would not otherwise be vindicated. According to this view, God must have Sin punished, and provided it can be punished, it is immaterial who suffers the punishment. But as man's spiritual state is already debased he could never himself undergo the appropriate penalty ; therefore Christ must suffer it for him.

Here the error is four-fold : first, in supposing that God's primary concern is with the punishment of man rather than with his salvation ; next in attributing to the highest source of all orderliness in God the confusion and artificiality of thought that would make God look upon His infinitely loving Son as the greatest of all sinners ; next, in supposing that God's laws could fail to vindicate themselves even if man were not redeemed ; lastly, in regarding the redemption of man as a purely spiritual transaction unconnected in any way with the real processes of life in the Being of the Son of God.

It is perfectly true that, even under this erroneous conception of the Atonement, the individual soul may manifest as great a thankfulness to God and His Saviour as if he properly realised how the Atonement is actually effected. But the theory

against which we are arguing strikes at some of the root principles of Law and fundamental justice, and for these reasons the mind of man should be freed from views that cannot but injuriously affect his conception of the character of God.

176. We believe that the true interpretation of the Atonement is as follows :—Christ's gift of life to every man causes Him suffering in the spiritual plane that is exactly analogous to the travail of the mother in giving her child birth. For man's immortality results only from an actual union in life processes between his being and the Being of the Son of God, and the intimacy of the union is so absolute that man then actually becomes an instrument of the Will of Christ. But in thus becoming an instrument of the Will of Christ man opposes to the free motion of Christ's Will all the vitiation of will resulting from past sin that is already in him. In the opposition thus arising to the Saviour, as He seeks for communion with the Father through the new member of His body, suffering of the highest and most intense form is experienced by Him. Such suffering is necessarily acutest at the moment of the spiritual birth of man, but it must continue in and through the personality of every redeemed man or woman until the effect of the association of the unit life with the universal life of Christ finally results in the complete freedom of the unit will from vitiation.

177. The punishment that Christ thus undergoes for each man is exactly represented by the sin or vitiation of will in each man at the moment that man is made eternal by the act of Christ. This punishment is voluntarily undertaken by the Saviour, because did He not suffer it man must die spiritually under continued exposure in a helpless state to the degrading forces of evil. But punishment so incurred in carrying out the act of uniting Himself to man is in no sense to be regarded as the vindictive judgment of God upon unexpiated sin. The sinner is accepted by the Father because, as a true fact in life, he has been made one with the person of His Son.

178. Again, God's judgment on sin is always vindicated by the suffering that attends the infraction of the laws under which a healthy life must be regulated, and so inevitably is this the case, that even in the inferior physical plane we see suffering resulting from accident. The sacrifice of Christ does not therefore abolish the suffering that man has already incurred through a debased spiritual life. But it does absolutely arrest that suffering, and place the consciousness of man upon an immovable foundation, based upon which man is, as it were, a tree, into the fibres of which the healthy sap is continually flowing until every sign of disease is eliminated.

179. Now there is no imperative upon the Saviour to make man eternal except the imperative of love. And that love does not think of the suffering that must occur to itself if life is given, but solely upon the question of man's worthiness for sonship with God. Hence the only bar to the redemption of every man, and his eternal security from death, lies in the necessity for him to satisfy the inflexible judgment of Christ ere such an illimitable honour can be conferred upon him. It is in this satisfaction of the judgment of Christ that the reality of life emerges, for faith is dependent upon the answer of a man's conduct in life through nobility, courage, purity, humanity, to the questions continually being put to him by the Holy Spirit of God, Who acts in all environments, and in every phase of work and life. Faith is no mere question of intellectual assent or the holding of a particular doctrine ; for whatever a doctrine man may hold, its validity for him extends only to the reflection of it that the manner of his life returns.

180. Elsewhere we have noted the distinction to be drawn between Christ's suffering for sin and for sins. When sins are suffered for the account is a personal one between man and his Saviour, Jesus Christ our Lord. This is, as it were, a suffering undertaken by man for man. But, in suffering for *sin*, all the universal functions of the Deity of the Son of God are called upon. Thus, in effect, He suffered once and for all for *sin* when He irrevocably committed Himself to investiture with the

Redemption Nature, after, as a man, He had carried through, to a triumphant conclusion, the spiritual warfare against the forces of hate urging Him to abandon the task, and using every weapon in the armoury of evil, even the final trial of death, to bring about that abandonment.

181. Here the acquisition by the Son of God of the cosmical power to make man eternal was dependent upon the living of a life by Jesus Christ that would fail in no particular in meeting the demands of the righteousness of God as man, and this life had necessarily to meet every test which God gave the opposition of evil every freedom to make, in order that the test might be one of final reality, and that it might be carried out to the final limit of human endurance. Then, and not until then, did it become possible for the Almighty to fuse into one nature the attributes of both man and God, for not otherwise could a human nature be proved to be perfect in His eyes, and He could sanction neither spiritually nor naturally the union of imperfection with the mode of life of God.

182. Such a fusion of nature as was accomplished when Christ rose from the dead was required for the redemption of man; not only spiritually but also naturally; because in all spheres of the Time cosmos, God works through natural processes, and the attachment of the life and being of man to the life and being of Christ is as true in Nature, that is, in fact, as it is as a matter of intimate spiritual communion. Hencethere was actually required a new power in Nature for the regeneration of man, and this power Christ received in His own person when He rose again from the dead.

183. In this short digest of the universal and individual processes of the work of redemption every reason has been assigned for the necessities (i) For the suffering of Christ for each individual soul, (ii) For His judgment on each individual soul, (iii) For the acceptance of man in Christ by the Father, (iv) For the universal work of redemption which consists of the following phases: (a) The creation of the Time cosmos by Christ and His entry into it as Son of God, (b) For His Incarnation, that

He might prove Himself as a man equal to every opposition of evil, (c) For His Death, which was His victory as man over the last trial in the hands of Hate, (d) For His Resurrection as God-man, that in His new nature He might wield, until the end of Time, the power that He obtained in it of uniting successive souls to Himself, and of thus making them eternal.

184. There remain a few other criticisms to be made of the existing cosmological conceptions of Christianity. Of these the first is that the Churches believe the structure of the Cosmos to be a division into the 3 separate spheres of Heaven, Earth, and Hell ; and they regard their Heaven as the sphere in which the eternal mode of life obtains. We are about to show in the body of this work that this view of the structure of the Cosmos is only a first approximation to the true integral condition of life as it is at present, and that, when the symbolism of the Bible is properly interpreted, and co-ordinated, conscious life is shown to exist in 5 universes, of which our physical universe may be called the middle one. Above it, but linked to it so as to form the safe-guarding environment of the Ark, are the successive universes of Paradise and the Third Heaven ; below it are the universes of Hades and of Hell. For fallen man a finality of spiritual state is always attained while he is still in the physical life, and having attained to that state, he passes upwards to Paradise, if he has been given Life, or falls to the existing sphere of Hell, if God has finally abandoned him, where his fate can only be surmised, but is irretrievable, and must be one of immense horror. The differentiating conditions obtaining in the 5 universes are that (i) In the Third Heaven the souls of redeemed men have become freed from all vitiation of will, and live in full perception of the Beatific Vision of Christ, in company with all the angelic beings who did not participate in the original Fall. (ii) Paradise is the sphere common after death to all those who have attained to immortality in the physical life, but in whose consciousness there still remains some vitiation of will. Life is even here of the most intense joy and beauty, but is not wholly free from spiritual trouble, for it is here that man is perfected to

complete spiritual sanctity. It will be seen that Paradise and Purgatory are one in reality. (iii) The Physical life is the sphere of the attainment of the limiting spiritual states of eternal life or death. (iv) Hades is the sphere to which the unjudged alienated return, when any one physical life comes to an end, and from which they must again emerge into a physical body. Both logically and philosophically it is necessary to postulate the existence of this sphere of complete spiritual inactivity, and its existence is, moreover, supported on scriptural authority. Hitherto want of precision in the definition of the Christian cosmology has allowed this question of the re-incarnation of the alienated to be left on one side, but the extension of our knowledge made available through the new interpretations of symbolic truth necessitates its being taken up, and dealt with without fear or prejudice. (v) Hell is the sphere of attained spiritual corruption. Like the Third Heaven it thus embraces a finality of spiritual state of its own. It is peopled with the conscious intelligences of the self-eternal devils. They are conditioned by the experience of Time, but in other respects it is probable that they are less conditioned than any other form of life outside the Third Heaven.

185. This whole cosmos of 5 universes is under the government of Christ throughout the ages of Time. But its heavens are not the ultimate heavens, for these are only to be opened to the sight of restored creation when the fate of every living soul for life or death has been determined. The conception of the eternal mode of life is unattainable to us now, and is kept reserved in the Will of the Absolute, Who has the power of impressing it upon the consciousness of all life, as He now impresses upon all the experience of Time. It is to be concluded that the pressure of the conception of Time will become less and less insistent as man's consciousness moves first into Paradise, and then into the sphere of the Third Heaven.

186. There is one other point as regards the interpretation of the letter of scripture to be noted before this introduction is closed. To the extent that the personal figures of the Bible



cease to be historic they become symbolic. As Christians we need not therefore fear the most destructive criticism being levelled against them, because the proof of their being non-historic must be attended with the expansion to their designed limits of those portions of our cosmology which the symbolism that these figures contain has hitherto veiled. The frame-work of the Christian philosophy is already so solidly built that the exact pattern of the subsidiary bracing put in between its different panels cannot in any way affect the stability of the structure as a whole. Hence we may await the result of all such criticism in confidence. This argument applies with equal force to the doubts which the author has felt honestly obliged to raise against the historical quality of the personal types in the Pentateuch. He does not advance his criticism as in any way final. But truth must out, and the Bible more than any other book in the world's literature must have strength in itself sufficient to submit to every phase of criticism ; and its statements, if historical, must be tested by the same methods as are applied to all other historical documents.

187. Our next criticism has regard to the habit of thought, based upon the erroneous view of the Atonement, under which it is believed that individual sins are foreseen, since they have already been atoned for. This is a theory that once again strikes at the fundamental hypothesis of free-will, and tends to make men callous as to the sins they now commit. For if they have already been atoned for, of what moment is it if they are now committed? They are fated to be so committed; therefore it is useless for man to struggle against sin.

Absolutely opposed to this view are the injunctions of the Saviour to man in the Revelation to overcome ; and in the Gospels not only to hear His words but to do them. No more fatal intellectual perversion of spiritual truth could be advanced than this, for it renders all effort on the part of man wholly nugatory ; makes all his actions in life unreal ; and declares, in effect, that man cannot ask God for eternal life ; since the seeking and the knocking and the asking spoken of by our Lord in Mathew VII, 7 and 8, and Luke XI, 9 and 10, can all be

shown to have reference to man's God-like actions done while he is still in the alienated state, by means of which alone he is able to prove that he does really believe in the existence of a personal God, and of a rule of righteousness, and, so affirming his belief in the midst of doubt, these his real prayers and petitions go straight to the heart of God, and are assuredly answered.

188. But it can be clearly seen that this negation of the efficacy of effort on the part of man has a purely intellectual basis in a misconception of the method of the Atonement. Such a view cannot stand for a moment as soon as we understand that the only true sense in which Christ can be said to have suffered for sin once, is that, at the moment of His victory over the last test in the hands of hate, when He suffered uncomplainingly to death, He irrevocably committed Himself, in the full strength of an unconquerable Will, to take into His own consciousness all the vitiation of will in those whom He should then and afterwards deem worthy of sonship with God. As God, then, it was at this moment that the suffering for sin was experienced, for this was the moment of irrevocable acceptance of the suffering, inasmuch as it is impossible for God to go back. Had the Son of God as man held back from the last test (and it was always open to Him up to this last moment to refuse to carry through the cosmical process ending in the fusion of the nature of man with the Being of God, wherein Christ rose 'with healing in His wings') He would still have retained all His attributes as Son of God, but the gift of immortality to man would have become impossible. Hence, while as God He suffered for sin at this moment, in becoming invested with a nature that exposed Him to all the agony of contact with defilement in man during the ages throughout which that New Nature would be achieving its destined object in life, it is absolutely certain that He in no way at that moment foresaw or experienced the suffering due to the sins of all souls still under suspension of judgment. We cannot say in one and the same breath that God both gives man free-will, and yet remains unconditioned in the gift, so that He can fore-

see, as regards individuals, how they are going to use it. But without fore-seeing how the gift is to be used no forecast can be made of individual sin. Therefore the Saviour did not, and does not, foresee individual sin.

Sin, in short, is in no way inevitable, and every sin now committed by man adds, and must add, to the whole burden of suffering that Christ and creation must share together.

189. Our next criticism refers to the indifferentism with which the living power of evil has come to be regarded in nearly all the churches. They exclaim 'Christ has conquered Death and Sin,' and, so exclaiming, proceed to apply this tenet to the fate of the individual soul, whose future, they teach, may be more or less unhappy for a time, but, in virtue of Christ's victory, is in no danger of an end of destruction.

The preceding criticisms here given have proved the falsity of this view, and no more need be added, save as regards what should be our proper conception of the policy and control of evil.

190. In this regard, we must first postulate the existence of one universal controlling spirit of evil. For Personality must be an attribute of God, since all experiences that are found in life must have their seat in the centre and Creator of life. Next, the beneficent forces of the universe must be under a unity of control; otherwise law would be irregular in operation. Now it is obvious that all the activities of the Time Cosmos must be directed against some form of opposition; or the beneficent end of the Creator would be immediately attained, and we should have no experience of unpleasantness or evil, for the friction of suffering could not be a possible experience in a perfectly running machine. Opposition to the Will of God must be therefore held to exist in life on such a scale of stupendous magnitude as to call forth from Him all the immense natural energies of the physical universe, and all the immense energies of His spiritual suffering in Time.

But these, as we have seen, are under the direction of a personal unity of control in God. The forces opposing them

must therefore be under a like personal unity of control, for they could not otherwise hope to stand for a moment against these energies of the Will of God. Hence we are forced to believe in the existence of an evil spirit omnipresent wherever evil exists. This spirit has no place in the sphere of the Third Heaven, and can exert no activity in Hades, for all possibility of spiritual growth or decay is suspended there under the limits imposed by God. But its cosmical realm of activity is not otherwise restricted, save by the relative presence of God in the individual life, for its power is absolute in Hell, except for the limiting experience of Time under which it must act, and rages upwards from thence through our own universe, even to confines of Paradise itself.

In all these 3 spheres the note of its action is one and the same,—to delay the coming of the eternal mode of life, to prevent the attainment of eternal life by the individual life, and to torture and destroy. Our knowledge of the existence of this Spirit of Evil is based, universally, upon the phenomena of Time and the suffering around us, and, individually, in the perception of evil-will in our own nature and in the animosities of others. Evil-will is most clearly seen when in its most intense form, in the delight of men in cruelty and abominations for their own sake, but it exists in countless other modified forms. No theory of evil being relative ignorance will ever suffice to account for the pleasure derived from torturing other life as exhibited by the spiritually debased. It is, of course, relative ignorance, because opposed to heavenly wisdom, but it is ignorance of a form that nothing can eliminate but spiritual re-inforcement through union to a higher form of life.

191. The existence of a personal and omnipresent spirit of evil having been deduced, no intellectual difficulty is presented by the further teaching of the Christian philosophy, to the effect that there are multitudes of limited intelligences under the control of such a spirit, who, in that they have attained to a finality of evil, and continue to live consciously, are self-eternal. For, if there is a hierarchy of Life under God Almighty

at one end of the scale, there must be a hierarchy of death under Satan at the other end of the scale.

192. Further, since these intelligences have attained to a final state, we cannot limit their mode of action and life to their own universe, in which the absolute index to the appearance of each is given, but, in that they are eternal, we must admit the possibility of their action on other life, which is as yet more conditioned, because it is in a transitional state, by the exercise of cosmical powers of evil that are less conditioned. Hence the phenomena of obsession and possession, which are described in the Book that puts forward the whole of this rational philosophy of life must, on such an authority, be regarded as not only possible but probable.

193. Our next criticism has regard to the theory that would exclude all men from eternal life save those who have become acquainted with the written life of Christ in the Bible. In effect this theory would confine the activities of Christ to the power of written words, and would deny that He possesses in Himself power to make any man eternal. It substitutes, in fact, a work of the Holy Spirit through doctrine for His work through the events of every-day life, and man's education through those events, and the guidance he is given in them. In other words, it is the modern version of the old Pharisaical attitude, that would deny heaven to all save those who knew the Law. The Pharisees could not see that Christ or God must be spiritually apprehended, and that the whole teaching of the Old Testament was but a guide to that apprehension. So now, even when the whole story of Christ in the New Testament is added, it is life that brings man to God, not the Bible as the primary agent, for, even as completed by the life of Christ, the Bible simply puts before us the perfect analysis of law in life. But the majority of citizens who have never read the civil codes of law are yet law-abiding. So, in life, the law of Christ abides with many who have never read of His life and discourses in the Bible. He works through all life, and it would be a purely human restriction of His power to give life, to deny that it can be exercised save in environments where a

written knowledge of His completed law exists. Such a view, in fact, would be exactly paralleled by a belief that only those can breathe who are versed in the laws of ærodynamics. \* The habit of looking upon redemption as a spiritual transaction is apt to blind men to the truth, that redemption, in its ultimate analysis, is simply the exercise by Christ of a cosmical power, exercised after the satisfaction of His judgment. Now, in all spheres—even in Christian spheres—the knowledge of law is relative, for no man can make an absolute and final interpretation of the Christian philosophy, inasmuch as it covers all life, and all the laws of life will never be codified. Hence, if a knowledge even of Christian law is relative, judgment is not concerned anywhere with a whole knowledge of law, and it becomes impossible to make judgment refer to any defined degree of knowledge. We must suppose rather that it is concerned with varying degrees of individual receptivity, and with an education in each case up to a full perception of alternative issues: or to some necessary perception of alternative issues, and a declaration upon them. Now, such crises can only occur through the events of the individual life, which, as apart from a relative knowledge of dogma, are common to all men. Hence we are brought back to the belief that it is with regard to his actions in life, and with regard to those actions alone, that judgment is passed, and that such a judgment is not restricted from operating in all nations, whether Christian or heathen. The sons of God are therefore taken out of all nations without regard to their nominal beliefs.

194. But this general conclusion must be modified to the extent that the individual eye-opening to a clear perception of alternatives may require a relatively high knowledge of law before any proper choice can be made. Further, it will be seen that the preaching of Christ is none the less an urgent necessity if the local misconceptions of spiritual truth, which are at the bottom of much of the world's injustice and restriction of sympathy, are to be replaced by the highest statement of Law and Love. Ultimately, all life must conform in absolute obedience to this statement, for all vitiation of will, which

arises from a neglect of it, must be made to disappear. Hence the burden of the missionary work of healing becomes no less because its restorative effect has to be analysed somewhat differently.

195. Our next criticism of existing Christian cosmology has regard to the confusion of the proper interpretations of life that result from a treatment of typical Scriptures as if they were literal. We refer especially to the belief that the addresses of the Major and Minor Prophets to Israel, Jacob, Judah, Jerusalem are to be read literally, whence the further conclusion is drawn that the Jews are to regain possession of Palestine before the world comes to an end.

Now, if the symbolic scheme of thought throughout the Bible is to assign such indices to the 12 tribes, and to the 10 tribes and the 2 tribes, as will make them properly typical of mankind in the various spiritual classifications that God makes of them, it will be apparent that the burden of the thoughts of the prophet, if they were inspired, must have rested upon the universal, and not upon the local, fulfilment of God's promises. If, then, the Bible concerns itself with the future of mankind as a whole, we are bound to retain in all cases the universal application of the prophecy, though, when the two are inconsistent, we may often have to surrender the local application. As regards the prophecies of Christ's coming, both coincide; and therefore both may be retained, for His coming was both local, in being a fact in the history of Judæa, and cosmical, in being a fact affecting the lives of all men.

196. That the primary application of the Scriptures must be cosmical can be seen from the translation given in this work of the story of the Deluge, and of the genealogies. If it be asked, cannot these be both actual in occurrence and typical of universal processes, a decided answer in the negative must be given, for we should in that case have to suppose that the artificial judgment of drowning was inflicted upon some men (whose sins were actually required for purposes of illustration) in order that the incident might appear in history, ready in use for

expansion from the symbolic to the literal form. Such an arbitrary and unnatural interference with physical and spiritual law would also have to be presupposed with reference to the terms of the genealogies, which, if literally true, could only have been arranged in symbolic form through an arbitrary curtailment or prolongation of individual lives.

197. On these grounds we put forward the proposition that in prophetical writings, that is, in writings in which the future tense is used or implied, the symbolic or cosmical application is always the last to be surrendered. Where events can be definitely proved to be historical, on the other hand, we cannot necessarily insist upon their cosmical analogy.

Accordingly, since the Bible develops no higher spiritual types in its nations than Judæa obedient to God—if its scheme is cosmical and therefore intended to apply to all Time, Judæa obedient to God must be the typical equivalent for the existing Christian nations, who are interpreting the highest statement of spiritual law in the Christian philosophy. Similarly, the 10 tribes of God's people scattered among the nations must be intended to represent in prophetical writings the sons of God who are born to Him out of the heathen nations. It is merely an extension of this principle that the holy Jerusalem, the city of God, should become a phrase expressive of the highest attainable state of spiritual life in communion with God. The same idea is used with regard to Jerusalem as an earthly city, which, if indexed as disobedient, or to be departed from, must mean in prophecy, nominal Christianity—the symbolism of a city being often used to express the life of man as ruled by certain philosophical conventions.

198. Our next contention has regard to the question of assurance. We have already seen that the conditions of the physical life appear to have been deliberately designed so as to preclude the attainment of experimental proof on any final question. If this is so we cannot, therefore, hope to assure ourselves indubitably even of the continuance of any kind of life beyond the grave. Much less could we hope to prove in our



own individual case the attainment of the initiatory state of eternal life.

199. But this apparent hopelessness of obtaining knowledge as to our own limiting standing in the eyes of God is far from being an evil as it affects the general welfare of the race, since its whole tendency is to teach man that it is in no way God's desire for his confidence in life to arise from concentrating his thought upon his own state and security. Security is rather to be based upon the self-forgetfulness of a life lived in the spirit of sonship. The question, Am I already eternal? is to give way to the question, Am I living as God would have me live? For if there is a real concentration of thought upon the latter rather than upon the former question, man has already moved into the road of which the boundaries are so well defined that no future circumstance in life is likely to tempt him to leave it for a by-path. In self-humiliation and self-forgetfulness he entered upon it, and in self-humiliation and self-forgetfulness he will move along it past the actual point at which the limiting step is taken, before which Death remained a possibility, and after which it has ceased to threaten for evermore. So that if we are asked, Are you saved? Our answer will be, Thought should not be on salvation, but on God. His high road to life is the only one that can be seen trending that way and a refusal to make use of it must be deliberate. My knowledge that I am walking in it by obeying His commandments is attested by the answer in me of His Holy Spirit. It was long ago, in effect, that by taking this road I passed from Death unto Life, and knowing something of the horrors of evil, and how they are met with on all other roads, my spirit is led to advance, and will be maintained in advancing, by this road and no other. But whether I am now actually, or only potentially, eternal, God alone can say, for that is the judgment of God. Some cross the abyss early, and some late, but it is the same road that carries all over it, and I have never expected to arrive at the further side of the abyss, much less at the end of the road itself, without making the effort to walk. How far I am from the point at which the abyss is left

behind I have no means of knowing, but I do know that the distance from the point where I first entered this road to where I shall cross the bridge over the abyss measures for me, as it does for all men, the distance set by God as a test of the genuineness of my desire to travel to the land that is very far off. And I know, further, that when, in this life, I have passed over the bridge I shall move on without any impulse to return, for the spirit of the Living God will then abide in me continually, and being stronger than my own spirit, will give my feet wings for the rest of the journey. So now I think no more of the abyss, nor of the bridge over it, but I keep my eyes fixed upon the glories of the eternal mountains to which this road points. And I think it may be while I am searching for some rare flower that I shall turn back and see the bridge behind me.

200. Our allegory is thus designed to emphasize the truth that, potentially, man escapes from Death by adopting, for his conduct in life, the spirit of sonship with God, and actually the moment of his final escape from Death, in being united to the Being of the Son of God by the act of the Son of God, is known to God alone, for it concerns the judgment of God, and 'the wind bloweth where it listeth and thou canst not tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit.' A perception of one's own spiritual birth, at the moment of birth, is in fact, as inconceivable as to expect to find in the new born human baby a rational comprehension of its status in the physical universe at the moment of parturition.

201. But while this must be absolutely true of the moment of birth, the proposition cannot be extended to deny the possibility of man's perception of his new nature after birth.

Such perception, however, will consist mainly in recognising that the highest joys of life now lie in other fields than in those of the natural life; that the power of the soul both to love and to suffer in patience is increasing; and that it is being daily freed from the old slavery of lusts, hates and passions. Yet,

even beyond these ascertainable facts, to some there is given the further joy of experiencing, physically, the motion in the individuality of a life other than its own, and that the life of the Son of God. For the gift of eternal life in the Son of God is so real that it affects the vital processes of Nature, and, in St. Paul's case, we know that this real re-inforcement by cosmical power not only enabled him to hear audibly the voice of God, but could lift the soul to paradise from the dormant body, and could produce in his flesh the visible signs, or stigmata, of the wounds of the body of Christ. But it may be believed that such speaking proofs as these, of the cosmical truth of the union between Christ and each son of God, are given only where there is great trial, and great need of support, so that man's strength may be made as his day, for to all men the promise has been made, 'As your day so shall your strength be.'

202. *On Original Sin.*—Our last criticism but one refers to the conventional theory of original sin. Those who regard Adam as literally the first man have no alternative but to say that the penalty of his first transgression has been permitted by a merciful God to weigh upon the lives of all the thousands who, they believe, are his lineal descendants. These, on this theory, cannot have sinned before the moment of birth, and yet, though created by a sinless God, they appear immediately after their creation in the form and environment proper to sinners. Now, this theory metaphorically bristles with contrarities. An intelligence newly created by God must be pure, and must remain pure until the will has been exercised in defiance of God. But a new-born babe has never exercised its will before the moment of birth. Therefore it cannot thus have rebelled against God. Again, the penalty imposed upon Adam was *his being driven out of Eden*. But upon all his descendants it is that they must appear in a sinful human body.

203. But these and all other difficulties immediately disappear as soon as it is realised that Adam is a term of immense breadth standing for the whole multitude of the fallen sons of God. Then—in Adam all die—because Adam defines the

nature fallen from God—while ‘in Christ shall all be made alive—because He is the one perfect Son of Man, the only fruit brought forth in perfection by the race, the one human nature that never knew sin.’ So that, if this nature has also the universality and power of God, then, in such a nature and united in living processes to it, man has been grafted for ever into the tree of life. Again, if Adam is a name typical of the nature of life in a fallen multitude, belief in the initiation of the individual life with its appearance in the physical world need no longer be held; for we are not then bound down to the literal statement that all men sprang from a man Adam, but are released to the freedom of the perception, given by the expansion of the literal statement out of its symbolic form, that each one of us was once a happy and innocent son of God in a primal state of life and another universe, and that we fell by a deliberate and wilful rebellion against the declared laws of God governing that state, so that we became Adam by our own act and will. As created by God each man and woman now alive was then once perfect and innocent, and our appearance here is a witness not only to that primal pre-existence of innocence, but also to the action of the eternal spiritual law, under which any absolute change of spiritual state, such as the difference between innocence and non-innocence, must immediately be accompanied by a change in environment. So that all those who tasted of evil were, with the tasting, immediately precipitated into that past phase of existence which was manifested in a universe now dissipated, and described in the Bible in the 6th chapter of Genesis. Here evil continued to deepen in the personality of the fallen sons of God until another immense cosmical change took place through the restraining power of God, Who then first imposed upon the consciousness of all created life the conception of Time.

204. This new Law acted in different ways upon different orders of conscious life, since, in obedience to it, the souls of the innocent passed into the sphere of the Third Heaven, while the souls of the vitiated could not resist the impulse to pass into the envelopes or human bodies of the physical life.

Between these two distinct orders of life in Time a cosmical gulf remained both in spiritual state and environment, until, in the exercise of His new cosmical powers, won by His Resurrection, Christ first fashioned the laws and environment of the intervening sphere of Paradise. At that moment, *the Ark grounded upon Ararat*, for, as a cosmical fact, the stability of God's whole scheme of the redemption of the fallen had been secured by the final victory of Christ in Time.

205. Hence we conclude that, in the far back ages of life that preceded Time, every soul of man and woman was guilty of an act of rebellion that prostituted tendency towards some particular form of evil, and it is this delight in some phase of sin or debasement that forces the soul into the appropriate environment of the earth-life. By the earth-life is meant, of course, the laws and conditions everywhere regulating the physical universe.

206. The whole of this doctrine of the pre-existence of all individual life is based upon the interpretation of the symbolism of Genesis, and of many symbolic passages in other Scriptures, and is also amply supported by the interpretation of the Greek myths that deal with conditions of origin.

207. Certain of the criticisms of current Christian cosmology here put forward touch some only of the Christian Churches. But there is one criticism that touches them all, and this we will now advance.

To what extent, we ask, is the dogma of each particular Church devised so as to minimize individual obligation to observe and comply with fundamental moral law? This is of all questions the most vital to Christianity, for any scheme of thought or teaching leading to any evasion of responsibility to law, under the claim that Christ has accepted man's responsibility to law, is of all conceivable philosophies that which will prove to be most destructive of the growth of man to sonship with God, if it is fully acted up to. But, as we pointed out in our remarks on Shem, Ham and Japheth, the saving clause in all the philosophies of man is, that his only real doctrine is

formulated by the succession of his actions in life under the striving with him of the Holy Spirit, Who is continually putting to us questions that have to be answered, even although we believe, from our own particular dogmas, that such questions, however answered, do not influence the judgment of God.

208. Now, at the basis of all life, whether it be physical or mental or spiritual, there rests Law, and the knowledge that the human race obtains of Law in all its ramifications is being continually extended by the work of the Son of God, Who, in the spiritual sphere, has so devised the scheme of the education of the race that it has hitherto received two primary revelations—the first, to Shem, of a Personal God ; the second, to Japheth (as an ethnical group) of the necessity for the Incarnation of the Son of God, and of the fact of that Incarnation having occurred.

209. Again, it is clear that an immense extension in the knowledge of Law occurred when that cosmical truth became declared in the flesh to man, for the Saviour Himself, while thus confirming cosmical law in His appearance on earth, made at the same time a perfect revelation of the obligation of fundamental law upon the individual life of man.

Since the days of our Lord, all Christendom has been engaged in amplifying the analyses of cosmical law by doctrinal statements, so that they may not conflict with obvious facts of life. Hence, from the very beginning of man's education, the knowledge and pressure of spiritual law upon man has been becoming more and more insistent, both in his individual and in his general relations.

210. From what source, then, has arisen the dangerous view, that morality does not apply to the Christian with the same rigour that it does to the worldly? We believe it has arisen entirely from the levity with which men claim to have attained to an individual immortality, which they attribute to the work of Christ (as, of course, it cannot but be attributed), while their claim to be sons of God, not only by promise but in real fact, has resulted practically in abolishing the judgment

of Christ. Having thus claimed immortality they proceed to adopt the teaching of St. Paul, that those accepted by Christ are no longer under the Law. Again their deduction is correct, but its whole application as regards any individual case is falsified unless each soul who makes it can prove that the major premiss of having attained to immortality is a provable fact. For the sons of God are only no longer under the law simply because the individual will is now dominated, in their case, as a real fact in Nature by the Will of the Son God, to Whom they are cosmically united, and since He cannot yield to sin, the being of each such son of God also is, therefore, dominated by a major bias of will that cannot yield to sin. Therefore, since the whole motion of individual life must eventually conform to the major bias or tendency, the actual son of God has within him a power that must finally purify him and excise sin in every function of thought and will. But the individual obedience to Law is now no less but greater. Law is thus in no way evaded; it is simply that the power of complying with it has become greater within the ego.

211. Individually, then, as in His education of the race, the work of Christ is always leading to a higher obedience to Law, and both the world's and the individual man's knowledge of Christ at any moment is determinable wholly, therefore, by their relative knowledge of Law. For Law, be it noted, includes every virtue, since it is analysed in the Bible as the co-ordination of all the virtues, of which Love is incomparably the greatest.

212. As, then, we assert by our obedience to the higher spiritual law in the actions of our life, our belief in its pre-eminence and necessity in the scheme of things, to the same degree do we simultaneously assert our real belief in the existence of Christ, and our wish to participate in His system of the Government of life. What, then, is this but asking Christ for life, and if He is Love and we continue to ask, how shall He resist such an appeal? Man thus comes to Christ through asserting in his life his knowledge of the higher laws of love, forgiveness, endurance, courage, and purity,

and he can only assert this knowledge and increase it by obeying them. Hence, if man is to ask audibly for Life, it must be through obedience to Law, and through that obedience only.

213. To sum up, then, in coming to Christ it is His laws that must be obeyed, for only so can we know Him, the framer of all law, and in living after being made immortal by Him we then obey more freely and fully the laws which to some small extent we learnt to obey before we came to Him. Hence in every phase of the spiritual life Law is predominant.

214. The application of these considerations is obvious. Ultimately to know Christ fully is to be in a state of willing obedience to the highest individual power of knowing Law. Reduce the terms, and to know Christ a little is to be in a state of willing obedience to part of the full statement of Law which the individuality is ultimately capable of recognizing. Man can accept Christ in no other way than in manifesting this obedience to Law. The promises attached to belief—He that believeth in the Son of God hath life—is passed from death unto life, &c., all presuppose that belief is absolutely co-equated with obedience, and so, becoming obedient, man, through his obedience, is insensibly drawn away from the dominion of death, and continues being drawn away until he has left death behind him for ever.

215. In its highest statement Law is Christian law only because Christian law includes such vital cosmical truths as the existence of a Personal God, the Incarnation of the Son of God, which made the gift of immortality to man possible, both spiritually and naturally, and the fact (of pre-eminent individual solace and thankfulness) that His nature is a lovely and tender one. But the affirmation of law in the life that constitutes obedience and proves a belief in Christ (for without such obedience real belief in a mere figment of the imagination)—this is necessarily a matter of long duration, for it is current and synchronous with life itself. Obedience is not, therefore, instantaneously affirmed. Faith, which is a state of willing obedience, has thus little in common with the intel-



lectual assent that is given to a particular doctrine, for a doctrine professes to give at once and immediately that statement of truth which, as we have seen, only becomes individually valid when the particular individuality has assented to it in the real terms of action in life.

216. We conclude, therefore, that there is no real sharp line of division between nominal Christians and the heathen alienated, because so far neither class has satisfied God that they wish to be eternally under His method of Government. Their affirmation of the highest perception of Law, that is, their conception of Christ, has hitherto either been a halting one, or, in the providence regulating the course of the individual life, they have not yet been brought to the test that is required of them by the Son of God, and that constitutes, in each case, the basis of His judgment. But we can see no absolute barrier as regards the opportunities for being tested in the possession or non-possession of the Christian doctrines. These doctrines simply rationalize the meaning of the spiritual activities of life, and the activities themselves can take place without any such perfect rationalization. In fact, at the moment of the test, it is not so much a transitory reference to the doctrine which he holds that a man makes for guidance as an endeavour to be receptive to that spiritual impulse which, if sought for, will always be afforded by the Holy Spirit. For His Voice is at all times made audible to man in independence of the fetters of imperfect doctrine in which he is bound. When occasion arises, all men, according to their lights, are either told clearly whether a certain course is right or wrong for them; or the occasion is not for them a spiritual question; and it is the direct guidance so given at the moment of the test, and not doctrine, which really guides from death to life. If this guidance of the Holy Spirit is obeyed, there is faith—for the higher law has been affirmed; and, since all men in the physical universe are declared by the Bible to be in the 300 state, that is, under the work of God,—all are continually living in a position of opportunity for learning of Christ by their affirmation of God's laws. The standard of knowledge that is the particular

codification of Law required in each individual case need obviously only be one step in advance of that which is already held if progress is to continue. Hence it cannot be said that it is impossible to learn of Christ in the life unless we have heard of Him in doctrine, for life itself, apart from doctrine, is full of the presence and work of Christ. Nor, since the tests required of individuals must vary individually, can we say that it is only through a knowledge of Christian doctrine that a man may be made a son of God. All that we dare say is, that a man must in every case apprehend Christ in the spirit and exhibit some degree of response in the actions of his life to the laws of righteousness, which all emanate from Christ, and further, must continue to affirm these laws, or, which is the same thing, live in a state of affirming them.

217. Nevertheless, for the highest statement of law to exist is absolutely necessary, for without it the whole progress of the human race in its march towards God would be arbitrarily arrested. There would be no standard for the exemplification of the highest obedience, and men learn of God more readily from the lives of the most obedient than from written words, even in the Bible, which gives the general laws of righteousness rather than particular instances of right living.

218. All that we have said here as to the non-essentiality of the individual man having a knowledge of the highest statement of Law can be seen to be borne out in the history of God's education of mankind, which has been advanced through definite and successive revelation of truth given at long intervals. Thus, in his earliest days, man was taught of God only by means of the codification of moral law which he was forced to make in the interests of civilized order. His next accession of knowledge was the declaration of the personality of God made to him in the patriarchal symbolism of Genesis and allied writings such as the Babylonian and Egyptian mythologies. Under this dispensation he remained for all the ages before Christ's coming, save and except that in the Jewish nation alone an insight was given as to the necessity for the coming of a Saviour. But, if we admit that Christ's

life on earth was a universal and final revelation of the law of God as applied to the individual life, we must to the same extent admit that, before His coming, the statement of Law then in the hands of men was deficient by just that revelation. Hence for thousands of years God was satisfied to teach mankind through an incomplete statement of Law. Yet it cannot be asserted for a moment that no man was accepted by God as worthy of eternal life before Christ's coming. Otherwise the references in the Bible to the holy men of old would be meaningless, and we should be forced to suppose (unless we admit the necessity of re-incarnation) that all who died before the Saviour appeared on earth died without the hope of salvation. Such a conclusion, however, is negated at once by the fact that Christ spoke of Abraham, Isaac, and Jacob as alive to God ; even although this conjunction of names may be symbolic in form. Hence the general deduction must be drawn, that, in God's providence, a full perception of ultimate Law by man has never been considered essential, and once this truth is admitted it follows immediately that men may become sons of God out of any sphere of the relative knowledge of Law, that is out of any religion, heathen or Christian. The actual extent of knowledge of law required in any particular case must be dependent, not upon the fact that all have at once to be placed in possession of a full doctrinal statement of Christianity before they can be judged, but upon the degree of receptivity of the individual soul to a knowledge of law ; and if the re-incarnation of the alienated is believed in, it will be seen that every facility is then existent in the present order of things for varying standards of judgment as regards the individual lives of men ; whether the standards require of them attainment to a relatively high or a relatively low perception of law before it is considered that the alternatives of life or death have been properly put before them.

219. So far, then, from the pressure of Law upon man becoming less insistent, it is indisputable that it is becoming more and more insistent with the passage of Time. In fact, Time itself is ever working towards a fuller perception of Law

until the day at length shall dawn when every redeemed individuality has attained to a state of absolute obedience to law in every function of being and service.

220. We cannot, however, but suppose that in the hierarchy of conscious created life the receptivity of individual natures to Law is an immensely variable quantity. Sin does not consist in an absence of the power to appreciate law, but in a deliberate defiance of law that has been appreciated. It is therefore perfectly conceivable that there are many human beings whose scope of being, as originally created, fulfils itself under a relatively low play of obedience. It is not that they fail in any way to discharge the higher laws, but that these laws must for ever remain outside their powers of perception and apprehension. Thus, in the natural life the functional processes of the blade of grass is of a lower cosmical order, from the point of view of an individual response to law, than those which are discharged by the shrub, and these again are of a lower order than those discharged by the tree. Arguing on this analogy, we may suppose that the harvest of eternal life, continually being gathered in from the sphere of the physical universe, was initiated by the gift of individual eternity to human beings in the far back ages of Time for whose receptivity to Law the cosmology of life as then formulated was sufficient as a standard for conduct.

221. We believe, in fact, that souls of a lower cosmical order were first gathered in, and that the range of individual life in man has been continually broadening with the passage of time in proportion as the Divine Government of the world has succeeded in opening out higher and higher perception of Law. But, concurrently with the gathering in of this harvest of life, the individual fruitfulness of which has been increasing as the years speed on, an individual education through re-incarnation may have been in progress, extending from the first glimmerings of spiritual truth in the lawless days of uncivilized man to a full equipment with spiritual perception, as is now attainable in Christian schools of thought. Man; we may believe, after his Fall had to be made to pass indivi-

dually through many intermediate stages of education until he attained, with his fellows, his own necessary level of equipment with truth, and could, at that level, be judged as to his desire for eternal life, for all the issues were then as clearly before him as they would be when advancing knowledge had overpassed his individual receptivity to law. That is, until the machinery of the physical life had been in operation for long periods, it would seem probable that no man could have been advanced to a position in which his knowledge would suffice him to make a free choice of the alternatives of life or death. But having at length attained to this his own proper level of knowledge, through a few or many earth-lives, he would be in a critical position, for all his actions would then be at work with their limit of intensity in the spiritual sphere. In this regard we may read the words of Christ uttered when in Judæa. He bade his disciples "Lift up your eyes and look on the fields, for they are white already to harvest". Even in those days the Jews as a nation had already been educated to a full perception of the alternatives of life and death; and that which is not plucked when it is ripe must soon pass into disease, decay and corruption. Yet, critical as this time of life must be in the history of each soul, God, in His power of ending the physical life at any moment and causing the alienated spirit to pass into Hades, may still arrest corruption, and give the soul once again an opportunity of manifesting obedience in another life and another human environment.

222. Lastly, supposing that all men and women have already been given many of these opportunities, or have already been brought back often to the test of obedience in the physical life, the end of all things may come with the determination of the Almighty to shorten the sufferings of His Son, and to complete the harvest, not within the veils and mitigations of the Time life, but under conditions in which the declaration will have to be made beneath the full sharpness of a fall of hail and fire from Heaven, rather than under the present gentle precipitation of evil in the natural life. If so, so far as con-

scious personal experience goes, the popular idea of the end of the world gives a not unreasonable picture of the catastrophic change which would then take place. Moreover, this conception of the end may be seen expressed in the Epistles of St. Peter and St. Paul, who declare, the one that "the day of the Lord will come as a thief, in which the heavens shall pass away with a great noise and the elements shall be dissolved with fervent heat," and the other that "the Lord shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Such a view of the end harmonizes, too, with the teaching of Revelation XX. 7 to 10, in which verses we learn that after the 1000 years, *i.e.*, after the work of Christ in the Time Universes has been brought to an end, Satan shall be loosed out of prison. Now Time, and the environments of the Time Universes, and the working of the laws in them, are now the restraints exercised upon Satan and all his works. Hence this scene must take place after the Time conditions have been abolished, but, apparently, before the final conditions of the eternal mode of life are introduced. Such an intervening phase is quite conceivable, because it has already happened once, in the period that elapsed between the manifestation of life in the Eden Creation and the first appearance of conscious life in the Time Cosmos. This condition of things is known to have occurred on the authority of Genesis I. 2, III. 24, VI. 1 to 17, VII. 6 and 10, and 19 to 21, XI 1 to 9 and the significant symbolism of the 19th chapter, especially in verses 10 and 11. All the passages here noted are symbolic, and are so related that they must all be made to refer to the same pre-existing sphere of life which was a timeless one, if the first eleven chapters of Genesis are to be regarded as making a prefatory statement of the cosmical laws of life. A sphere of life in which conscious created intelligence finds its habitat is, always symbolically called 'the earth' in the Bible, but it by no means follows that this term 'the earth' stands for our physi-

cal earth. Actually what it stands for can only be determined through the co-ordination of the other indices by which it is accompanied, and when this has been done for the passages we have quoted, and proper values have been assigned to the symbolic numerals in those passages, ample proof is forthcoming that the earth forming therein the subject of discussion must be taken as the symbolic equivalent for a phase of life that occurred after the Fall, before the conception of Time was imposed upon creation. For, as soon as this conception was imposed upon all created intelligences, Satan became bound, the Cosmos sprang into its present constitution of 4 Universes (to be completed by a fifth—that of Paradise—not yet formed) and the Ark of 3 Universes (of which one, Paradise, was yet to be) began to float out upon the waters of the old world.

223. Our survey of the working of Law in the advancement of the individual man, and of the human race as a whole, in the knowledge of law, has thus led us to arrive at the following broad conclusions :—

(i) Individually, man comes to Christ through an affirmation of belief in His commandments, which advance in number and detail and become more insistent, as the Bible adds Book to Book and law to law. But Christianity sums them all up as love to God and love to man, simply because if there is a fullness of such love in man, all law is so inter-connected, and love is such a major portion of law, that if the edicts of love are properly obeyed it brings in with it, into obedience, all the other laws to which it is connected.

(ii) A real belief in the commandments of Christ, and, therefore, also a real belief in Christ Himself, cannot be affirmed except by the actions of life, and since the Holy Ghost has power to clear away the mists of doctrine, the questions that are put to men in life are put in a form that is applicable to any environment, and, moreover, are so put that they must be answered, and the answers given to them must be either right deeds or wrong deeds.

(iii) Law can thus be interpreted and acted on by all men, whether they are Christians or heathen, and since all right law emanates from Christ, the heathen, to the extent that they are living noble and good lives, are as much under His Government and are as much apprehending Him as are Christians.

(iv) If, then, judgment is concerned with a man's answer to Law in the actions of life, there is an impulse upon the heathen equally with the Christian bringing them to judgment, and since no doctrine is individually valid except as it is reflected in the life, doctrine becomes eliminated except as defining the height from which the impulse to answer springs. If the true doctrine is known there should therefore be invariably a higher answer, provided the doctrine has been truly appropriated.

(v) The question as regards the individual necessity for the knowledge of doctrine is therefore, 'Can a higher answer be given?' and on this point man has to be silent, for the created powers of man and his receptivity of God are necessarily known to God alone. But, from the analogies of the natural forms of animal and vegetable life, it would appear that man's receptivity to life, that is of God, may extend in an unbroken chain, from the lowest to the highest limits defining man's own order of being. Pre-supposing, then, that the general knowledge of law is continuously advancing, and that judgment on the individual life is on the whole deferred until the individuality can be placed in conditions of knowledge that will fulfil its receptivity, the harvest of eternal life first gathered in the individualities of simpler nature, and has since been gathering in individuality of higher and higher scope, until, by the revelation of God given by Jesus Christ, the highest attainable standard of the knowledge of spiritual law was placed in the hands of the human race, and Creation entered upon, and is now exhibiting, the 6th day phase, in which every form of life of whatever scope can be gathered in.

(vi) The education of individual beings more capable of expressing God may be in operation through a process of re-incarnation; the numbers of re-incarnations possibly being



more frequent as the original created power to express God was greater..

(vii) At some period, however, in one or many earth-lives the soul must have become possessed of a knowledge of life sufficient to make a choice for good or evil with fully awakened eyes. This choice, however, will be made just as before, for man is always choosing, that is, by doing right or doing wrong, but now with a maximum intensity of emphasis, and with the maximum of degradation if a wrong choice is made.

(viii) The particular alternatives are set by the Son of God, and if a failure to choose aright is made at any one time, another may be set, and yet another, until His judgment of the existence in the individuality of a real wish for the kingdom of God is satisfied.

(ix) This satisfaction of His judgment is followed by the gift to man of eternity through the exercise of a cosmical power by which the Son of God unites man to Himself.

(x) From that moment an irresistible force is playing upon man's nature, and continues to play upon him until every form of vitiation of will has been removed.

(xi) It is conceivable that a sudden end may be made of the present Time environments, in which man is made to answer God under the gentlest of all possible methods of discipline. The impact of evil upon him is presupposed, but here its cruelty is softened by the use of the many buffers of Time, and the limitations of physical law. But a far less tolerable impact is conceivable, under which the Almighty will cause all personal issues to be brought to a sharp and sudden finality of choice for good or evil. Such a sudden change in cosmical government is indicated in the prophetic writings of the New Testament.

(xii) The whole emphasis of the teaching of the Bible is upon the necessity for obedience to God's laws, and in the New Testament the emphasis is more forcible than in the Old.

(xiii) It is upon these terms, and upon these terms only, that Christianity becomes the universal religion. For its uni-

versality can only be based upon its recognition of (i) The emergence of all good in the world from the activity of the will of the Son of God within it. (ii) The education to lawfulness that He is accomplishing through incomplete formulations of Law such as exist in non-Christian religions. (iii) His cosmical ability to make any man eternal independent of the question of man's relative ignorance or knowledge of Law. (iv) His delay to give life to all men being due simply to the inflexibility of His judgment, which requires of all men a proof in the actions of their human life of their willingness to be obedient to the laws of God. (v) The insensible gradations by which the highest statement of Law in Christianity passes with diminished light through all planes even to the lowest plane of the medium of the earth-life. (vi) The truth that the light does not have its origin in doctrinal statements, but in the multiplied analyses of truth being effected through the actions of men in life, first by the life of the Saviour ; that Christian truth so analysed by Christians, is imitated by non-Christian nations, who to that extent become Christian in their exemplification of their obedience to Law ; and that hence there is no absolute distinction anywhere between men of Christian or non-Christian profession, since obedience is being attained to by all under the same ultimate codification of Law, if Law has power to vindicate itself. (vii) The absolute distinction between the sons of God and the alienated. (viii) The truth of this distinction as a fact in Nature or cosmical status, since all ultimate distinctions must be accompanied by the final witness of a change in environment, or by investiture with new cosmical powers. (ix) The fact that the sons of God are elected out of all nations, heathen as well as Christian, even when the individual religion is a heathen one. (x) That sonship with God in every individual case is effected through an elective act on the part of the Son of God ; and that the power to effect it has required infinite labour and suffering on the part of God.

224. The criticisms that have here been advanced are not intentionally directed against any particular school of Christian thought. But it may be that they appear to contend against

the views of the Western rather than of the Eastern Churches. If this is so it is because the Western formulation of Christian law is held by the majority of English-speaking people, and criticism, to be effective, must concern itself with the highest current statement of truth held by the majority. Churches having any real spiritual vitality have necessarily also each their own particular virtue, and in the case of the Western Churches there is a commanding recognition and practice of Christian brotherhood which far outweighs the minor evils springing from the inculcation of a few erroneous dogmas. So long as this spirit obtains, their practice of Christianity will maintain them in an unapproachable spiritual position. But signs are not wanting that the clashing of their interpretations of the minor articles of Christian law is leading them to manifest hatred and exclusion and intolerance in civil life. For such an evil there is only one doctrinal remedy :—to reconsider their doctrinal position in a tolerant spirit, in the light of the new syntheses that an unravelling of the symbolism of the Bible is able to supply.

225. It is not, however, to be expected that in all quarters a tolerant consideration of the cosmology elicited from the Bible in this work will be manifested. For spiritual pride is always aroused, and must be aroused, if it exists, directly a man's real philosophy of life is criticised. Throughout the history of the world this has been the case, and the cause of it is clearly, that an attack on any particular dogma is held by many to be a reflection either upon their intellectual capacity or upon positions of privilege or upon self-quieting theories of life. These, however, are never asserted as the reasons for the indignation excited, since it is either perceived that the system to be defended is no longer wholly rational, or that to assert the rationality of a philosophical system as the reason for its tenure may expose its disciples to a charge of intellectual pride ; while the other positions are secretly felt to be spiritually indefensible. Hence a standpoint of false humility is adopted, and the reformer is opposed on a religious side, excluded from argument, for attacking truths which are God-given

and held by all humble-minded people, whose faith is not based upon their own powers of testing and analysing truth. Such a position, being irrational, is, of course, impregnable to those who hold that truth is strong enough to welcome every effort of man's analytical and rationalising powers; and that the whole statement of truth in the Bible has been deliberately arranged under the expectation that such powers will be used by him.

226. In reality there is, of course, no reason for shame in abandoning partial doctrinal statements of truth, either intellectually or spiritually, because, in the majority of cases, the new interpretations come into being not through the intellectual ability of man but by a sudden lifting of a veil by God, Who, by the declaration of one new fact in life, can put in motion machinery that will almost mechanically revise in part and confirm in part the whole of an existing codification of law. If men have preached partial truth for many years they are not on that account open to the charge of insincerity should they review their general position upon meeting with new sources of illumination. But, if honest, and they adopt a new and broader ground, they will inevitably have to face the temporary opposition of those to whom they have preached, and of those with whom they have hitherto been on a common understanding, because the major premiss is that they have had the time and opportunity, not yet made available to their fellows, of testing the new truth in all their bearings.

The author of this work has, therefore, ground for hope that opposition to his views will only last long enough to test them thoroughly, and to secure, in the end, the approval of all who honestly believe that man has been placed in the world to analyse, with every development of his thought, the words of God both in Nature and Revelation.

227. Students of the science of Freemasonry will be able to apply the aids given in this work to the interpretation of the ritual and imagery of the various masonic degrees into a cosmological definition of life. To them it will be abundantly

clear that Freemasonry has from the beginning always expressed in symbolic form those religious truths which, defining the limiting states of life, at once become cosmological. Freemasonry, in fact, has dealt with the formulation of truth from a universal rather than from the individual point of view : it looks on truth from outside rather than from inside : and has thus emphasised the fact, so much neglected in the Christian Churches, that a complete expression of universal law is to be found from the interpretation of the symbolic portions of the Bible. It cannot, of course, be asserted that Masons as a body have hitherto appreciated the esoteric meaning of their ritual ; for the primary keys of which they obtain possession from time to time as they advance in masonic knowledge serve to open but the first of the two doors which in every case hide behind them the literal truth of things. But it is clearly proved, from the fact that such a system for the idealization of truth has come into world-wide existence, that those who originated it must have perceived the real significance, as a dimensional representation of cosmical law, of the structure of King Solomon's Temple, which itself had but initiated the primal method of expressing truth by means of linear and spatial units instead of by graven characters.

228. A very wide field of investigation is now opened up through the recognition of this truth, for all Babylonian, Egyptian and Assyrian temples have probably been designed upon these lines, and the system may have found its way into the religious architecture of the Aztecs, Chinese and Hindus.

229. What the masonic investigator has now to do, therefore, is to obtain plans and elevations of the early temples, noting especially the number, height, and spacing of the pillars (for these always give the index to the spiritual state of the individual life in any sphere), and the way in which the whole edifice is divided into separate chambers or compartments (for these give the symbolic boundaries of the different universes they represent). The same interpretation is then to be assigned to the meaning of the disposition of pillars, or of the succession of chambers, North, South, East and West, as

is attributed to these points of the compass in this work ; for, symbolically, all facts of life are made to refer to the sun-rising or sun-setting, through the scheme of thought that adopts the sun as the visible emblem of the declaration of Heavenly love and law.

230. Thus, since life in the North and South is, figuratively, in the condition of spiritual instability, the world of the physical life will always be found allegorised spatially or dimensionally by lines of pillars aligned in a North to South direction, and these will be kept well separated from each other, to denote the spiritual separation of man from man that obtains in the natural or 4 life. In number each line of pillars will be found some compound of 3 and 5 or 3 and 6 ; or of 4 and 5 or 5 and 6. Or the creational 1 may have been used, so that the row or line of pillars may be found to number 14 or 15. Eighteen would be a possible number as compounded of 1, 2 and 4, but 16 would not be found, except as representing the condition of life intervening between the Eden creation and the existing Time creation.

231. A single pillar would in all cases figure the sustaining power of the Creator—to Whom alone 1 as a number can apply—and a notable instance of this is found in the temple of Karli near Khandalla in the Western Ghauts of India, where, in the focus of the apse of the temple, there is found the so-called dagoba, an ornamented pillar of immense relative width and strength, pictorially expanding so as to fill the whole cave, under the sacred umbrella, which is a masonic emblem for the veiling of the individuality of God by Law. The aisles of this cavern are separated from the nave by 2 rows of 15 pillars, which signify the multitudes in the creation of (or for) Alienation—The Time Creation—while, in the sacred part of the shrine behind the dagoba, there are 7 plain pillars, which represent perfect or completed (7) individuality helping to maintain the seat and throne of God, or found behind His throne.

232. The 4 pillars supporting the entrance lintel must be taken to refer to the existence of conscious individuality in the

natural life ; while the pillars left outside the entrance (of which there may have been more than one) upon the capitals of which fierce animal heads are sculptured, symbolise the wholly fierce and cruel intelligences excluded by the power of God from entering within the Time creation in *propria forma*.

233. Similarly, within the temple male and female figures are found sculptured upon the capitals of each pillar, two pairs upon elephants, and one pair between horses, the interpretation of which is, that in the alienated creation, or Time creation, the whole structure, or scheme of things, is supported through the strength (seated on elephants) and time-lives (seated between horses) of the 2·3, *i.e.*, of the multitudes (2) of men and women who are under the work of God (3).

234. There is little reason to doubt that a monstrous and obscene degradation of the meaning of the dagoba has been gradually brought about through the ignorance of the officiating priests, who now in all places teach the people to regard it as the lingam or male organ. But so regarded it would absolutely vitiate any idea of design in the structure of the Karli temple, of which there are such abundant evidences. It is far more probable that phallic worship everywhere is the result of a prostitution of belief in One Omnipotent God, Whose emblem was always dimensionally the single pillar, placed at the focal centre of the temple, upon which the light admitted to the building was arranged to fall. It thus became the predominant sign in every temple, and its significance would easily be perverted by a sensual priestcraft so as to be accepted by the people as a representation of the object upon which their thoughts, and the thoughts of their priests, were so often concentrated. Then, by putting it before them as the symbol for creative fertility, and the cause of fecundity in families (which in simple communities is a matter of primary importance for the support of old-age), the priests were enabled to invest it in its debased significance with a false glamour of spirituality. They then proceeded to attach to it those ceremonies of prostitution by which they were at all times enabled to minister to their own lusts. In this way India,

having in countless villages the symbol of the Unity and Individuality of God, has debased it in all cases through the length and breadth of the land to the sensual level of the more ignorant of its priests and people.

235. The author is quite prepared to find that the view he has here put forward as to the meaning of the dagoba in the Karli temple will not be readily accepted by archæologists. It will be objected that this monolith does not support the roof of the cavern in any way ; that, unlike the pillars of the aisles, it springs direct from the ground ; that it is rounded at the top ; and that the expanding abacus which comes between it and the umbrella is, architecturally, no real part of the dagoba.

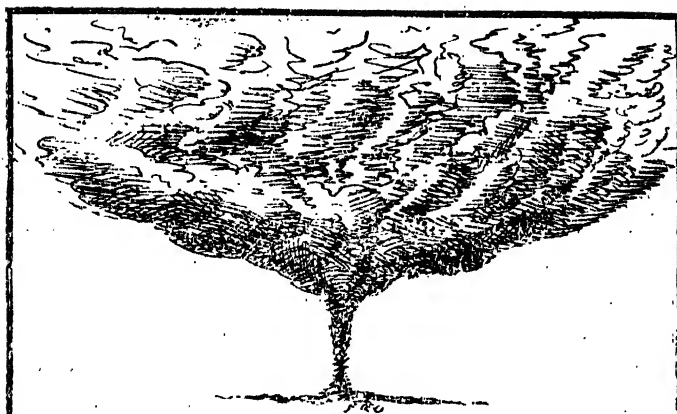
236. To all this a qualified assent may be given, but it still remains to be shown that the lingam form is not, masonically, the expression in stone of some abstract conception of the Deity, having no reference whatever to the propagative powers of Nature. It may be asked, for instance, what is the significance of the two ledges of the Karli monolith ; why is it given a height equal to that of the pillars ; why does the abacus above it expand by 7 stages ; and what could be the meaning of this abacus and its pediment, which together form about one-quarter of the height of the whole pillar in relation to a symbol of reproduction. May not the independence of the stone, suggested by the rounding off of the upper limit, and the absence of any forms of creatures on it, be intended to express the absoluteness, independence, and symmetry of the Being of God, and may not the direct emergence of the pillar from the ground point to the truth that the earth is His footstool ? If so, the abacus over the monolith, expanding by 7 stages would clearly pictorially represent the expansion of the independent Being of God to fill all things ; 7 being the numerical symbol for completeness ; and the outward alignment of the sides of the abacus formed by the superimposed slabs would convey the idea of an expansion arrested only on the attainment of all-inclusion with the 7th slab. Further, the small pillar seated on the top of the rounded surface of the main monolith would reassert the individual action and presence of God, and would be exactly



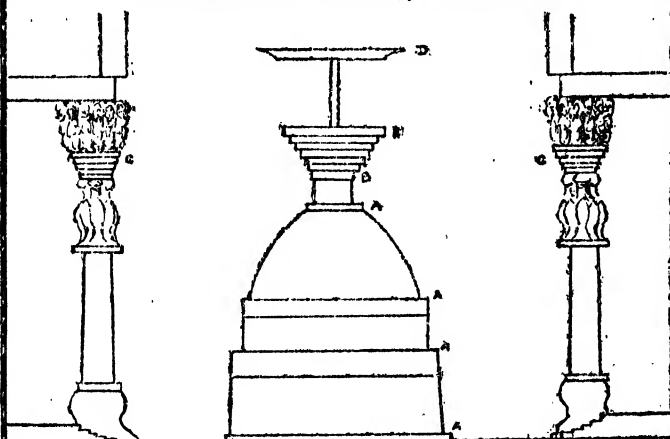
designed to complete the teaching of the whole structural picture which the necessary rounding off of the main pillar or cylinder would otherwise vitiate, *vis.*, that the work and action of God is in no way limited, as the rounding off of the main block at the level of the springing of the roof might suggest, but extends from earth to Heaven, filling all things. The *chattar* or umbrella then completes the picture, showing that this action, although real and omnipresent, is always veiled. We may note, lastly, that the relatively immense diameter of the single pillar, immense, that is, relatively to the power of human life, as expressed by the pillars of the aisles, was designed in its existing size to convey to the mind's eye the idea of the infinite strength of God. And the 2 ledges on the main block define 3 well marked stages from earth (the floor) to Heaven (the top of the pillar, the height of the knowledge of God), and 3, curiously enough, is the numerical symbol for "the work of God." Here, once more, the teaching is clear. Man, symbolically on the floor (because on earth), is raised to a full knowledge of the God-head by an agency indexed by 3 stages: that is, he is raised through the stages of the work of God. And now the reason for the height of this single pillar appears. It is to show that men and women (on the aisle pillars) are raised to the height of the main pillar through the personal action of the work of God.

237. Throughout, the symbolism of this pillar is identical with that of the pillar of cloud and fire in the wanderings of the children of Israel. A plate is here given showing in outline the Karli monolith, and comparing it with the usual form assigned to the pillar of cloud.

238. Having thus found every masonic reason for the structure and dimensions of this pillar, we may claim that our argument as to the lingam being a cunning debasement of its real significance is immensely fortified. But whether the author's views are accepted or not, the treatment here of this example of masonic significance will serve to show how the structural symbolism of religious edifices may be resolved generally. In this example we have only considered numbers



PILLAR OF CLOUD AND FIRE



- AAAA. Three Stages - Work of God.
- A.B. Reproduction of Main Pillar on small scale.
- B.B. Expansion of Individual Action of Pillar by Seven Stages to Represent All-Inclusiveness.
- C.C. Chapter of Five Tablets to Represent Allegation.
- D. Sacred Umbrella Equivalent to the Work of God veiled in Law.

SECTION THROUGH TEMPLE OF KARLI

as defined by groups : to arrive at spatial units, it will generally be necessary to find the maximum distance that will divide without remainder the pillar heights, and the spacing between them centre to centre. The further significances expressed by areas (state) and the horizontal distances (which will define the reason for the separation of individuality from individuality) can then be arrived at.

239. If, now, we return to the consideration of masonic degrees as worked under the masonic constitutions of the civilised nations of the present day, we shall see how the great expense of building one edifice, in which admission to different degrees advancing in knowledge would be effected through having separate chambers for them, has been obviated. This has been done by using the same Lodge or Chamber to express, with certain modifications in the arrangement of its furniture, the new and higher state of cosmical life into which the mason has figuratively entered under the re-arrangement of the Lodge. A vast practical extension of masonic observances has thus been made practicable, because, instead of enlarging the building, all that need now be done is to add to the stock of clothing and furniture. But, for all the economy that has resulted, the teaching of masonry remains as effective as the lessons taught by the huge fanes and temples of the early days of man. The teaching is, moreover, identical ; for it is astonishing to find the symbolism of the Ark re-appearing in the symbolism of the first three masonic degrees ; that is, we are taught that in the safe-guarding environment there are 3 independent spiritual states, absolutely differentiated as regards the environments in which consciousness belonging to each state is manifested—initiatory, transitional, and perfected ; and, further, that these 3 states are yet not final, for the key to all of them is found in the Royal Arch degree, in which the irradiated light of the rainbow and the arch symbolism both appear, as they do in the conclusion of the story of the Deluge, in the application made of the rainbow figure there and by subsequent inspired writers. In the steps by which the candidates advance to these degrees the master mason, and still more, the Royal Arch mason, will be able to extend their meaning by the

numerical and other keys placed at his disposal in this work. Thus interpreting the degree, he will perceive that craft masonry affirms the truth of a physical life, a Paradise life, and a life in the Third Heaven for every redeemed man in time, and asserts, also, that all these lives are but the preparation in Time for an individual life in Eternity. The attentive will further recognise the cosmical truthfulness of the Mark Degree, which asserts, in effect, that subsequent to the moment at which a human soul is made immortal, God has marked and knows His own, and that his place in the eternal structure of life (or in the rainbow) is already assigned to him. Craft Masonry recognises that the existing separation between the Mark and a former degree is arbitrary, and obtains only for the convenience of emphasising certain special points in both of them.

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## CHAPTER I.

### THE PRIMARY NUMERICAL SYMBOLS.

(i) In the next few pages we shall endeavour to show, as briefly and as clearly as possible, that numbers, when certain of their characteristics are discarded and others retained, can be used as easily as words in the expression of the limited number of ideas required for the broadest analyses of life.

In the introductory chapter we noticed cursorily the ideas attachable to the numbers 2, 3, 4, 5, 6 and 12 when standing alone; and certain combinations of these numbers in pairs, of which 3 was always one, were put before the reader. Here, in going into the subject more fully, we must once more emphasize the primary law in the use of numbers to express ideas, which is that all idea of quantity is discarded; the idea of quality, condition or state being substituted for it.

(ii) It is next necessary to state that the numerical alphabet—vocabulary would perhaps be a more appropriate term to use—consists of 13 prime numbers, 1 to 13, from which all other compound symbols are built up.

(iii) But of these 13 numbers the following find no place in the conceptions of life before the Fall, or in the eternal state of life which is yet to come, viz. :—

5, 6, 8, 9, 10, 11, 12 and 13.

so that the primary numerical scale was a pentatonic one, consisting of the following numbers :—

1, 2, 3, 4 and 7.

We will now take these in this order.

(iv) 1. One as a single figure is the Creational sign. One or two instances may be found in the Bible of its standing alone such as "one of a city" but in the great majority of cases it stands by the side of another number, so that the two present one idea. Thus, in the above scale of 5, if we have a symbol 12 and know that the 1 is Creational the compound means "The creation of many," 2 being the sign of multitude. Similarly 13, under the same conditions, would mean

“ Creation by the work of God ” ; 14 “ The Creation of Nature, or Environment.” But we must warn the reader at once that 1 is not always creational ; for it has two other most important functions, which will be explained in due course. We have here given instances of the *juxtaposition* of 2 numbers. With these 5 numbers holding their present meaning no instances of fusion or the multiplication of one into the other can be given.\* We shall have instances of fusion in abundance, however, when we come to the complete scale as it applies to the Creation of Time as distinct from that of Eternity.

(v) 2. Two as a symbol simply means “ many ” or “ multitude.” This number comes to be used as equivalent to “ multitude,” in symbolism, because the analysis of any class of things that deals with the greatest number in that class is the one dividing the class into two sections of those that are, and those that are not. 2 is unqualified as to spiritual condition, and may be applied to evil, as well as to good, men, states, abodes, times, etc.

(vi) Three is the symbol for the active exercise of power by the God-head, or, more briefly, for “ the work of God.”

(vii) 4. Four in its original application simply meant Nature or Environment, or the processes in the midst of which life becomes visible to other life. In this sense it is unqualified spiritually, and is used both of Time and of Eternity.

(viii) 7. Seven in its primal sense is equivalent to “ the whole of ” or “ all ” and it still has this sense, as well as another, as applied to Time.

As its derivation may be not unreasonably asked for we will state at once that in all probability it is from an addition of 3 and 4 ; for 3 added to 4 sums up everything—the activity of the God-head and the works of the God-head (4). This is the best explanation we can give. But at the same time it is desirable that the reader should understand that we do not at all admit that we are called on to prove the reason for the

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\* That is, in the Bible.

selection of a particular symbol to express a particular idea in order to substantiate the truth of its application in such way. This substantiation depends wholly upon the agreement of the value we assign to it with the context of the passages in which it appears. The verification of the idea underlying its selection is an entirely different matter. It is true that it is most desirable that the reason for the selection should be given, and in the case of all the symbols but one we can assign the origin of their selection with great certitude. But in the case of one symbol we can only say that the selection has been made on one of two grounds, leaving it an open question which of the two was the determining cause.

(ix) We have now analysed the significance of the numbers of the primal pentatonic scale, which gives us the 5 words and no more, utilized by the Bible for the numerical expression of life when in its eternal mode.\* Lest the reader should misunderstand our previous remark to the effect that the other 8 numbers find no place in the analysis of life in the primal creation and in the eternity with God yet to come, we must explain that differentiating symbols are only required to the extent that opposition in idea exists. Now the opposition in idea of the primal and final states of innocent life are between the Creator and the created; between the activity of God that holds the environment in being and the environment itself; and between any of the first four terms and the whole four. All life was then, and is finally to be, so marked by obedience that the very thought of disobedience and obedience disappears; all living souls were then, and are to be, God's sons, so that no emphasis on sonship is required; and since alienation or rebellion was then, and is to be, unknown, there is no occasion to symbolize the work of Christ in overcoming it; for Christ was then, and shall be, abiding in the rest of God.

(x) But every one of these conceptions just alluded to must be accurately defined if we are to properly analyse the

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\* The symbol  $\infty$  is an exception, but its idea is the accomplishment of God's many works in Time.



conditions of life during Time in which they occur; consequently we have to find symbols other than 1, 2, 3, 4, and 7 by which to express them.

(xi) Our first step is to put forward the number 12 as equivalent to Law, Obedience or the Obedient, according to the units attached to it and the context in which it appears.

(xii) Numerically this result is obtained at once from the conjunction of 3.4—God working on Nature—which in its fusion of 12 illustrates the perfect obedience in law of Nature to Nature's God. There is no evil will in the matter, so that in matter there is no obstacle to the performance of this will of God so far as that will is imposed upon it.

(xiii) But in man there is a higher form of life, accompanied by the presence within him of evil will, or antagonism to God. Consequently the symbol for the unit life of man—the natural unspiritual man 3.4—exhibits a dual form in which the work of God (3) is arrested or opposed by the opposition in man's nature of 4. The symbol 3.4 as applied to the natural man is never fused into 12, and the allied forms of 3.5 and 3.6 only fuse into 15, and 18, because in both those forms there is no possibility of translating them except in one way when they are applied to a definite context. Moreover, 15 and 18 are not words in the primal vocabulary of 1 to 13, and words out of that vocabulary are always known to be compounds. Numerically, then, 12 stands for Law, Obedience, the Obedient or Law-abiding, and textually the same result is given by type after type throughout Scripture, of which the first 12 are Joseph and his brethren in Egypt, the progenitors of the Chosen People, the next 12 are the 12 tribes themselves, typical in their number of the character of the sons of God; the third twelve are Christ's Apostles, the teachers of His law to all His people; the fourth 12 are the 12 × 12 or 1,44,000 of the Revelation, 12 here being used in an intensive form and the "thousand" or the 1,44,000 having itself a symbolic value.\*

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\* Later, in the investigation made in the Appendices, it will be seen that the assumption as to the meaning of '12' has to be modified in some of these instances, although one significance of 12 is, unquestionably, "obedience, &c."

The reader may be invited to pause to consider the significance of the double conjunctions in the order of the different bodies of 12 we have given:—thus the 1.12, the origin of the obedient; the 2.12, the typical representatives of the multitudes of the obedient; the 3.12, the obedient under the direct work of God; the 4.12, the nature of the obedient, that nature not being fully developed until eternity begins.

(xiv). While we are discussing the 3.4 form we will notice what appears to be a modification of it in the structure of the figure 9. Nine is a fusion of 3 into 3, and such a fusion would represent the action of obedience to God for the same reason that 3.4 represents man arresting the action of God. A further inference is that, since 3 has been substituted for 4, the work of God without upon God within, is also being depicted. Now what is God within? What but "Christ in you the hope of glory." And Christ *in* man is eternal life. Hence 3.3=9 becomes the symbol for the attained state of *sonship with God* and 9 attached to a man-unit consequently becomes a son of God. Thus "2.9 men" stands for "Many sons of God." Obedience is illustrated by fusion, because with Christ in man the bias of the nature is now towards obedience rather than towards self. Unquestionably, as we shall see from correspondence after correspondence, the symbol 9 has the meaning of "Sonship with God," or "a son of God." But it is the symbol to which we referred as being derivable in another way, as we shall point out when we come to its other possible derivative.

(xv). There is an intimate association between the three symbols 11, 12, and 13. The position of 12 between 11 and 13 really gives the connection. For 11, being 1 deficient of 12, denotes non-attainment of perfect obedience, or "an approach to obedience," or "a leading towards obedience" when agency is attached to its sense, and 13 in the addition of 1 to 12 denotes "completed obedience."

(xvi). Twelve is already a state of perfection, but it is a constant principle in Biblical symbolism to denote "attain-

ment of" by the addition of 1 to compounds ending in zero, as for instance in 91 and 61 which are respectively resolvable as  $3.5.6.+1$  and  $3.4.5.+1$  that is "Man's life of alienated lawlessness ended ( $\times 1$ )" and "Man's life of natural alienation ended ( $+1$ ). The fusion of 3 of the prime symbols into one value as here shown only occurs in these 2 cases, because to denote *man* at all 3 must accompany the 5 or 6, to denote that God has not withdrawn from him, and as the fusion of the 4 with the 5, or the 5 with the 6, is as legitimate as the fusion of any 2 other prime numbers with one another, the fusion of  $3.4$  regarded as one value, with 5, or of  $3.5$ , looked on as one value, with 6 must also be conceded. In the former case, although 12 is a factor of 60, confusion does not result, because 12 being a state of perfection cannot refer save to eternal conditions, from which the other resolution of 60 as  $3.4.5.$  is, by hypothesis, excluded. The resolution will therefore be immediately apparent from the context.

(xvii) Now although, in compounds, 1 is never added to either of the factors, or to the whole term, save when it ends in 0, as in  $601=600+1$ , in the vocabulary of 13 prime symbols 1 is found added to another symbol in 2 cases, in both of them giving the idea of "completion of" or "a summing up" or "end."

These 2 derivatives are 7 and 12; and the derived symbols accordingly are 8 and 13. Of these two, 8 has the far more general meaning, and has no spiritual significance. For since the primary meaning of 7 is "the whole," the whole plus 1 clearly has the sense of a "summing up" and from this the further equivalents of "an end," "completion or accomplishment" flow naturally. But 13 has only the significance of "obedience perfected," and in that sense, although it is full of the memories of Time, it can only be rightly applied to the conditions of eternal life.

(xviii) We may now notice the alternative meaning attachable to the figure 7. It arises from the fact that during Time there is no wholeness anywhere. The life temporal and all things within it are but an analysis of ideas that have

a fixed and unchangeable value in one or other of 2 eternities—the eternity of good or the eternity of evil. Here nothing is perfect or complete, so that 7 has no real application as regards Time. But while especially in spiritual matters there is incompleteness, and no man is every whit whole save as to his body, this derived use of the word “whole” suggesting “health” suggests also the other value which the symbolic writers attach to it as they analyse Time. Wholeness is not possible, but restoration is the beginning of wholeness, so that when 7 is a spiritual index it is used with the meaning of “restoration.”

(xix) The same considerations show why the half of 7 or  $3\frac{1}{2}$  should have been selected as the figure for Time. 7 when attached to any unit of Time represents eternity, because 7 is the number of perfection, and the breaking up, or analysis, of eternity is Time. This breaking up is first apparent in the idea of 2 coming out of 1, so that the divisor  $\frac{1}{2}$  is used to show that Time is the analysis of eternity.

(xx) We have now dealt with the figures 1, 2, 3, 4, 7, 8, 9, 11, 12 and 13. It remains only to consider 6, 10 and 5.

From the use of 2 as a divisor to represent imperfection emerging from perfection as regards Time, we may suspect a similar use in the case of 12, so that  $12/2$  would be the opposite of 12; that is lawlessness. Both these conclusions (i) that division by 2 is used to obtain from the symbol for one idea, the idea of its opposite, and (ii) that 6 is the Biblical sign for rebellion, lawlessness, spiritual death, the lawless or spiritually dead, are supported by the whole of the evidence available on the subject.

(xxi) As regards the meaning of 6 we find that this meaning agrees at once with the use of the symbol 666 in Revelation XIII. 18 as the number of the Beast. It is not only that we get here a triple 6 as contrasted with the triple 7 of the last term of the ADAM genealogy, but that the latter speaks of the perfected creature while the former speaks of the creature in the eternal condition of debasement, and both have the meaning, according to our rules, of “a state of life in

the midst of life of the same type," ; the latter thus becoming "restored in the midst of the restored" and the former "lawless among the lawless" or *the most lawless*. Again, it is improbable that the 30 pieces of silver received by Judas as the reward of his treachery should not have the symbolical meaning (here of an unfavourable nature,) that the Biblical system makes use of so often with regard to the events of our Lord's life. As having such a meaning it is resolvable at once as 5 into 6—the alienated lawless man spiritually dead, because no 3 appears, or alienated lawlessness, if used as characteristic of a general state.

(xxii) The use of 2 to derive an idea opposite to the meaning of the original which it divides is given as a third great instance in the meaning of 5 as "alienation" by the division of 10. But we have yet to come to the derivation of 10, and the Biblical authority on which we base its exact meaning. Before passing on to this great symbol, which is the governing index to the whole numerical system, we will note as regards the symbols 3, 4; 3·5; 3·6; 3·4·5; and 3·5·6 for man in his unspiritual earthly life, how we conclude that such combinations exist in the symbolic numerical compounds.

The first ground we have is that already given, viz:—that since man has will, and in his original state a perverted will, the action of God in him does not at first result in obedience, as it does in material nature, but in opposition, so that instead of 12 as in the case of Nature, we get, with regard to this higher form of life, the unfused 3·4.

(xxiii) As it may be considered that the symbol of 3 denoting the presence and action of God-head is not sufficiently substantiated we will give some instances bearing out this contention.

(i.) When Samuel was called at night by God Eli recognized on the 3rd call that it was God who spoke.

(ii.) The 3 who appeared to Abraham before the destruction of Sodom and Gomorrah.

(iii.) The three times that Christ demanded of St. Peter whether he loved Him.

(iv.) The three times that the sheet containing all manner of living creatures was let down before St. Peter,

(v.) Christ rose again the 3rd day and the figure here implies that His raising was the work of God.

(xvii) As regards the conjunct 4, it is clearly seen in the account of the Flood, where the 2.4 enter into the Ark; in the 40 days and nights that rain was to be on the earth; in the 400 years of the servitude of the children of Israel; in the 40 years of their wandering in the wilderness; in the 40 days of the temptation of our Lord; and in the 40 days of His manifestation of Himself to the disciples after His Resurrection. In every case 4 has the root idea of Nature; and hence, as regards *man*, the natural or unspiritual phase of life.

(xxv) We will now give 3 instances in which the combination 3.4 as applied to man actually appears in the Bible, although for the 4 there are substituted other verbal synonyms.

The first is in Daniel 7. 5. This verse runs as follows:—

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had 3 ribs in the mouth of it between the teeth of it: and they said then unto it, Arise, devour much flesh.”

Now the first mention of “ribs” occurs in Genesis II, 21 and 22, where one of Adam’s ribs is taken to form Eve.

As elsewhere explained in our analysis of this figure, “ribs” here clearly expresses the framework of the nature, which God purposely made of such a balance that every finite creature finds the complement of his ego outside self. A tendency in life to go out of self was thus established in the primal creation.

Again Ezekiel uses a very similar figure—that of dry bones—in Chapter 37 to express the unclothed man—the natural or unspiritual man.

The nearest term, then, by which we can describe “ribs” is “nature.”

Now what is the bear in this verse of Daniel? We are partly told in verse 17 of the same chapter. “These great

beasts, which are 4, are 4 kings which shall arise out of the earth." Many are here led astray by the use of the word "kings" to interpret the whole chapter as descriptive of the succession of 4 earthly ruling houses—the Ptolemies, the Seleucid dynasty, &c. But, in reality, a far different construction is to be put upon the word. Symbolically "king" simply means a person or agency that is given power. And "out of the earth" means "out of the basis of life," as was pointed out in the Introductory Chapter. Hence 4 different evil powers (beasts) are here put before us as integrating the destructive tendencies of the life of Time. This second beast is "the animal nature" because the bear's long hair is especially characteristic of animalism. The animal nature in man, then, crushes between its teeth the 3 ribs, i.e., the 3:4 or natural life of man; or a descent into animalism is one of the great dangers by which so much "flesh" or so many of the worldly are destroyed. The significance of the bear raising itself on one side is, clearly, that its *point d'appui* for attack is on one side of life—its unspiritual side.

Here, then, we are given a picture of the animalism existent in man, maintained as it is by its connection with the lusts of Hell, destroying man's real life. The 3 is again the index to the unit life of man being spoken of, for the presence of the Spirit of God with man is here, as always, attested by the appearance of the 3 in his symbolic description by numbers.

(xxvii) Our next instance of the 3:4 conjunction expressing the being of the natural man is drawn from Matt. 13:33 and Luke 13:21. "Another parable spake He unto them; the Kingdom of Heaven is like unto leaven, which a woman took, and hid in 3 measures of meal, till the whole was leavened."

Here we find both the 3:4 symbolism, and that of "the woman" as an equivalent for "the fallen race." The number 3 in this passage is obviously unnatural unless it can be shown to have a symbolic meaning, for a parabolist using ordinary metaphor would certainly have said "hid in a measure of meal." But the 3, according to the symbolic code, gives at once the idea of the 3:4 form, which is substantiated by the

attachment of the 3 to the word "meal," for "meal"\* is clearly a broad expression for "nature" or "framework." The whole interpretation thus becomes "By the agency of the existence of the fallen race (the woman) God's Spirit (the heaven) works upon the natural man (the 3 measures of meal) until the whole being is changed."

(xxvii) Our third instance is drawn from Rev. 6. 6 "And I heard a voice in the midst of the 4 beasts say, A measure of wheat for a penny, and 3 measures of barley for a penny; and see thou hurt not the oil and the wine."

Now it is constantly to be noticed how often veiled references are made in the Book of Revelation to the Gospel parables. Here, in the 3 measures of barley, we have a clear allusion to the 3 measures of meal of the woman, and also to the reward of one penny paid by the Lord of the vineyard to His labourer within it. (Matt. 20. 2). The measure of wheat is equated to the 3 measures of barley, for wheat is typical of the highest life of man, in contrast with barley which symbolises the earthly nature. The earthly nature (the 3 measures of barley) is to be exchanged for eternal life (the payment of the penny), and that earthly nature, changed by the work of God, becomes the equivalent of the heavenly nature, the measure of wheat. It is to be noted that this change occurs under the 3rd Seal, the 3rd item of the series, where again the item number is arranged to typify the work of God (3). "I heard a voice in the midst of the 4 beasts" is an obvious paraphrase for "My ears were opened to the commandments of God being uttered in the midst of the travail of the physical creation." For 4 is the number for Nature, and beasts is the verbal symbol for the bearers of burdens. Since, then, the voice occurs from the opening of the seals by the Lamb, it is an edict of God that is heard, and the whole seal accordingly represents, 1st in its number, the Work of God (which operates only in the Time creations); 2nd, by the black horse, a time of darkness and doubt, for the horse is the constant figure for

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\* The word 'flour,' as distinct from 'meal,' is generally used as equivalent to 'the nature of life of the Son of God.'



a passage through Time, and it is only in Time that motion can take place away from one condition to another; 3rd by the scales, a process of judgment, the weighing of actions; 4th) by the voice in the midst of the 4 beasts, a perception of the laws of God now operating in the travail of Nature, or the visible creation; 5th, the gift of eternal life, and the change of the being of man from the natural to the eternal state; 6th, in the injunction "See thou hurt not the oil and the wine" an allusion to the infinite patience of God, Who will suffer evil so long as the palm-trees bring forth oil, and the vineyards wine. Here the idea is that of Isaiah 42. 3 and Matthew 12, 20 "A bruised reed shall He not break, and smoking flax shall He not quench till He send forth judgment unto victory." Trees, vineyards, the reed, and the flax are all common symbolic terms for spiritual growth in man, which conform to the naturalistic symbolism of Genesis I.

(xviii) We have thus given 3 conspicuous instances, in the times of anticipation, revelation, and sealing in Biblical history, of the appearance of the 34 combination, and have shown that in each epoch it yields a wholly intelligible meaning congruous with all other indices if the equivalent of "the natural man" is given to it. The author does not himself doubt that it has been of design that the symbol should thus have been made to appear 3 times, and only 3 times, accompanied by textual indications as to its meaning, for nothing is more marked in the Bible than its economy of illustration (as may be clearly seen in the interpretation of the 3rd Seal just given), and the thrice repeated explanation given of this symbol in the days before Christ's coming, during His ministry, and after His ascension, emphasizes it in a way that is significant and unusual.

(xix) Before we pass to the elucidation of the symbol 19, the meaning of the *inversion* of numbers must be inquired into. We have already noted that the halving of numbers gives rise to ideas which are the opposite of those expressed by the original number. In the inversion of numbers, however, a further idea is presented—that of *antagonism*.

Thus we have seen that 4 means nature. The symbol 1, or, in words, one-fourth, should mean, "unnatural"; 3 means the work of God, and one-third should therefore mean activity antagonistic to God's work. Again 2 is the symbol for multitude, and one-half ( $\frac{1}{2}$ ) should accordingly be the only symbol available for the expression of *individualistic* action, since 1 is the creational symbol.

(xxx). Attaching such equivalents to fractions, we obtain perfectly intelligible interpretations of certain passages in the Revelation, e.g. :—

Rev. 6. 8. "And I looked and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

This picture appears under the 4th seal which would give us the idea of Nature being under consideration. Now the symbol 4 by itself is not necessarily expressive of a vitiated nature, but is unqualified spiritually, and in all probability this serial number is used in the position of St. John's Gospel to mark the development of the *new* nature; just as Luke devotes himself mainly to the thought of the work of God (3), occupying as his Gospel does, the 3rd position; while Mark treats of the work of Christ on the multitude (2); and Matthew considers especially the creative work (1), and origin of the Life-giver.

However this may be, 4 in its sense of universality is unqualified, so that its use for nature whether good or bad may also be admitted.

In this case, then, the 4th seal must be depicting the attack of evil on the true nature of life, for evil cannot kill good, and the death by the sword is a well known figure for the fall of the sword of God upon the life of man, i.e., for the withdrawal of the Holy Spirit and eternal condemnation. If, then, one-fourth here means that which is opposed to the true nature of life, and so unnatural, it is intelligible that, symbolically, only one-fourth of the earth, i.e., of the basis of life,

should be destroyed by the attack of evil, for evil is then destroying only what is corrupt or antagonistic to the true nature of life.

(xxx) Here, as in the former seal, it is to be noted that each seal is opened by the Lamb of God, and that this expression means that it is by the agency of the Son of God that the life of Time is marked by such characteristics, or can be epitomized from successive points of view in such a way. His agency is clearly directed towards the re-creation of man to a new nature, so that, under the 4th seal, we are shown the new nature emerging from the stress of the opposition of evil. So also, under the 6th seal,\* the full revelation of the horror of evil is not disclosed by Christ's agency to man until the day of His wrath dawns, that is until at the end of Time. He need no longer, for the sake of man, defer the judgment of God upon the agents of spiritual corruption.

(xxxii) We will now consider the symbol  $\frac{1}{3}$ . The majority of instances of the appearance of this symbol occur in the Revelation, and will be found as follows:—

$\frac{1}{3}$ of the trees ... ..	Rev.	8.7
„ creatures and ships ... ..	„	8.9
„ rivers ... ..	„	8.10
„ waters... ..	„	8.11
„ sun, moon, stars and day... ..	„	8.12
„ of men... ..	„	9.15 and 18.
„ part of the stars of Heaven ... ..	„	12.4

Nine of these instances occur under the Trumpets in the 8th Chapter. The Trumpet is a figure for actions or processes that compel the attention of men; for it gives a sound that forces its way into every ear.

Accordingly, under the 1st Trumpet, we find the  $\frac{1}{3}$ rd part of the trees burnt up, and all the green grass burnt up.

From the naturalistic symbolism of the 1st of Genesis this act can clearly be seen to give the idea that, under the attack

\* But if the 6 is here a three, two, compound the inference is that the full manifestation of evil synchronizes with the full development of the many works of God.

of evil upon good occurring in Time, the pressure of the conflict is so great that those individualities which do not advance beyond the lowliest manifestations of spiritual growth (the grass) cannot hope to escape spiritual death in the end, and that even higher forms of the individual life, the trees, do not altogether escape. One-third are destroyed, and according to the probable value we have assigned to the fraction  $\frac{1}{3}$ , this means that whatever in this higher form of individual life is antagonistic to God (the inverted 3) must be destroyed under the actions of the judgments of God (hail, fire, and blood, which symbolises suffering).

(xxxiii) Again, in the 8th verse a "great mountain burning with fire was cast into the sea." This fiery mountain obviously refers to Sinai, the mount of God, where the Law was given. The sea here, as always, symbolises the power of evil. The figure accordingly delineates how that, by the action of the laws of God upon evil, suffering (blood) becomes manifested wherever active opposition to God is found ( $\frac{1}{3}$  part of the sea). The power of evil is always at work, of course, but the fruition of its design is not always accomplished.

"The  $\frac{1}{3}$ rd part of the creatures, in the sea, which had life, died" signifies the spiritual death of those souls who, in the midst of evil, work against God.

"And the  $\frac{1}{3}$ rd part of the ships were destroyed."

(xxxiv) Here we encounter the Ark symbolism, and, as the reader will be shown later on in this work, the Ark means the whole safeguarding environment against the perception of naked evil. The ship, from this simile, becomes the micro-cosmic parallel to the macro-cosmic symbol of the Ark, which is the whole environment. In other words, the ship represents the individual physical body and life, so that this clause informs us that destruction or annihilation will overtake those whose life is consistently antagonistic to the work of God.

This micro-cosmic symbolism of the ship for the individual life is found in the 107th Psalm "those that go down to the sea in ships, and have business on great waters," in the 27th

Chapter of Ezekiel, in the 18th Chapter of the Revelation, and in many other places.

(xxxv) In the 10th and 11th verses of the 8th Chapter of Revelation the symbols  $\frac{1}{2}$  of the rivers and  $\frac{1}{2}$  of the waters occur. A great star, burning like a flame, falls from heaven upon the waters and rivers and makes them bitter. Again we have recourse to the naturalistic symbolism of Genesis 1 to interpret this passage. A star is there the figure for some great heavenly virtue, and its fall accordingly denotes the opposite of such a quality. In this case we must take it to be the characteristic animus of the eternally evil beings against the children of men, and so hatred becomes the nearest equivalent we can assign to it. Accordingly the whole figure expresses the embittering of life as a whole by the hatred of the power of evil wherever and whenever throughout the world antagonism to God is found to be present. The waters—here peaceful waters, for they are accompanied by the word “rivers” instead of “seas”—express the refreshment to life issuing from Christ, which, but for the hatred of Hell, and man’s participation in it, would everywhere be experienced.

(xxxvi) Under the 4th Trumpet we find once again the naturalistic symbolism of Genesis in the darkening of the  $\frac{1}{2}$  part of the sun, moon, stars, and day, and the interpretation is the same, *vis.* :—that consequent on the existence of the hatred of Hell, and man’s surrender to it, not only is his refreshment in Christ lost, as in the last Trumpet, but love (the sun), faith (the moon), the heavenly virtues as a whole (the stars), and the light by which to work for God (the day) become obscured to him to the extent that he works against God ( $\frac{1}{2}$ ).

(xxxvii) The next example of the appearance of  $\frac{1}{2}$  is in Rev. 9. 15, under the 6th Trumpet. This is the last Trumpet, for the 7th would infer the dawn of eternity. As a prime number 6 is the symbol for lawlessness. But as a composite it has the resolution of  $2.3=$  the multitudinous (2) agencies of God (3) so that in a series of 7 it occupies the

position of the 6th day of Creation—or that standpoint in Time in which every creational and re-creational activity of God is operative. Now these activities issue from Christ, to Whom has been assigned the conduct of all God's Time-Creations. Consequently the 6th Trumpet opens with the words "Loose the 4 angels which are bound in the great river Euphrates." For we know from the symbolism of the 2nd of Genesis, and we shall see from the story of the Deluge, that the Euphrates expresses the life-giving power in Christ. For the meaning of "angels" used in the symbolic application see Zechariah 4. 5, where 4 chariots are asserted to be 4 "spirits." Obviously, then, 'spirit' or 'angel' is not a word for an individual being, but for "a ruling conception, principle, or law" under which actions about to take place are to be regulated. Hence "the loosing of the 4 angels bound in the great river Euphrates" assumes the equivalent of "the issuing of the laws governing the natural (4) environments which proceed from the power of the life of Christ." In other words the voice of God here gives the command that Christ should by His power institute the environments of the Time-Creations.

(xxviii) This deduction is immediately confirmed by the statement that these 'angels' which were loosed, "were prepared for 'an hour, and a day, and a month and a year,'" for these 4 words give us every unit of Time, and convey the idea of Time under 4 different aspects, *viz* :—

Hour ... the Sub-divisions of the day for work or rest, or as 1-12 a period of action antagonistic to obedience.

Day ... the unit of the week of Creation; the human race now being in the 6th day of this week. Day gives the symbolic idea of processes in operation.

Month ... Any one of the 12 conceptions under which Time as a whole may be considered. The symbolic alphabet consists of 12 terms, with a 13th to denote completion, and Time may be described by any one of these 13 terms, or by an appropriate combination of 2 or more of them.

**Year** ... Time undefined and unqualified as to process or conceptions, and qualified only by the significance of the numeral that may be attached to this unit.

(xxxix) We may note in passing that here once more we obtain an instance of the distinctness of the picture given even by single terms in a series such as the 6 Trumpets. Each item of the series is connected, not by a continuation of the action described in one by action in the next subsequent to the first in point of Time, but by the general aspect under which in each item the analysis of Time is being made. This law applies to all symbolic series, even to the symbolism of the 1st Chapter of Genesis. The progressive development that appears is not necessarily a sign that the action is continuous, but rather that a re-consideration of the general subject is being given *ab initio* with a greater concentration of thought upon one of the terms that the first statement included. A historian develops his subject by noting down the objects that come into view as we float down the stream of Time. But the symbolist, who is dealing with processes that all began to operate at once as soon as Time was instituted, is obliged to give us a series of pictures which are really simultaneous in Time, and successive only in so far as the broader and more inclusive statement appears first, and then is followed by a treatment of one of its included constituents.

(xl) This long digression has been necessary in order to bring out the congruity with our theory that in Rev. 9. 15 one-third part of men are to be slain by the angels loosed from the Euphrates. It may not be difficult to see now that this statement simply informs us that, under the warfare being carried out through the operation of law in the Time-Creations, the result will be to bring about the destruction of all men indexed as  $\frac{1}{3}$ , or opposed to God.

(xli) The same explanation covers this symbol in the 18th verse, "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths." Fire burns up, smoke obscures.

and brimstone poisons the air, *i.e.*, prevents the inspiration by men of the spirit of God, and these destroying agencies issue out of the mouths of devils who, though in Hell, are in contact with men to the extent that man's life is defiled. The horses on which they sit have the heads of lions, to denote that these intelligences pass through Time (sit on a horse) which is for them characterised by the fierceness and lust to destroy of the lion. Time so indexed abidingly is not the lot of even the worst of men as earth. The picture given of these beings—described as locusts because they destroy the grass and green herb, or spiritual life which is of the lowest order—must therefore be illustrative of the unseen beings of evil whom man does not see with his bodily eyes only because God has put him into an environment within which wholly corrupt consciousness cannot be manifested in its proper form or envelope ; for the Ark of the Universe, and the ark of the physical life, both exclude the entry of water, although they do not arrest contact with it.

(xlii) The last instance of the use of  $\frac{1}{3}$  in the Revelation is in Chapter 12.4 "And his tail drew the third part of the stars of Heaven, and did cast them to the earth." Here the whole picture is concerned with the attack of the dragon, *i.e.*, Satan, on the "woman" or the fallen race of man. The woman is clothed with the sun, has the moon under her feet and upon her head a crown of 12 stars to denote that in God's eyes the real clothing of humanity, that which covers all its defects, is love, which in Genesis 1, is represented by the sun ; that the only stable footing for the life of the race is faith, the moon under her feet ; and that that which glorifies the intelligent life of man is the exercise of the heavenly virtues of obedience (12 stars in the crown round her head).

Now, just as in Genesis 3.15 it is foretold that there will be enmity between the serpent and the woman, and between its seed and her seed, "it shall bruise thy head, and thou shall bruise its heel," so here we find an exact re-statement of this prophecy, except that in its new terminology the serpent becomes the dragon. The travail of the human race in



bringing forth the sons of God is depicted in the words “and she, being with child, cried, travailing in birth, and pained to be delivered.” The man child that the race brings forth, the one perfect birth, is unquestionably Christ, the seed of the woman; although, as we may look upon all the sons of God, as forming the body of Christ, the expression “the man child” may be intended to include all the regenerate.\* The flight to the wilderness is the ordinary simile for the physical life of the human race, which is a condition of inferior existence subsequent to the perfect life in Eden. The nourishment there for 1,260 days expresses, as we shall see later, in numerical symbols that the physical life is a time of the creation (1) of multitudes, (2) of the natural alienated man ( $60=3 \times 4 \times 5$ ). At the 7th verse of this Chapter the thought of the inspired writer reverts again to original conditions and a re-statement is made to the end of the 12th verse.

(xliii) The explanation of the symbol ‘10 horns’ by which the dragon is characterized is about to be given. But the 7 heads and the 7 crowns upon his heads are figures easily translatable into “possession of every (7) form of intelligence (heads)” and “the ruler of every such form of intelligence”—crown being a symbol for over-lordship, just as the human race in verse 1 is shown to exercise real dominion only in so far as its activity is characterized by obedience to the heavenly virtues (the crown of 12 stars).

The redness of the dragon refers to the time of bloodshed and tribulation that must accompany his presence in God's worlds.

With these explanations it is not difficult to understand the meaning of the 4th verse:—“*And his tail drew the 3rd part of the stars of Heaven and did cast them to the earth.*” It is a preliminary statement of origin expressing the fact that consequent upon the rebellious action (inferred) of the great ruling power of evil [here the tail expresses consequent action] all those of the sons of God (the stars of Heaven) who, in

\* A one group always refers to some created class unless the agency is that of God. A, or one, man-child is, therefore, symbolically equivalent to ‘the new born (child) class of (one) sons of God (man).’

the primal state of life, also participated in Satan's rebellion ( $\frac{1}{3}$  = opposition to God) fell with him, but instead of falling into Hell, were brought into the physical environment. Here 'earth' has its literal value, or rather, since we may postulate conscious life in other physical worlds, its more inclusive signification is "the physical environment."

(xliv) The author would call attention here to the use of "stars of Heaven" in a personal sense. All such symbols depend for their full significance upon the conjoint translation of the symbol itself and its attendant unit—whether of time, space, or individuality. This is a constant principle in symbolism. In this case we have no abstract index inferring "quality" attached to "stars," as in the "crown of stars" in the 1st verse, where the crown is an accompaniment of individual life. As, moreover, the dragon defines personality, the effect of his action must be held to be concerned with personality also, if nothing to the contrary is stated. Hence it is to be concluded that the "stars of Heaven" in the 4th verse define personal intelligences characterized before their fall by obedience to the heavenly virtues (stars of Heaven) or exemplifying in themselves different analyses of those virtues.

Similarly in Rev. 9.1 the "star" is personal, and is accompanied by the personal pronoun. But in Rev. 8, 10 and 11, the star expresses an abstract principle or quality. 'It' fell upon the third part of the rivers.

(xlv) Upon a review of all the instances of the use of the symbol  $\frac{1}{3}$  that have now been given it will probably be admitted that our assignment to it of the equivalent "action antagonistic to God" yields in every case a perfectly harmonious and intelligible interpretation.

(xlvi) We will therefore pass on to the passage in which  $\frac{1}{2}$  occurs.

The reference is Rev. 8.1. "*And when he had opened the seventh seal there was silence in Heaven about the space of half an hour.*" The first point to note is that in every series of 7 the 7th act or picture must, according to symbolic law, pass out of the temporal into the eternal, just as the 7th day of Creation is yet to come.

We may therefore paraphrase this verse as follows:—

“Eternity may be characterized by the symbol  $\frac{1}{2}$  hour “ of silence.”

\*Hour, we may infer, is the time unit indicating human action, since it is the subdivision of the day into 12 hours of light and 12 hours of darkness by which human activity is regulated. Now while “action for 2” would symbolize “action for the many,” “action for  $\frac{1}{2}$ ” would, according to our rule as to inversion, signify, if a symbol, “action opposed to action for the many,” i.e., action for self, or individual action. Hence, on this supposition, the significance of the whole verse becomes:—

*“Eternity is to be characterized by the silencing of selfish action.”* The interpretation so arrived at is wholly in agreement with the conclusions at which we arrived in the Introductory chapter as to the selflessness of life before the fall, as pictured by Adam and Eve with their primal indices. Restoration by the work of Christ should therefore result again in the same condition, and we may therefore claim that the law we have put forward as to the inversion of numbers has again been proved valid.

The word ‘about’ in this verse presents a difficulty. We would suggest as the solution that St. John intended to convey the idea that time has no meaning in eternity, and the symbolism, in so far as it is suggestive of the present succession of experience by the consciousness, is only approximately intelligible or accurate.

(xlvii) Before we pass to the elucidation of the symbol 10 we think it desirable to note that, as regards man’s action in time, the only symbols available to us according to the laws we are putting forward, for the expression of righteous action by man are:—

$\frac{1}{5}$  and  $\frac{1}{6}$ .

The former, when it is attached to a word such as ‘one hour’ suggesting activity, having the significance of “opposi-

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\* Later on, we shall show that, as the hour =  $\frac{1}{2}$  of the day light period, its significance is “action antagonistic to obedience.” One half hour therefore means ‘individual action antagonistic to the activity (daytime) of obedience’.

tion to alienation," or action in the spirit of Christ, and the latter when in a similar context expressing "opposition to rebellion." The symbol 12 when used adjectivally typifies a state rather than activity; and 9 infers the reversal of tendency in sonship with God. Consequently man's whole tenour of action is revealed under the Biblical symbolism as parallel to stemming a tide, rather than parallel to any creative addition to what is good. By rejecting the evil he makes choice of good, but does not himself extend the limits of what is good.

It will be readily admitted that this was always St. Paul's philosophy of the action of man under the laws of God.

(xlvi) In approaching the interpretation of the great symbol 10 we must first clear the ground by finding an equivalent for the juxtaposition of two zeros; that is, we must assign a value in the symbolic code to the word "hundred" when unaccompanied by figures in the place of tens or units.

The following instances of the appearance of simple "hundreds" may be given:—

Genesis	5'4	...	...	...	800 years.
	5'19	...	...	...	800 years.
	5'22	...	...	...	300 years.
	5'32	...	...	...	500 years old.
	6'15	...	...	...	300 cubits.
	7'6	...	...	...	600 years old.
	7'11	...	...	...	in the 600th year.
	11'10	...	...	...	100 years old.
	11'11	...	...	...	500 years.
	11'23	...	...	...	200 years.
	15'13	...	...	...	400 years.
	17'18	...	...	...	100 years.
	21'5	...	...	...	100 years.
	32'6	...	...	...	400 men.
	33'1	...	...	...	400 men.
Exodus	30'23	...	...	...	500 shekels.
Numbers	31'28	...	...	...	One soul of 500.
2 Chr.	35'9	...	...	...	for passover offerings 500 oxen.
Job	1'3	...	...	...	500 yoke of oxen.

Ezek.	42'16	...	...	500 reeds, 17, 18, 19, 20.
	45'2	...	...	500 in length.
				500 in breadth.
Ex.	14'7	...	...	600 chariots.
1 Kings	10'16	...	...	600 shekels of gold to one target.
2 Chr.	29'33	...	...	the consecrated things were
				600 oxen.
Ex.	12'37	...	...	600,000 on foot.
Num.	1'4	...	...	all that were numbered were
				600,000.
Num.	11'21	...	...	Moses said, the people are
				600,000 footmen.
2 Chr.	15'11	...	...	700 oxen.
Ex.	27'9 and 11.			hangings 100 cubits long.
	18	...	...	length of court 100 cubits.
	38'27	...	...	100 sockets.
1 Kings	7'2	...	...	length of the house of the forest
				100 cubits.
Ezek.	40'19	...	...	measured 100 cubits eastward.
Mat.	18'12	...	...	if a man have 100 sheep.
Rev.	14'20	...	...	1,600 furlongs.

This list is not exhaustive but every reference within it has a symbolic application, although many of the numbers are also historical.

(xlix) The first point to notice is that in the 2 genealogies of Adam and Shem, and in the record of intervening action, events occur no less than nine times on the clear hundred. If they were to occur on each of the other numbers between 1 and 100 in a like proportion we should have  $9 \times 99 + 9 = 900$  references. But, as a matter of fact, between the two limits we have noted there are altogether only some 70 numbers that occur. The 00 therefore at once becomes significant.

(l) The value we shall now assign to it is obtained through repeated comparison, which, of course, is the basis of determination for the meaning of all symbols. According to symbolic usage the value will vary slightly with the unit, whether of

time or space, that may be accompanying it. The following 2 values are thus found to satisfy every condition :—

00 with a time unit = a condition of life.

00 with a space unit = an abode of life.

and the characteristic of the time or condition of life is given by the number of the hundreds.

Thus 100 = the created (1) abode or condition of life.

200 = an abode or condition of life of many (2).

300 = an abode or condition of life under the work of God (3).

400 = a natural (4) environment or condition.

500 = the abode or condition of alienation (5).

600 = the abode or condition of lawlessness (6).

700 = an abode or condition of restoration, or under restoration, or the whole abode, etc.

800 = an abode or condition of many in the natural life ( $2 \times 4$ ).

900 = the abode or condition of sonship with God.

1600 = the created abode or condition as *marked* by lawlessness (1, 00, 6).\*

(li) 100 may also be given the equivalent of "fulfilment," as typified by the whole of life included within the created abode.

(lii) In our list of the hundreds we have purposely included two instances of hundred thousand, as we shall bring out later that the hundreds here do not come under the rule, for the 600 is a compound of 60 and 10.

But the conjunction of 3 zeros, it should be stated here, is often an independent symbol to which the meaning of "a race of. . ." may be assigned. Thus "2,000 men" if a symbol, expresses "a race of many men," and "7,000" = "a whole race of," e.g., 1 Kings 19:18 "Yet have I left me 7,000 in Israel who have not bowed to Baal." God here asserted that none of His real sons had participated in the corruption even of that evil time.

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\* Or 16 is a one, two, three, compound meaning "The Creator's many works," and 1600, therefore, equals "a condition of life under the many works of God."

Similarly 1,000 expresses "the whole created (1) race of men" and 1,000 burnt offerings acquire the significance of offerings for "the created race of men." See 1 Kings 3.4-12,000, again, would express, symbolically, "the race of the obedient," or "the company of the obedient," and 12,000 offerings would signify offerings for the company of the obedient.

(liii) In this manner the offerings in the Mosaic ritual invariably represent the offerers in nature or description.

(liv) It is essential, however, here to caution the reader that, just as there exists an alternative resolution of 600 as 60 and 10, so the symbol 1,000 in its most important significance is resolvable as a compound of two factors.

(lv) In both cases, as in the case of every alternative resolution, everything depends upon the context. The same thing happens, of course, in the literature of all nations, where words of identically the same sound, in many cases spelt in the same way, acquire very divergent significances with the different contexts in which they appear. In the interpretation of numerical symbols the possibility of alternative resolutions, when the symbol is of 2 or more figures, must be constantly borne in mind. As a general rule, however, no difficulty will be experienced in making the proper selection out of alternative resolutions, because the breadth of the subject, whether particular or general, is already defined by the context, and want of harmony, or redundancy, results if a wrong selection is made.

(lvi) Being now in possession of the significance of the double zero (we are describing the symbols numerically; in the original Hebrew Scripts there were, of course, no figures, and the double zero is written "hundreds"), the reader is in a position to pass on to the interpretation of the symbol 10. It is hoped that he has already thoroughly grasped the idea of the functions of the Second Person of the Trinity as contrasted with those of the First and Third Persons. All power emanates from the Father, but the work of creating in all the Time spheres of life has been delegated to the Son, whose

activity fulfils all His Creations. Every form of life has been designed by Him—in the physical universe, which is but one of the 3 universes in which His work is in operation, these forms or envelopes, of matter and of conscious and unconscious life, all manifest characteristics which bring before the mind of man, through multiplied analysis, a perception of the action of Law, and of the different spirits animating the different orders of animal life. Creation is thus, like the Temple, a city embodying every conception of life dimensionally, and the symbolism of its dimensions is to be found explained, at least as regards its broadest laws, in the Bible. A one-sided study of either Nature or the Bible must accordingly lead to a misinterpretation of Life under one or many of its phases. If there is inability to understand natural law, and its eternal persistence, there will be *a fortiori* an inability to perceive the scope of those higher syntheses of the activities of life formulated for us in the Bible. On the other hand, false though alluring generalizations as to the meaning of life will unquestionably result from a contemptuous rejection of the philosophy of creation by God in Christ and the processes attending it, which the Bible unfolds to us. The denial of evil will in man involve the rejection of the necessity for man's redemption, and of the possibility of the eternity of his consciousness. Directly this possibility is surrendered the individual, left without any hope of future compensation for earthly inequalities, must seek to obtain those compensations here and now. That is, the only rational policy for the conduct of life becomes the purely animal one of self-seeking, and there can be no reason to doubt that the acceptance of an animal basis for the conduct of life will then lead to an animal end to it.

(lvii) We have put forward these considerations to show that man is called upon by God, not only to study the life of Christ as man, but to an equal degree His works as God, for His life as man is but the differential expression of His work as God; and, since the differential and integral are interdependent, we can never fill our reason, to the extent that for



each of us it may be filled with the meaning of either, unless we study both the human life of Christ and His work as God concurrently. Now the Old Testament is mainly devoted to the expression of the work of Christ as God, in creating and up-holding His creations, and the philosophy of this work, whenever it rises to its most inclusive cosmical statement, can only be presented to us in the form of symbolism, for the reasons which we explained in the Introductory Chapters and cannot repeat here. But what we have said on the subject of the cosmical philosophy of the Bible will serve to show that the functions of the 3 Persons of the Trinity in Time may be differentiated as under :—

The Father.	The Giver of Power, The Dweller in Eternity, The Sender of the Son, (John 8.18).
The Son.	The Wielder of Power. The Creator of the Time Creations, within which His activity is to be manifested until Eternity may dawn. The Keeper of the Law. The Beholder of the Father.
The Holy Spirit.	Informing the consciousness of all being up-held by the Son ; the reception of Whom as distinguished from the per- ception of Whom, is Eternal Life.

(lviii) If we turn to the Revelation of St. John the Divine, which gives the summary of all the Life-processes put into operation by the Son of God, we shall find several passages referring to the exercise of His power.

One has already been noted “ Loose the 4 angels which are bound in the great river Euphrates.”

Very similar to this is the verse—Rev. 16.12—“ And the 6th angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared.”

'The drying up of the great river' expresses very definitely the directing by Christ of all His power and activity towards the redemption of man, which demands all the strength He can put forth. The east is the direction of approach to God, and kings of the East suggests the coming of those who are to be kings and priests to God.

The opening of the seals by the Lamb in the 6th Chapter again affirms the truth that it is by the exercise of the power of Christ that the different phenomena of Time therein expressed, and now taking place, have been brought into being. In every one of them we are given pictures of the anguish, conflict, or judgments taking place in Time through the war that the Lamb is waging against the powers of evil. In the 5th Chapter the Lamb is depicted "as it had been slain," not only because Christ was crucified as man, but because this His mortal death is no more than the momentary analysis of the death He dies in giving eternal life to every son of God, as well as because His abiding in Time for the salvation of the race, even although He is in the highest heaven, is the sacrifice that has been made since the foundation of the worlds.

(lix) But we have said enough to show that no local or historical application of the words of the Revelation of St. John the Divine can be anything but miserably inadequate, and that the interpretations resulting from such a treatment would be a tissue of incoherences. Every one of these pictures is cosmical, and it is only when we extend the successive ideas out of the local and historical up to their broadest cosmical limits possible, that co-relation is seen to obtain. The prophecies, like all real prophecy, become statements of the ends to which all processes are tending, to which they must attain, just as surely as a particular tree and no other will grow from a particular seed. The time units, here as elsewhere in the prophetic writings, are qualitative never quantitative. And before, and above all, every activity in the seen and unseen universes is shown as proceeding from the Presence and Will of Christ in Time.

## CHAPTER II.

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(lx) On the basis laid down in the concluding section of the last Chapter and on that basis only, we can now pass with the reader to a consideration of the meaning of the symbol 10, and we may say at once that the clue is to be found clearly in the 20th Chapter of Revelation. But in order to explain how it is here to be found we must go for a little time into a discussion of the question, "What characteristic did the seers of the Bible foretell that the reign of Christ would display? Was it to be a time of peace or a time of stress?"

(lxi) Now the answer to this problem may be found partly in the Psalms, partly in the utterances of Christ Himself, and partly in that great discourse of St. Paul's in the 15th of Corinthians. Turning to Psalm 110, which gives us a broad survey of the Christian ages, verse 1 runs:—

*"The Lord said unto my Lord, Sit thou at my right hand until I make Thine enemies Thy footstool."*

Now we know (see Luke XX.41-44) that our Lord applied this reference to Himself. And we know also from Ephesians 1 verses 20 to 23:—"*Which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, etc.*" that, in St. Paul's view, Christ was raised to the right hand of God after His resurrection. Hence verse 1 of Psalm 110 shows us:—

- (i) That enmity would exist against Christ subsequent to His resurrection.
- (ii) That that enmity would nevertheless be eventually overcome by the power of God.

(lxii) Here the caution is necessary that the use of the word "sit" by no means implies the inactivity of Christ after

His Resurrection. "Sit at my right hand" is simply a symbol for the exaltation of Christ to all the powers of the Deity.

Let us now turn to the 15th Chapter of the 1st of 'Corinthians and consider verses 22 to 28:—

22. *For as in Adam all die, even so in Christ shall all be made alive.*

23. *But every man in his own order:—*

*Christ the first fruits; afterwards they that are Christ's at His coming.*

24. *Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.*

25. *For He must reign, till He had put all enemies under His feet.*

26. *The last enemy that shall be destroyed is death.*

27. *For He hath put all things under His feet (Genesis 3. 15). But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him.*

28. *And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*

(lxiii) Now, nothing can be clearer from these verses than that, in St. Paul's opinion, Christ was to rule over all the world from its very beginning (for the bruising of His heel begins with the appearance of man in his fallen state) throughout all the ages before and after His Resurrection until all enmity to God, all lawlessness, should be subdued, when the end of things temporal may be permitted to come with the handing over of His regency to God.

(lxiv) Therefore Christ is ruling now, and His reign is always to be characterized by the existence of enmity against it. As soon as that enmity ceases, the reign of Christ is handed over to the All Father.

(*lxv*) Let us now take the 20th Chapter of Revelation, verses 1 to 7 :—

1. *And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand.*

2. *And He laid hold on the dragon, that old serpent, which is the Devil, and Satan and bound him a thousand years.*

3. *And cast him into the bottomless pit, and shut him up. And set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.*

4. *And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

5. *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

(*lxvi*) Now since the reign of Christ is throughout to be characterized by the existence of enmity against it, and in verse 4 we see souls living and reigning with Christ 1,000 (a thousand) years, enmity and evil must also characterise this period. The Millennium is not therefore to be a time of ideal peace in a Paradise with Christ, but a reigning that men and women share with Him who partake with Him in His work of opposing spiritual evil in every form. And the conclusion is therefore inevitable, that the 1,000 years simply represent the condition of life of all men and women from the very beginning of the world who have been animated by Christ's spirit and have done Christ's work. Now we may remember, too, that verse of St. Paul's "She that liveth in pleasure is dead while she liveth," which shows us that God's view of man's existence, as construed by St. Paul, is that he only *lives* who is not living for Self. Exactly the same form of expression is used

in this 20th Chapter. "The rest of the dead lived not again until the thousand years were finished." They did not live because while on earth they were not animated by the Spirit of Christ. They had an existence, but there was no real life in them.

(lxvii) We may now paraphrase the 5 verses of this Chapter as follows :—

1. *A high intelligence invested with power by God came from the highest sphere of life (see John 6:38) possessing the ability to shut up consciousness wholly infected with evil within a sphere of its own (having the key of the bottomless pit) and to keep it bound there by His own action (having a great chain in His hand. Hand is the symbol of active power).*

2. *And He imprisoned evil, and the highest power of evil, within its own sphere for all the ages during which He opposed it (the 1,000 years).*

3. *By this imprisonment of evil within its own sphere it became impossible for evil to again deceive created intelligence in the manner in which the original Fall was brought about.*

God's conception of the natural spheres of life has this effect, that evil is forced to betray itself in terms intelligible to man, which he can see and detest. Man does not sin without warning or consciousness of what he is doing. It is in this sense that in a former chapter of the Revelation—12 verse 16—we are told that "*The earth helped the woman, and the earth opened her mouth and swallowed up the blood which the dragon cast out of his mouth.*"

4. *Christ judges mankind throughout all time through those who are really His followers in spirit ("whatsoever ye loose on earth shall be loosed in Heaven and whatsoever ye bind on earth shall be bound in Heaven." See also 1 Corinthians 2.15). It is by means of those in whom His spirit works that the real criterion of the world's knowledge of God is constituted. They are as lights shining in a dark place. But in giving witness to Him persecution will inevitably be their lot (as may be seen in the symbolism of Cain and Abel).*

Thus they are said to be beheaded for the witness of Jesus and for the word of God. These had not bartered away their nobility of character by conceding to the world's standards either for safety or for pleasure or power (which had not worshipped the beast, neither his image) neither were they in the power of evil because of an infected consciousness (neither had received his mark upon their foreheads) nor because of murderous deeds in the body (or marked in their hands).

*These alone had life in them during the ages of Christ's work against evil.*

5. *All others were, in God's eyes, dead.* The distinction between these two states is that the former had accomplished the first resurrection. Subsequent to these verses Satan is loosed out of prison\*—or the real existence of purely evil intelligence becomes known to all life which is no longer confined within matter—for the 1,000 years are over—and this power of evil dominates entirely the personalities of those who “are in the 4 quarters of the earth,” or everywhere throughout the Cosmos (4 quarters, the Natural symbol of universality) evil then claim entirely those who are “in the earth” the use of the preposition ‘in’ with ‘earth’ typifying those who have shown no growth out of the earth, who have not brought forth fruit to God. The indication given by “Gog and Magog”—symbols for the purely animal and natural man—also confirms this rendering, see Ezekiel 39.11. But their end is to be destruction by fire from the presence of the Lord. It may be pointed out that this rendering of the confinement of evil by means of the exercise by Christ of His power in evolving separate universes of life is confirmed by the interpretation that is to be put upon the passage in Genesis 1 verse 7 “*And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.*”—By means of the pressure of law, evil (the waters) was separated off into 2 spheres, one (the waters under the firmament) being that in which it was subjected to the regulation of salutary natural laws, while, out-

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\* The reader should turn to the Preface for a fuller investigation into the meaning of the verses after verse 5.

*side of that sphere, wholly infected spiritual life remained with its former state and powers, without hope of restoration, proud and defiant of God.*

(*lxviii.*) The preceding analysis of the 20th Chapter of Revelation has given us the symbol of 1,000 years—Rule of Christ on Earth. No other conclusion will bring into satisfactory accord the utterances in the Psalms, in the Gospels and in the 15th Chapter of Corinthians, as to the nature of Christ's rule, that it is throughout to be marked by the shock of men against men, by wars, and persecution, and tumults, and the martyrdom and worldly loss of all who will fight for good rather than profit by evil. The growth of men into the Abel type, and the existence of men of that type, will give rise to the division of mankind into 2 necessarily hostile classes, and to the spiritual antagonism between the Abel type and the Cain-man (or man naturally selfish and at enmity with God) all bloodshed and misery within the world is ultimately to be attributed. The Cain-life of course exists in every man, but in the Abel type it has been finally mastered and will gradually die out.

(*lxix.*) The value that has necessarily to be attached to the symbol of the 1,000 years forces on us the very striking view of life that Christ has been upholding Nature and the progress of all Life ever since the foundation of the world. It is capable of proof that this view is also strongly brought out in the interpretation of the genealogies in Genesis—Chapters 5 and 11, and in the account of the Flood. But at this point we are more concerned with the question “Is this symbol a composite one, or is it a fundamental form?”

(*lxx*) Looking upon it as built up of 10 and two zeroes:—

10. 00.

We may remember that a rendering of the double zero by “abode, or condition of Life” has already been suggested.

Instantaneously, then, the conviction comes “What can 10 be the symbol for but for the presence or action of Christ Himself—the all sustaining One, Who in the form of  $4 + 3 + 2 + 1$



is manifested to us, as upholding in Himself all Nature, from the highest to the lowest forms of Life? " (Rule 7).

For, giving to 10 the value of "The action of Christ," we have for the interpretation of the 1,000 symbol:—00, *the condition of Life characterised by 10, the action of Christ, or, together, the reign of Christ.*

(lxxi.) We obtain an immediate confirmation of this deduction as to the meaning of 10 if we substitute this value into the symbol 40. For  $40 = 4 \times 10$ , and as 4 means Nature 40 will represent "Nature upheld by Christ," or "Nature under the work of Christ." This significance of 40 agrees perfectly with the historical symbolism of the 40 years of Wandering of the children of Israel, and the 40 days of Temptation in the Wilderness. The former period figures, with regard to man, the troubles of the physical life, the want of sustenance, the want of refreshment, and the barrenness of the world. All these experiences are relative to the perfect joys of the life eternal, for the world is to be for no man his true home. So David exclaims in the 39th Psalm "I am a stranger with thee, a sojourner as all my fathers were." The same idea is contained in the significance of the symbolic name Terah— "wandering"—which is the real close of the Shem genealogy, itself wholly symbolical. (See Genesis 11, verses 24-26.)

(lxxii.) As perfectly congruous with the historical signification is the substitution of the equivalent "Nature under the work of Christ" for the other period of 40 days. "Day" is a time-unit indicating processes, and the 40 days accordingly represent the whole of Time from the point of view of the processes put into operation for the salvation of man by the power of Christ. Time is the period of His temptation, or trial, and throughout it He is "with the wild beasts" because of the infestation of the intelligences of evil among men. The suffering of Christ occurs only in Time, and lasts as long as Time lasts, because the rationale of Time is that only under such a conception can the precipitation of good from evil be carried out with absolute completeness. Immediately

this work has been done Time must end; for processes leading to a motion towards evil from good in the individuality, or towards good from evil, can take place no longer.

(*lxiii.*) It will be recollected that two periods of 40 days occur in Christ's life on earth. The first was the 40 days of Temptation; the second the 40 days intervening between His Resurrection and Ascension. Now, just as He walked upon the sea to express in symbols of the natural life that He alone of all the sons of men needed no ark as an environment safeguarding from evil, so it cannot be doubted that the repetition of the interval of 40 days *after* His Resurrection was made to emphasize the great truth, that the natural life of man, and the natural universes of Time, would be upheld by His Power as surely after His acquisition of the ability to give man eternal life as they had been hitherto upheld by Him before His victory over Death was won.

(*lxiv.*) The 40 symbol gives the most obvious confirmation of the equivalent we have assigned to 10 as a symbol. We will pass on shortly to the other great bases on which its meaning stands, but before doing so will pause for a moment to consider the derivation of the symbol.

This, we have already indicated, in all probability comes from the addition of the first 4 numerals. The reader will at once see that such an addition would be meaningless if these numerals are given their ordinary symbolic values of:—

- 1 Creation, or the Creator ;
- 2 Number ;
- 3 The work of God ; and
- 4 Nature ;

for, as we explained before, 7 as an addition of 3 and 4 can be shown to cover everything. But the difficulty is not so great as it appears. The symbol 10 expresses the *activity* or *active will* of Christ in overcoming every form of evil, every source of opposition to His authority in Time. As such it is closely connected with the development of spiritual growth. Now, we have already seen both in Genesis and the Revelation that a symbolic use is made of the living forms of Nature to express advancing orders of the spiritual life in man. The

1st chapter of Genesis arranges these in an advancing order as under :—

Grass.

The herb yielding seed.

The fruit-tree yielding fruit.

The moving creature in the waters.

Fowl that may fly in the firmament.

The living creature of the earth, and cattle.

Man.

In a similar way if we select 4 to express the highest natural form of life we can get an advancing series as under :—

1, 2, 3, 4

the sum of which  $1 \times 2 \times 3 \times 4$  will represent *all natural life*.

The figure 10 on this basis would accordingly represent the summation of all natural life, and from this there is but a step to the idea of "The Fulfiller of all Natural Life." We may remember in this connection St. Paul's "In Him we live and move and have our being." The 40 symbol is clearly only an amplification of the same idea.

(lxxv.) We may now pass on to a consideration of the foundation carefully prepared in the Mosaic ritual (or rather re-built under the Mosaic ritual) for the support of the symbolic numerical code, of which the corner-stone is the significance attachable to 10.

(lxxvi.) The foundation we allude to is that of *tithing*.

The law of tithing is first given in Leviticus 27, 30—33, and is amplified under Numbers 18, 21 to 28, Deuteronomy 12 ; 5 to 18 ; 14, 22 to 29; and 26, 12 to 14.

Dr. William Smith digests these laws as follows, under "Tithe" :—

(1) That 1-10 of the whole produce of the soil was to be assigned for the maintenance of the Levites.

(2). That out of this the Levites were to dedicate 1-10 to God, for the use of the High Priest.

(3). That a tithe, in all probability, a second tithe was to be applied to festival purposes.

(4). That in every 3rd year either this festival tithe, or a 3rd tenth, (the whole then being 3-10 of the produce) was to be eaten in company with the poor and the Levites.

(lxxvii.) For our purpose it is sufficient to note that it is abundantly evident that every Hebrew must have been perfectly acquainted with the principle and practice of tithing. In other words, all could divide repeatedly by ten, and know the remainder, whether the produce of their fields was expressed in thousands, hundreds, or units, of measures of quantity.

(lxxviii.) Now, applying our rule about inversion, if 10 stands for "the work of Christ" or "the will of Christ," 1-10 must represent "antagonism to the work of Christ."

(lxxix.) Why then does God demand of His typical people 1-10 of all the produce of their cultivation?

Remembering that symbolically the cultivation of fields is the cultivation of the spiritual life, to us the answer is obvious. The demand for the tithe simply expresses the fact that, throughout man's life, God only asks of him to surrender those things that are *inimical to the Spirit of Christ*.

(lxxx.) Clearly, too, 1-10 expresses worldliness. The gift to the Levites, which is taken from the gift to God, is simply an enforcement of the rule that worldly goods should be given (i) to God generally, (ii) to His ministers, and (iii) to the poor, under the 4th rule of Dr. William Smith's digest. See 1 Cor. 9. 11 "If we have sown into you spiritual things is it a great matter if we shall reap your worldly things?"

(lxxxii.) There is a special tithe in the 3rd year, because the 3rd year symbolises "the year, or time, of the work of God," and a gift of 3-10 is a gift expressing the work of God on the worldly (3 into 1-10).

In the same way, even the Levites, the ministers of God, are enjoined to surrender to God everything that is inimical to Christ, in their tithe to be given to the High Priest.

(lxxxii.) The meaning of the tithes given by Abram to Melchisedec (Hebrews 7) is also fortified by the knowledge we

now possess of what  $\frac{1}{10}$  stands for. It was an acknowledgment by Abram that Melchisedec stood in the place of God, but not only this, but also the scope of the work of Christ, was recognised. Abram typically gave up everything that might oppose the work of Christ.

(lxxxiii.) Applying now our other rule as to the halving of basic numbers we obtain at once for  $5=10\div 2$ , the equivalent of "alienation from God," for Christ is One with God, and the opposite idea to His activity, represented by 10, must be that which can only be characterised as separation from God.

Numbers  
1 to 7.

(lxxxiv.) The meaning of 10 having thus been ascertained and that of 5 derived from it, the whole numerical vocabulary is at length completed as regards fundamentals. The full scale consists of 13 terms with the following equivalents:—

- 1 = the creation, of the created, the Creator, created.
- 2 = many, or multitude.
- 3 = the work of the God-head.
- 4 = Nature, the natural life, environment.
- 5 = alienation from God, alienated life, state, time or abode (depending on the accompanying unit).
- \*6 = Lawlessness, rebellion, the lawless when applied to evil angels but not to man, lawless (adjectival) applied to man, the lawless life, state, time or abode (depending on the accompanying unit).
- 7 = Restoration, restored, the restored, restorative (e.g.  $3\times 7$  = God's restorative work). All (e.g.  $7\times 2$  = all the many or all men), the whole of. As contrasted with time it symbolises Eternity.

Number  
8.

(lxxxv.) 8. This symbol has two meanings. As derived from  $7+1$  it stands for "completion, or end of," "accomplishment of," "accomplished." E.g., 68 = rebellion ended. 86 = The end of rebellion. Also "a summing up." E.g., 82 "A summing up of many things." 28 = "Many things summed up." A personal sense may also be given:—"He who sums up." The second significance is given by the fusion of the

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\* It must be remembered that this is the significance of 6 as a fundamental only. As a compound 6 means "the many works of God."

two fundamentals 2 and 4 = 8 ; and so becomes " many in the natural (life or condition)" or 42 = " the natural life of many." In this sense it occurs in the story of the Deluge—Noah and his three sons with their four wives.

(lxxxvi.) 9. Sonship with God.

Number  
9.

A son of God

E.g., 98 = sonship with God summed up, or accomplished. And 89 " He who sums up sonship with God." These Psalms should be examined.

(lxxxvii.) 10. The work, or will, of Christ. E.g., 3 : 10 = 30, the symbol for fashioning. 130 Creation (1) by the work of God (3) in Christ (10). By itself 3.10, 103 or 30 is a symbol for *God's work in Christ*. Again 10.5 or 510 or 50 is a symbol for *Christ's work on alienation-from-God*. When a time unit is attached, as in 50 years, it becomes a symbol for Time regarded from the point of view of Christ's work on the alienated state. This is one of the most general symbols for Time, because, until Eternity dawns, alienation must exist.

Number  
10.

Also 104, 410 or 40 is the symbol for the support of the natural life by Christ. (See Sec. lxxi ii and iii.) 108, 810, 80 is similarly a symbol for " the accomplishment of Christ's work." See Psalms 80 and 108.\*

(lxxxviii.) 710, 107, or 70 is the symbol for " the restorative work of Christ." See especially Psalm 107. Note also the 70 sent out by Christ to preach and heal (Luke 10, 1 and 17) in pairs, a grouping that instantly suggests the many (2) He sends out into the world to carry out His work of restoration.

70

There are also 70 names in the subdivisions of Shem, Ham and Japheth in the 10th Chapter of Genesis. We cannot say whether it was because the division of the subject-matter of the first ten Chapters of Genesis naturally fall into their present sections that such a division into Chapter as now exists in our Bibles has been made, but certain it is that, with one or two minor alterations, this subdivision is *significant*, so

\* The possibility of 8 being a compound must be borne in mind.

that in the 10th Chapter we have a double significance—both that of the Chapter Number and that of the total number of the names. The restorative work of Christ, in analysing man's passions and better qualities for his comprehension by breaking up the human race into 3 great divisions, is there represented. The Chapter is headed by the symbol for the "work of Christ," and the names signify "restorative work of Christ." In the Septuagint we are given the same idea by a different symbol for the total number of names, which is 72, and stands for "The Restoration of Many."

*The divergencies in numerals between different versions of the Scriptures can all be explained on this principle.*

We must note that 72 may also represent "the restorer of many" and the personal note of the 72nd Psalm seems to show that this resolution with the idea of Agency is intended. The whole problem of the Psalms will be discussed later.

(lxxxix.) Under this symbol we must now notice seven of its compounds which offer alternative resolutions.

Twenty. This may be a compound of 2 and 10 or 4 and 5. The former would signify "many under the work of Christ." But this is so broad a significance, including, as it does, all living beings in the 3 universes of the Time creation, that it is seldom applicable to symbolic analyses which are dealing specially with one or other of them.

Consequently it may be said that the proper resolution should be 4 into 5:—*the natural alienated state.*

For example, this is the significance to be attached to the 20 pillars forming the North and South sides of the Outer or White Court of the Tabernacle. North and South are symbols of direction inferring "spiritual instability" as contrasted with the East, where the sons of God are to be found, and the West, which is the direction from which enmity to God arises. The outer court in all its furniture expresses the physical life of the righteous, and to differentiate it from the spheres of the Inner Court (Paradise) and the Holy of Holies (the Third Heaven) we must assign to the pillars a 4'5 resolution.

(xc.) In passing we may note that the Holy of Holies is a perfect cube of 10 cubits. It contained the ark wherein was the volume of the sacred law. The dimensions, therefore, evidently represent a sphere of life in which the Will of Christ is everywhere and absolutely paramount. The Holy of Holies was separated from the Tent of Meeting (the Holy Place) by 4 shittim-wood pillars covered with gold standing on 4 silver sockets. These pillars supported the veil which was rent at the Crucifixion.

(xci.) Now, we have already explained that, in dimensional symbolism, the action or presence of individuality is expressed by height, while breadth or horizontal space, typifies state or condition. Further the pillar is but a tree wrought to the service of God. The Psalmist speaks of men as "pillars in the temple of our God." This idea is fully carried out in the temple and tabernacle symbolism, so that the 20 pillars in the North and South express the life of all men in the natural alienated state, or rather in the environment appropriate to it. In the arrangement of the Tabernacle each outer court enclosed the other, and just as the White Court extends symbolically over the whole space occupied by the Holy Place and Holy of Holies, so, in its turn, the Holy Place was symbolically intended, it seems clear, to extend over the space occupied by the Holiest, although the latter occupied part of it. If this be so, we get the following symbolic dimensions for each court:—

The White Court :—100 cubits long by 50 cubits broad.

The Holy Place :—30 cubits long by 10 broad.

The Holiest :—10 cubits long by 10 broad.

(xcii.) These dimensions indicate that there are 3 spheres of life for redeemed man in Time :—

First, the natural physical life, marked by the 45 sign of individuality, by the 100 which is the symbol for the world or created (1) abode (00), and by 50 which is the symbol for *alienation* (5) *under the work of Christ* (10). It is in this sphere that eternal life is first given.



Secondly, the Paradise life of the Holy Place, into which man enters on the occurrence of physical death should he have been accounted worthy of eternal life. (See Luke 20.35). It is marked by the symbol 30, expressive of the work of God (3) in Christ (10) still being in operation, but instead of 50 for breadth we find 10—the unresisted Will of Christ. Alienation has been left behind.

(xciii.) Now we must note carefully that the Holy Place and the Holiest, instead of being enclosed by pillars draped with fine linen, were shut in by boards probably tenoned to each other, and set vertically, each 10 cubits high, and  $\frac{3}{2}$  cubits broad. But there are still pillars at the entrance to either compartment—5 covered with gold on bronze sockets forming the doorway of the Holy Place, and 4 covered with gold on silver sockets forming the doorway of the Holiest.

Here the general interpretation is clear. Both in Paradise and in the 3rd Heaven there is no longer to be the isolation of son of God from son of God that marks their life on earth, as represented by the isolation of the pillars. In every sphere God's dwelling place is in the individuality of the members of Christ's Church. But in the two higher spheres there is the closest union between all the sons of God although their individual state still remains, attested as it is by the symbol  $3/2$  or 3 into  $\frac{1}{2}$  = *God's work on individuality*. We get here a perfect echo of Rev. 8.1 "And when He had opened the 7th seal, there was silence in Heaven about the space of  $\frac{1}{2}$  hour."

(xciv.) Again, gold is the sun colour—the light shed forth by love. Subsequent to regeneration, then, man is clothed in love, and thus clad, and standing by endurance (the brass socket, for bronze or brass is the metal significant of endurance) he enters into Paradise, leaving alienation behind him.

(xcv.) The 5 pillars at the entrance very clearly represent the continual entry into Paradise by man—that storming of the kingdom of Heaven alluded to by Christ. On the one side there is still the alienated isolated life, although the sons

of God are brought closer together, and are clad in love. But endurance is still their rule of life. On the other side, alienation and isolation are wholly left behind, as governing factors, and the closest union of soul with soul is made manifest; although the work of God is still operative upon the individuality in its new sphere.

(xcvi.) In this sphere, man, from the fact that the 4 pillars at the entrance to the Holiest rest in silver sockets, appears to have the basis of his life in the life of the Deity itself, for the white light of silver suggests that absence of spectral bands in the analysis of character—that perfect balance of all qualities and virtue—which is possible to the Deity alone; for individuality must always be marked by some particular analysis of the life of God. And the significance of the 4 pillars would appear to be, that, up to this point, individuality is still revealed in natural (4) forms, but that in the Holiest there will be some great change in this respect; although individuality will continue, because the Holiest is still enclosed by the boards 3-2 cubits broad covered with gold. Breadth is here, as always in symbolism, an index as to state.

(xcvii.) We have thus brought out the predominant signification of the symbol 10 in the structural arrangement of the Tabernacle. Since the physical universe, or White Court, includes the other two universes, and there are 10 pillars on the East and West sides of it, we are taught that the Will of Christ is active throughout all the abodes of life, not only where God's people are (the East) but in spheres where the most intense opposition exists (the West).

We shall comment on some of the other numerical symbols connected with the Tabernacle furniture in a subsequent section. But as our present subject of discussion is the symbol 10 we must now leave the Tabernacle, and consider the other compounds in which 10 appears.

(xcviii.) Thirty. In a creative sense this is always resolvable as 3:10 *the work of God in Christ*. 103 has the same significance.

But 30 as applied to *man's state of life* is only resolvable as 5'6, meaning *alienated lawlessness*. It is for this reason that Judas receives 30 pieces of silver for the betrayal of His Master. He and the Jews appear to value the Saviour at that price. In reality it is obvious that they are valuing *themselves*, for such an act is possible only to those in a state of alienated lawlessness.

The distinction between the two resolutions of 30 is now obvious. As 3.10 only a Creational or re-Creational work of God in Christ can be referred to. As 5.6 the earliest spiritual state of man in the physical life must be under reference.

(xcix.) Forty. The only resolution possible is 4.10 and this has already been explained.

5.8 or 8.5 would mean "the accomplishment of alienation." But alienation is the initial state of all. Hence it cannot be accomplished.\*

Moreover, if we concede that the conjunction might mean "the end of alienation," such a symbol is not required, for alienation appears out of 6, which is a worse state. Consequently, if the Bible wishes to express the end of the self-life it goes more to the root of evil and uses the symbol 68 or 86 or 48. In the Psalms all three serial numbers yield this significance and it occurs in the history of Abraham's life with the same value.

(c.) Fifty. The only factors of 50 as a pair besides 5 and 10 are 25 and 2. But 25 is not a fundamental, consequently the only resolution possible is 5 and 10.

(ci.) Sixty. The factors are 6 and 10 and 3.4.5.

The former resolution must be allowed to be possible. But as regards man 50 usually takes its place, for there is a note of hope in 50 which is not indicated in 60. Absolute lawlessness, that is to say, is intractable, and 6 is the symbol for it, while alienation 5, is the initial condition of every living soul.

The 3.4.5 resolution is, therefore, invariably to be adopted unless it can be shown to be untenable. We have shown that 3.4.5 stands for "the natural alienated *man*." It is the

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\* This argument is only for mnemonic use. The fact is that a four, ten resolution is always reserved for 40.

symbolic numerical conjunction for the expression of the unstable (*i.e.* unjudged) individual unit in the physical state of life.

$3 \cdot 4 \cdot 5 = 60$ . But the inverted form  $4 \cdot 5 \cdot 3$  is also possible. In this case, however, the significance is general "the natural state of alienation under the work of God." In order to express the unit of life the 3 must always hold the initial position.

(*cii.*) Seventy. The only two fundamentals that can give this value are 7 and 10—"the restorative work of Christ." 70

(*ciii.*) Eighty. This is resolvable as 8 and 10 or 2, 4 and 10. 80

Both resolutions appear, at first sight, admissible:—The former meaning "the completion of the work of Christ" and having an alternative form of 108. Note, as a very strong confirmation of the conclusion, that the 1st 5 verses of Psalm 108 are the last 5 of Psalm 57. These verses open with:—  
*"My heart is fixed, O God, my heart is fixed,*

*I will sing, yea I will sing praises."*

57 as a symbol means "Alienation under restoration." 108 = "the work of Christ accomplished." Now spiritually, 57 is evidently precedent to 108. Consequently praise and thanksgiving to God, which is the fruit of man's calamities in Psalm 57, is the opening attitude of the more advanced point of view in Psalm 108.

The conjunction 2.4.10 which may have the alternative forms of 10.2.4 and 10.4.2, signifies "many in the natural life under the work of Christ," and its variants "the work of Christ on many in the natural life," and "the work of Christ on the natural life of many." 8 must always have a possible resolution of 2 and 4, for both are fundamentals, and the fusion of fundamentals in pairs is a governing principle of the whole system, to which we shall refer later.

(*civ.*) If, however, fusion is restricted to two fundamentals at a time, 80 as equivalent to 2.4.10 would not be admissible, for here there are 3 fundamentals. The case of

3.4.5 and 3.5.6 is not identical, for 3 is an essential accompaniment of 4, 5, and 6, or any combination of those indices as to state, if individuality is to be expressed, since, with every living soul God is present. It seems necessary therefore to hold that if both the ideas of number and the natural life are to be expressed at one and the same time with the expression for Christ's activity upon them, the symbol must be written in full 1042 or 1024 or 2410. Accordingly 80 will always resolve as 8 and 10, "a summing up of."

(cv.) Ninety. Resolutions as 9. 10.

or 3.5.6 and 5.6.3.

are admissible.

The former has variants of 910 and 109. In this case, the relative position of the numerals does to some extent alter the shade of meaning. The symbol 90 is generally equivalent to "*Sonship with God in Christ*," when its factors are 9 and 10, but their relative position is indeterminate. The numeral 910 gives the same idea, but 109 would be better translated as "*the work of Christ on the sons of God*."

To determine whether 90 is resolvable in factors of 9 and 10 or as 3.5.6 we must look in every case to the context. For instance, if a symbolic series under discussion is so constructed that each of its terms is exhibited in 3 clauses, of which the first is a statement of origin, the second of process, and the third of finality, and 90 occurs both in the 3rd and 1st clauses, we may then be sure that in the first clause it is resolvable as 3.5.6 and in the third as 9.10. For sonship with God is the result of the work of God *i.e.*, of a process. Hence it cannot appear *ab initio* when a series is dealing with the meaning and effect of life in the Time Creation. This principle has to be applied to the interpretation both of the Adam and Shem genealogies in Chapters 5 and 11 of Genesis.

(cvi.) One hundred and ten. This numeral is resolvable as :—

11 × 10

or 1 (Creational) followed by 10.

The former means "*The approach to obedience under the work of Christ*," 11 in its root sense meaning "obedience

not yet attained to, or perfected." With a man unit the same symbol becomes "*those who are being led to obedience by Christ*"; with a space unit "*the abode of those being led to obedience by Christ*"; and with a time unit "*the condition or state of those being led to obedience by Christ.*"

The other resolution would only be adopted if the subject to which the numeral is attached is clearly concerned with the fashioning of the Time Creations. In such a case it has the meaning of "*Creation (1) by the work of Christ.*"

In the case of the 110th Psalm the resolution is obviously 11 and 10 "*the approach to obedience under the work of Christ.*"

(cvii.) One hundred and twenty. This numeral is resolvable as : 120

12.10

or as 1 (Creational) followed by 20=4.5.

The former means :—

"*Obedience (or the obedient) in Christ.*"

The latter :—

"*The Creation of the natural alienated life.*"

The first example of this numeral occurring in the Bible is in Gen. VI. 3 :—

"*And the Lord said, My spirit shall not always strive with man, for that he also is flesh : yet his days shall be 120 years.*"

This 6th Chapter is considering a primal state of life. The Creational 1 may therefore be used, and 120 is equivalent to the second resolution. The whole passage then signifies "God's work on man in the creation of Time will not continue for ever ; but the human race shall continue during the ages of the processes (days) to which the created (1) natural alienated state (4 : 5) is to be subjected."

(cviii.) One hundred and thirty. As the fundamental numerical alphabet extends only from 1 to 13 this numeral is the last compound of two fundamentals that can be formed 130

by the fusion of 10 with any other fundamental. Three possible resolutions have to be recognised:—

13 and 10.

1 (Creational) and  $30=3.10$ .

1 (Creational) and  $30=5.6$ .

The first means "*obedience completed by the work of Christ.*"

The second, with the creational 1, "*Creation by the work of God in Christ.*"

The third, with the creational 1, "*the Creation of alienated (5) lawlessness (6).*"

Of these three the only certain instance to be found in the Bible has the second meaning and is to be found in Gen V. 3:—

"*And Adam lived 130 years and begat Seth.*"

Later on we shall show that the whole of this genealogy is symbolic, and expressive in 9 different terms of the processes by means of which the natural man (Adam, Seth, Enos, etc.) becomes the spiritual man. The opening statement is certain to be creational. Hence the interpretation is:—

"*Adam, having been created (1) by the work of God in Christ (30) [having lived 130 years] attains to . . . (begat Seth).*"

(cix.) Any particular resolution that is given to the 130 of the 130th Psalm would be followed by that of the 131st. Now we shall show shortly that 131 cannot have a resolution of which 13 is one of the factors. Hence the 1 must be *creational* in both cases. As, then, the 130th opens with "*Out of the depths have I cried unto thee, O Lord,*" the presumption is that the state of alienated lawlessness is in the Psalmist's mind. Consequently the 1.5.6 resolution is probable in both cases. The + 1 addition to 130, moreover, must mean "the end of"—a rule which we shall presently discuss. For this reason Israel is told in the 3rd and last verse of the 131st Psalm to "*hope in the Lord from this time forth for evermore.*" The Psalm is contemplating "*the end of the*"

created state of alienated lawlessness"; that is, "the beginning of sonship with God."

We can give no instance of the resolution 13.10. Probably such a resolution is unnecessary, because once sonship with God is attained everything else must follow. Hence the symbol 9 would usually suffice for the expression of the thought conveyed by 13.10.

(cx.) We have now completed our scrutiny of the compounds of 2 fundamentals of which 10 is one. The only instances of the appearance of 10 as an independent symbol that can be quoted are (i) the pillars on the E. and W. sides of the Tabernacle and (ii) in Rev. II. 10 under the commands of Christ to the 2nd Church (Smyrna), i.e., to all the sons of God,\* the second position being symbolic of number "*Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation 10 days: be thou faithful unto death and I will give thee a crown of life.*"

Here the interpretation according to our rule is perfectly clear. Ten days = the time during which the processes of Christ's rule remain in operation. The term really signifies, therefore, that those who are doing Christ's work will always be exposed to persecution, or that the sons of God must be subject to persecution by the world throughout Time. Ten days and 1,000 years are very similar in idea, save that in the former the emphasis is on the process, and in the latter on the state.

(cxi.) When we consider the rationality of the interpretations derived from the assigned value of 10, the explanation it affords of the dimensional symbolism of the Temple, of tithing, of the correspondence of the subject-matter of the Psalms on which we have commented with their serial numbers regarded as symbols, and lastly, of the congruity of the meaning of the symbols 5,  $\frac{1}{5}$  and  $\frac{1}{10}$  with the scope of the subject in which they appear when we assign them the significances we derive for them from 10,—need we any longer hesitate in saying that the symbolic meaning of 10 has been

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\* Because 2 is a symbol for 'comon estate,' and the common estate from a point of view of the government of the Son of God is sonship with God.



established on a foundation that is so broad-based that no counter-vailing argument can shake it? Moreover, the result of assigning to it the significance we have now determined is to lift both Genesis and the Revelation from the local and personal to the cosmical and general, to dispose of every difficulty inherent to the fortelling of events in units of time, and implicitly, to end for ever the accusation that the creation described in Genesis and the duration of life of the patriarchs are alike impossible. For if the first few Chapters of Genesis are symbolic, what they seem to express is not the mechanical creation of the envelopes, or individual forms of Nature, but the scheme of the differentiation of that which is alone eternally characteristic of life—the relative elevation of conscious being in the eyes of God as contrasted with other conscious being. It is a most certain principle of the Biblical scheme of thought never to concern itself with mechanism, but only with spiritual state. The mechanism is only noticed briefly under the name of “food”—“*take thou unto thee of all food that is eaten,*” but the detail of spiritual life is developed with every necessary shade of description. In this we find one great distinction between the philosophy of the Bible and the philosophy of schools that, under the guise of religion, attempt to analyse processes of life in unseen spheres. No attempt is made in the Bible to describe such processes, and it only refers to the existence of other spheres of life in so far as they constitute environments for distinctive spiritual conditions. Neither does the Bible analyse for man the processes going on in his own physical world. He is left to find out for himself the meaning and origin of every natural phenomenon, since the attitude that the sacred writers adopt is that, as man’s knowledge grows, so will he be better able to appreciate the breadth and perfection of the sacred system under which all limiting spiritual states are analysed for him by its symbols.

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## CHAPTER III.

### RULES FOR THE RESOLUTION OF COMPOUND NUMERALS.

(cxii.) We will now complete our presentation of the significance of the 3 remaining numbers of the fundamental scale—11, 12 and 13.

Eleven. This symbol when independent expresses "*the approach to obedience*" when used in an abstract sense. With a man unit it signifies "*those approaching obedience.*" With a unit of time it is equivalent to "*the condition of life as it approaches to obedience.*" With a unit of agency it may be translated "*a leading to obedience.*"

Thus the significance of the numeral 22 in the case of the 22nd Psalm is "a leading of many (2) to obedience," or "the approach of many to obedience." And in the last but one term of the Shem genealogy Gen. 11.25 "And Nahor lived after he begat Terah 119 years," the 119 numeral is a symbol equivalent to "the approach to obedience (11) of the sons of God (9)."

(cxiii.) Twelve. This symbol has already been explained. (Secs. xi, xii, xiii.) It has the following significances:—

*Law, or Obedience*, as an abstract noun.

*The law-abiding, or obedient*, with a man unit.

*Obedient*, adjectival.

There is no reason to doubt that the 1,44,000 of the Revelation is an intensive form derived from 12, viz:—000, the race of,  $12 \times 12$  = the wholly obedient. Similarly in Rev. 4:4 "*And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting*" we find the  $2 \times 12$  = the multitude of the obedient. So also in Rev. V. 14.\*

(cxiv.) Thirteen. As already explained this is the symbol with the + 1 addition to express "completion of." The numeral therefore means "completed obedience."

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\* The reader must remember that we are here only concerned with fundamentals. As a juxtaposition  $12 =$  the created multitudes.

The best instance that can be given of its use occurs in Daniel XII. The 11th and 12th verses of this Chapter read as follows:—

*“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, these shall be 1290 days.”*

*“Blessed is he that waiteth and cometh to the 1335 days.”*

Here the taking away of the daily sacrifice is the interruption or cessation of the love and joy that all His creatures once found in God. This interruption occurred at the Fall, and it will last so long as the alienated lawless state continues, i.e., so long as the Time Creations last.

This interval is given by the symbol 1,290, where 1 is creational, and the numeral accordingly expresses *the days of the Creation (1) of multitudes (2) of alienated lawless men* ( $3 \cdot 5 \cdot 6 = 90$ ).

But it will come to an end when all men have again learnt obedience, and this truth is expressed in the 12 verse *“Blessed is he who waiteth, and attains to the completed obedience (13) of the alienated man (3·5).”* The abomination that maketh desolate is self-worship in all its forms.

Again in this instance we find the 3.5.6 resolution of 90 occurring in a primal statement, before process has been in operation.

(cxv.) Our analysis of the fundamental scale of the 13 numerals from 1 to 13 is now completed. We have given some illustrations of how these numerals are combined in pairs, and in the last example under 13 have shown the appearance of the 3.5.6 and 3.5 forms as two letters in the alphabet, which, though not fundamental, may be legitimately used as if they were.

(cxvi.) At present, then, our alphabet consists of:—

- A. The fundamental scale of numbers 1 to 13.
- B. The derived forms 3.4 ; 3.5 ; 3.4.5 ; 3.5.6 ; 60 and 90.
- C. Forms obtained by halving such as  $\frac{1}{2}$ , and 3-2 where 3-2 may express “the work of God on the individuality.”

D. Forms obtained by Inversion, implying antagonism to the inverted fundamental, such as:—

$\frac{1}{2}$  = unnatural.

$\frac{1}{3}$  = opposed to God.

$\frac{1}{10}$  = opposed to the work of Christ.

$\frac{1}{5}$  = (for man) in the Spirit of Christ.

$\frac{1}{6}$  = opposing lawlessness.

E. The double zero or “hundreds without tens,” meaning an “abode or condition of life.”

F. The triple zero, or thousands without hundreds or tens, expressing (generally) “a race of. . . .” It is the abstract term for all individuality of one type, just as 00 is the abstract term for all abodes (environment), or condition, of one type.

(cxvii.) In addition to the above we have seen fundamentals 8 and 13—formed by a +1 addition, and have noted the same probable addition in the case of the serial number of the 31st Psalm. This is the next point to inquire into. But before doing so we will explain why the 600 in the 600,000 of the Children of Israel who left Egypt is to be resolved as 60 and 10. The + 1  
Terminal.

(cxviii.) That the exodus although historical was, in all its details, arranged to be typical is a truth which there is no occasion to prove here. Accepting the exodus as typical, therefore, we may believe with equal conviction that the number of the children of Israel who were taken out of Egypt —600,000—is expressed typically, more especially as the statement is not given in absolute terms, but as follows:—Ex. XII. 37. “And the children of Israel journeyed from Rameses to Succoth, *about* 600,000 on foot that were men, besides children. And a mixed multitude went up also with them.”

Clearly there is plenty of latitude here for the introduction of a typical number that shall not be at variance with historical fact.

Now absolute lawlessness could not have been the general characteristic of the children of Israel at the time of their exodus, for the exodus itself is an act of obedience. Nor, if we look upon the flight from Egypt as typical of the withdrawal of man from a forgotten sphere of life into the life of the physical universe, could his state even in that case be indexed as wholly lawless—for absolute lawlessness is intractable to the influence of God. In either case, then, the symbol 6 is inapplicable.\* Consequently 600 as a compound of 6 and 100 is inapplicable—the children of Israel were not a race of men (100) in a lawless (6) abode of life (00) *after* the exodus. Hence, if typical, 600 must resolve as  $3 \cdot 4 \cdot 5 = 60$  and 10 or “the natural alienated man under the work of Christ,” and this interpretation is exactly agreeable to the whole of the symbolism of the exodus and wanderings in the wilderness.

(cxix.) We propose shortly to examine the significance of the numbers of each of the tribes as they were summed in the wilderness of Sinai, of the Levites as a whole, and of the families that helped them to carry the Tabernacle furniture. But at this point we will consider another instance of the resolution of 60 as  $3 \cdot 4 \cdot 5$ .

If we turn to Daniel III, we shall see that “Nebuchadnezzar the King made an image of gold, whose height was 60 cubits and the breadth thereof 6 cubits: he set it up in the plain of Dura, in the province of Babylon.”

Now the 17th Chapter of the Revelation uses Babylon in a symbolical sense. May not then this chapter be symbolical, even if we allow that it was historical also? At any rate it is full of symbolic indices. There are 3 men who refuse to worship false gods, and 3 is the symbol for the work of God. There is the furnace of affliction, the world-power in Nebuchadnezzar, the preferment of the worldly in the kings, princes, governors, etc., the destruction of the persecutors by fire, and the 7 times more that the furnace was heated.

If, then, we take the numeral 60 in the 1st verse as symbolic, we must resolve it as  $3 \cdot 4 \cdot 5$ .—for this is no picture of

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\* As a fundamental. But as an investigation made in the Appendix will show, the 600 here is probably identical in construction with the 600 of Noah's life, and in both cases a three, two resolution followed by hundreds is intended.

absolute lawlessness, as the conversion of the king shows. As 3.4.5. cubits high and 6 broad, the image of gold signifies the agency (height) of the natural alienated man, in the lawless state (6, and breadth), the worship of whom is a mockery (image) of the love of Heaven (gold). Or, the picture expresses the substitution of the worship of man for the worship of God in the natural alienated life.

As any concession to the lawless demands, prejudices or passions, of man has to be characterized as man-worship, the picture resulting from the symbolic interpretation is unquestionably true of the worldly life.

(cxx.) The +1 terminal will now engage our attention. We referred to this under Sec. (cix). The rule regarding its use, is that, except in the case of the derivation of the two fundamentals 8 and 13, it is only applied to symbolic numerals ending in 0; such as 20 and 200. Thus 21 (in one resolution) might be regarded as  $4 \times 5 + 1$  = the end of (+1) the natural alienated life; and  $201 = 200 + 1$  = "the end of (+1) a condition of life (00) common to many (2)." We cannot, however, add 1 to fundamentals, or to their compounds unless they end in 0. For instance, to express "the completion of the work of Christ" we must use the symbol 8.10 or 80.  $10 + 1$  is unknown in the symbolic code, since 11 is derived from 12.

The + 1  
Terminal.

(cxxi.) It will be seen, accordingly, that the +1 addition to signify "the end, or termination, of" can only be applied to any whole numeral, whether simple or compound, if that numeral itself ends in 0. It never appears within a compound. In 315 for instance the 1 could not be a terminal addition to 30 followed by 5. This particular compound can only be resolved as 3 and 15 where  $15 = 3.5$ . For just as the 1 cannot be terminal so neither can it be creational.

(cxxii.) The creational 1 invariably occupies the initial place (i.e. the highest decimal place) in every value (which must be a compound) in which it appears.

(cxxiii.) The first instance of the use of the +1 terminal is in Gen. VIII. 13:—"And it came to pass in the 601st year in the first month, the first day of the month, the waters were

dried 'up from off the earth ; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry."

In a subsequent chapter we shall show that the story of the Deluge is a symbolic picture of the attack of evil upon the Time Creations. The interpretation of this particular passage is as follows :—

Evil (the waters) disappeared (were dried up) from the basis of life (from off the earth) at the first moment (in the 1st month, the 1st day of the month, the beginning of the new year) that the condition of lawlessness came to an end \*(in the 601st year. 6=lawlessness, 00=condition of. The + 1 terminal=end of. Here 600 is an inclusive term and more states in Time than that of the 3.4.5 or natural man, have been dealt with. Hence the resolution is into 6 and 00). The safeguarding environment being no longer required (the Ark) the redeemed (Noah) could pass out of it, and, looking into eternity, could see that evil existed no longer (the face of the ground was dry).

(cxxxiv.) This verse is given in the past tense but the past is only used in a narrative sense, and because every edict of God, being absolutely certain of fulfilment, may be regarded as having been brought to completion.

(cxxxv.) It is in the Psalm that the +1 terminal occurs most often. In a numerical series of this kind, ranging from 1 to 150, it is clear that there will necessarily be several instances of its use. The reader must be cautioned, however, that in certain cases, where a numerical compound is also a product of 2 fundamentals there is an alternative resolution into those fundamentals. Thus 21 although it may be 4.5+1 may also be 3 into 7.

The resolution into 3 and 7 is probable in Dan. X. 13 :—  
 "But the prince of the Kingdom of Persia withstood me 21 days, but, lo, Michael, one of the chief princes, came to help me ; and I remained there with the Kings of Persia."

\* Or 601 may mean 'when the condition of life that is subject to the many works of God is ended.' God's spiritual work is ended when all life has been sanctified.

Here 21 days probably has the force of "during the processes (days) of the restorative (7) work of God (3)."

So 91 may be resolvable as  $7 \times 13$  = restoration to completed obedience.

(cxxxvi.) Contrasted with the symbol 8 the symbol +1 has a somewhat narrower scope, for its use is restricted to the signification of "an end of," while 8 has as well the sense of "a summing up."

(cxxxvii.) We must now pass on to the formulation of the rules regulating the formation of compound values.

The first and perhaps most important of them is that throughout the whole system addition is eliminated except in the case of the +1 terminal, the rule for which has just been given.

Rule  
One.

(cxxxviii.) Secondly, any two fundamentals may be fused in pairs, i.e., any single pair combination of the numbers 1 to 13 is possible; such as 7 and 11=77; 3 and 9=27, etc. With regard to the application of 3 care is necessary, however, for God's work, as implied in the use of 3, ceases when absolute obedience has been attained to.

Rule  
Two

(cxxxix.) Thirdly, in compounds that cannot be analysed as a fusion of two fundamentals no fusion is allowed except that of (i) the factors of 10 in the fundamental scale, e.g., 30, 50, 70, 80, 90, 110, 120, 130; (ii) the symbols for man and his state of life 20, 60, 90; (iii) the numbers 14, 15, 16 and 18.

Rule  
Three

The reason for clause (iii) will appear presently.

To explain the rule let us take a symbol such as 257. Could 25 be regarded as a fusion of 5 into 5? No, because the whole symbol 257 is not analysable as a product of two fundamentals and 25 by itself does not fall within any of the clauses.

Again in the symbol 218 could 21 be regarded as  $3 \times 7$ ? The answer again is, No. But 218 could be resolved as 2 and  $3 \times 6$ . Further, a symbol 2187 could be resolved as  $2.3.6.7 =$  "multitudes of lawless men under restoration."

On the other hand 950 is at once resolvable as 9.5.10 and 509 as 5.10.9.



**Rule Four.** (cxxx.) Fourthly, any number of independent fundamentals, numerals of clauses (i), (ii) and (iii), and symbols for abodes or states of life such as 200, 300, may be placed in juxtaposition e.g. 468200 is a possible symbol "the nature (4) of lawlessness (6) ended (8) in a common abode (200).

**Rule Five.** (cxxx.) Fifthly, the +1 addition may be made to whole numerals ending in 0, in order to express "the end of" thus:—

7501

= the condition of alienation (00,5) ended (+1) through restoration (7). But 5017 would be meaningless; since 5016 does not end in zero. Moreover 17 is not a combination allowable under the third rule clause (iii), *within a compound*, and 1 cannot stand independently unless it is creational, *when it must hold the highest decimal place*. The numeral 5017 could not, therefore, be symbolic.

(cxxxii.) We shall now show how clauses (i), (ii) and (iii) come to be entered in the Third Rule.

As regards 30, 40, 50, etc., the point is this. The cypher, zero, or 0 has no independent meaning in the symbolic code. Consequently it simply attests the presence of 10, and must be the right hand figure of a pair (in Arabic notation). That its presence changes the significance is evident, since 306 has to be differentiated from 360 and 36. In order to do so, then, 0 wherever it appears must be assigned to the figure next to it on the left. Under this rule no confusion is ever possible, and therefore any pair of figures ending in 0 may be placed in any position within a compound.

The same explanation covers the symbols  $20 = 4.5$ ;  $60 = 3.4.5$  and  $90 = 3.5.6$ ; for these are but alternative resolutions of pairs ending in 10.

(cxxxiii.) The extension of the symbolic fundamentals by the 2 pair numerals 14, 15, 16, and 18 is due to (i) their being products of 2 fundamentals (ii) to the fact that 1 can never stand alone unless it has a creational significance, in which case it occupies the initial position in the numeral.

For example take 817. Here 1 cannot be creational, for it occupies the second decimal place. But if we combine it with 7, since both 1 and 7 are root numbers and 17 has no factors the only significance we can assign to 17 is "the Creation of Restoration." But the use of the creational significance is barred. Hence 817 is not a symbolic form. Neither is 819. Consequently the form 17 and 19 united in this order cannot exist within a compound symbol.

On the other hand 318 is quite a possible form. We cannot resolve it as 31 and 8 (see sec. cxxxix) but as 3 and 18 it is further resolvable as  $3.2.9 =$  "the work of God on the multitude of His Sons" without giving the 1 the creational sense.

(cxxxiv.) As a result of this principle the pairs 14, 15, 16 and 18, all having factors, can be added to the symbolic vocabulary; and all the pairs 20, 30, 40, 50, 60, 70, 80, 90, 110, 120, and 130.

(cxxxv.) If the rules we have now formulated are applied with discretion any simple or compound symbolic numeral can be translated. But we must once again caution the reader that in many cases the proper resolution is only determinable from the context, because it will be found that alternatives are often possible.

(cxxxvi.) Before closing our analysis of the code we must add 2 more rules to meet the case of the juxtaposition of indices descriptive of spiritual condition, which might otherwise prove to be a stumbling block. We refer to such numerals as 95 or 59, and 595 and 969.

The reader will remember that the only 3 indices of spiritual state that are absolute are 5, 6, and 9. To these three 4 may be added if it has reference to the natural life of *man*. The symbol 11 is too general to be absolute, since it simply signifies "those approaching obedience" and this *may* be descriptive of the son of God or of the natural alienated man.

The reader will also have understood that, in point of time, the state indexed by 9 must always be subsequent to that indexed by 5, 4.5. or 5.6. For 9 is the result of the work of God upon the sons of men in the physical sphere of life.

(cxxxvii.) Accordingly when we encounter such symbols as 59, 69, 95, 96 they are all clearly cases of antithesis and must be translated :—

95, 59 = sonship with God out of alienation.

96, 69 = sonship with God out of lawlessness.

Thus in Gen V. 11 we find “ And all the days of Enos were 905 years, and he died ;” which, in every day language is “ the life of the natural man, mortal and decaying, ends with the attainment of (Enos, having lived 905 years, died) sonship with God in Christ (9.10) out of alienation (5).”

Here the 90 occurs in the third and last clause of the 3rd term of the series, and processes having been operative in the second clause upon the defined condition of the natural man in the first, the result is the attainment of a new and eternal state in the third. Consequently, the tendency in life having been reversed, the new life becomes the governing bias so that the natural life of alienation is said to die.

(cxxxviii.) Our sixth rule, then, may be stated as follows :—

**Rule  
Six.**

Sixthly, when two numerals indicative of spiritual state of which 9 is one are found in juxtaposition they are in antithesis, and the translation is “ sonship with God out of.....”. Or if the 9 is personal instead of abstract the translation becomes “ the sons of God taken out of.....”

(cxxxix.) The seventh rule is a deduction from the sixth. It applies to the cases in which 3 numerals indicative of spiritual state, of which one or two are the symbol 9, are found in juxtaposition ; for example 595 or 969 or 594 or 959. In these cases a *pictorial representation of spiritual condition is being made by means of the arrangement of the numbers.*

Thus 595 = sonship with God (9) *in the midst of* the alienated life (5).

Similarly 969 = sons of God *taken out of* lawlessness (6).

In the first case the 9 is enveloped by the 5. In the second case the nines are appearing out of the matrix of the 6.

So 594 = sonship with God *in the midst of* the alienated (5) natural life (4).

And 959 = sonship with God out of alienation (5), or, if personal units are being used, we get "Sons of God taken out of alienation (5)."

It is apparent that 95 and 959 give very much the same meaning. So also 96 and 969.

(cxl.) A symbol such as 956, however, does not fall within the rule of pictorial representation. For 9 alone is a final state, inasmuch as 5 and 6, when applied to men not spiritually dead (and the work of God is not concerned with spiritually dead men) are states of spiritual instability: 5 is an initial condition of every man, and 6 an intensification of it.

Consequently 956 is to be resolved by antithesis as "sonship with God out of the alienated (5) lawless (6) state."

(cxli.) Our seventh rule, then, may be formulated as follows:—

When there are 3 indices of absolute spiritual condition in man (4, 5, 6, or 9) in juxtaposition they may be arranged pictorially to represent either (i) the life of sonship with God in the world or (ii) the fact of re-generation (i) by placing 9 between any pair combination of 4, 5, and 6 and (ii) by placing either 4, 5, or 6 between two nines."

Rule  
Seven.

An example of pictorial arrangement occurs in Gen. V. 27 "And all the days of Methuselah were 969 years, and he died."

Interpreting as before we get:—"The life of the natural man (having been spiritually fruitful) ends with the attainment

(Methuselah having lived 969 years, died) of sonship with God out of lawlessness (969).

Both here and in Sec. *xxxvii* the word 'natural' refers, of course, simply to the spiritual state before sonship with God was granted.

(*cxlii.*) We will now complete the rules for the resolution of numerical symbols by including the other important points we have noted, but not definitely stated, as rules.

**Rule Eight.** (*cxliii.*) Eighthly. To have the creational sense attached to it 1 must always hold the initial or highest decimal place of a compound numeral, just as the terminal +1 must always appear in the lowest decimal place of a compound numeral.

**Rule Nine.** (*cxliv.*) Ninthly. The two numerals 5 and 6 of the fundamental scale of 13 numbers 1 to 13 were derived by the halving of the root numbers 10 and 12; and express the opposite of those numbers. But except where a fractional form appears, *e.g.*,  $\frac{5}{2}$  the method is never again used in forming compounds. For instance 15 could never be regarded as  $\frac{30}{2}$ .

**Rule Ten.** (*cxlv.*) Tenthly. The inversion of numerals of the fundamental scale of 13 is used in certain cases to express antagonism in idea to the meaning of the fundamental, *e.g.*—

$\frac{1}{3}$  = action antagonistic to the work of God.

$\frac{1}{4}$  = unnatural action or life.

$\frac{1}{5}$  = opposition to the spirit of alienation.

$\frac{1}{6}$  = opposition to lawlessness.

$\frac{1}{10}$  = antagonism to the work of Christ.

$\frac{1}{2}$  = individual or selfish action (the inversion of number).

*E.g.*  $\frac{3}{2}$  = God's work on the individual.

**Rule Eleven.** (*cxlvi.*) Eleventhly. The conjunction 00 generally, though not always, expresses an abode or condition of life. *E.g.* 200 = a common abode (lit. "the abode of the many").

The conjunction 000, generally, though not always, stands for "a race of beings."

(cl.) Twelfthly and generally. The context in which a symbolic numeral appears must always be carefully studied before deciding on its resolution if it is a compound form. If creational conditions are under reference and there is a 1 in the highest decimal place it probably has the meaning of "the creation of." If subsequent phases of life are under review the 1 must belong to one of the fundamentals 10, 11, 12, and 13, or to one of the added single symbols 14, 15, 16 or 18. Twelve.

Symbolic series in which numerals appear are generally arranged as a series of statements composed (i) in 3 clauses as in the Adam genealogy, in which the first clause states the environment, the second the process, the third the attained state or (ii) in 2 clauses, of which the first is initial and the second final; or the first a statement of environment and the second one of change or action in the environment, as in the Shem genealogy. In the genealogy of Adam there is a nine fold repetition of the same story, with different lights thrown on it, but in the Shem genealogy the action is successive from beginning to end, and describes a march of events—the spiritual states through which the human race passes from the Fall to eternity.

In series such as the Adam and Shem genealogies the significance of the proper names has to be studied as carefully as that of the numerals.

Compound values may be formed by the juxtaposition of as many of the legitimate symbols as are required. The legitimate symbols in compounds of more than two figures are all the fundamentals of the primary scale of 1 to 13, the added symbols 14, 15, 16 and 18, the product of 10 with any other numeral of the 13 scale, such as 20, 30, 40, etc., and the double and treble zeros, 00 and 000. Thus 7830200 is a legitimate compound which breaks up into 7 (restoration) 8 (completed) 30 (by the work of God in Christ) 200 (in a common abode). Compound  
Values

This same idea could also be expressed by the sequence :—

7820030

= Restoration completed in a common abode by the work of God in Christ.

So also :—

50583

= “the Time of alienation is ended by the work of God.”

Here 50 is the symbol that expresses Time most **generally**, because Time is always to be regarded as a striving of Christ (10) against alienation (5).

The analyst of symbolic numerals must accustom **himself** to the habit of looking upon 10, 11, 12, 13, 14, 15, 16, 18, 20, 30, etc., 200, 300, etc., as, each, one symbol.

## CHAPTER IV.

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### NUMERALS IN THE FORM OF DAYS, MONTHS AND YEARS.

(*cli.*) The reader will have noticed that, so far, no reference other than that all Hebrews were well acquainted with the practice of tithing has been made to the manner in which the numerals appear in the original scripts. There can be little doubt that they were always written in full in words, and are so found written in all existing MSS. of the Hebrew text of the Old Testament. We give, as an appendix\* an article by a Hebrew scholar on the numerical system, in which he shows the literal equivalents for the words used as numbers. But, so far as the arguments herein advanced are affected, it will suffice to state that the Hebrew system of notation is consistently a decimal one. The fact that Hebrew words expressing number, as well as the text itself, are read from right to left obviously in no way affects our conclusions. The system being a decimal one, and all Hebrews being acquainted with decimal division, successive independent numbers could be obtained from a whole compound by tithing as easily by Hebrews as they can be obtained by us, when, for convenience, we write the whole number in numerical symbols instead of words.

(*clii.*) In the last chapter we put forward 12 rules for the resolution of numerical symbols. To these a thirteenth might be added with regard to the statement of symbols in years, months and days. Ezekiel, and some of the minor prophets, for instance, instead of expressing a fact in the following way :—

“ After the 12011th year.”

occasionally make use of this form

“ It came to pass also in the 12th year in the 11th day of the month.”

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\* This refers to the larger work



This particular statement appears in Ezekiel XXXII 17, and comparison shows that the order of value of year, month, and day is being made use of as if it were a decimal one. That is to say, the units under years are to be taken as if written in the hundreds place, the units under months as if in the tens place, and the units under days as if the units place.

Accordingly, in the instance just given, months are not mentioned at all, so that we write the numeral down:—

12. 0. 15.

And since the 1 of the 12 occupies the initial place of the whole figure it is probably creational. Hence we get:—

1 (the creation of) 20 (4.5 the natural alienated life) 15 (=3.5 the alienated man), or “the alienated man in the creation of the natural alienated life.”

The 1 of the 15 cannot be creational since it appears within the whole numeral. It must therefore be a fusion of 3 and 5.

The general inference to be drawn is that this 32nd chapter from the 17th verse until the next introductory notice, which occurs in the 1st verse of the 33rd chapter with the words “Again the word of the Lord came unto me, saying,” is dealing symbolically with the condition of the alienated man in the natural alienated sphere of life, *i.e.*, in the physical universe.

(*cliii.*) A more difficult instance occurs in the 1st verse of the 29th Chapter of Ezekiel. This chapter opens as follows:—“In the 10th year, in the 10th month, in the 12th day of the month, the word of the Lord came to me, saying.” On writing down these values in decimal order as before the following compound symbol appears:—

101012.

Here if one symbol is intended the second zero must either belong to the second 1, or must be the middle figure of the symbol 101. In the first case we get back to the original apparent statement in 3 symbols:—

10, 10, and 12

and the 12 must resolve as 3.4. But 10. 10 is redundant, and no other instances of a meaningless redundancy are known

to occur, consequently the probable resolution is:—  
 ten, one hundred and one, and two; which signifies:—  
 “the work of Christ (10) on a created abode having included  
 (101) many (2)” or “the work of Christ on a created abode in  
 which many are included.”

(cliv.) From this instance two new deductions may be  
 drawn:—

(i) The +1 terminal can be given the significance of  
 “inclusion of.”

(ii) It may occur with reference to abodes or conditions  
 of life ending otherwise in the double zero within the initial  
 and terminal figures of a compound value of 4 or more figures.

(clv.) If we turn to the Psalms we shall see that the sig-  
 nificance of the number of the 100th Psalm is clearly directed  
 upon the “created abode of life.” “Make a joyful noise unto  
 the Lord all ye *lands* ;” “We are His people and the sheep  
 of His pasture,” “Enter into His *gates* with thanksgiving.”  
 “And into His *courts* with praise.” Here the Tabernacle  
 symbolism is freely used, and the injunction to thanksgiving is  
 a universal one, while the entering into God’s gates is a clear  
 symbolic reference to the birth of man into the world.

The application of the significance of 101\* in the 101st  
 Psalm is not so obvious. But the unit is one of time instead  
 of being spatial, and a meaning of “the accomplishment of  
 the created state of life” meets the development of thought  
 in the Psalm. At the same time it is possible that the symbol  
 101 is here being used as equivalent to “the accomplishment  
 of (terminal 1) the work of Christ (10).” Perhaps this gives  
 the better correspondence. But the +1 termination with regard  
 to abodes or states of life expressed by the double zero stands  
 firmly based on Gen. VIII. 13 where 601 appears in the story  
 of the Deluge with regard to the complete overthrow of evil.

(clvi.) On these grounds we add the following rules to the  
 12 already given:—

\* 1 is often a symbol for the second creation, *i.e.*, for re-creation. The  
 place of the first chapter of Genesis is governed by this rule, as is also  
 that of the first Psalm. 101 may therefore mean ‘the attainment of the  
 re-created state’.

**Rule Thirteen.** *Rule Thirteen.* Symbolic numerals stated as a conjunction of years, months and days are sometimes to be resolved by writing them down in this sequence, and treating the whole resulting number as a compound. There are various exceptions to this rule, however, of which 'first month, first day of the month' appearing after a symbol of years is one, for in this case, the instant of the opening of a new year or state of life is evidently signified.

**Rule Fourteen.** (*clvii.*) *Rule Fourteen.* The +1 terminal may occur between the initial and terminal figures of a compound numeral of 4 or more figures, provided it is added to a double zero symbol. It then signifies "included in," "the end of" or "the accomplishment of."

(*clviii.*) The use of the + 1 terminal standing *alone* at the end of fundamental or compound symbols may be suspected. It would have the same significance as in Rule 14. But as it cannot occur after any other number than 10 without forming a compound of 2 figures resolvable under the ordinary rules its use in this way must probably be restricted to accompanying 10. For instance, 9 stands for "sonship with God." Could we then express "the accomplishment of sonship with God" by 91? No, because 91 = 90 with the +1 terminal, and since 3.5.6 is a personal unit 3.5.6+1 would be meaningless, and 90 therefore = 9.10+1 = "the attainment of sonship with God in Christ." See the 91st Psalm which exactly bears out this conclusion.

But the same confusion would occur with regard to all the other numerals 8 to 1; with the factors of 10 such as 20, 30, 40, etc; and with the double zeros. For 401, if 1 is allowed to stand by itself as a terminal, might mean either:—"forty followed by one" = "the support of the natural life by Christ accomplished," or "four hundred with the terminal one" = "the end of the natural state or abode of life." But the former meaning is given by 41. So that the proposed extension of the +1 terminal at once introduces confusion. The same argument applies to such figures as 6001, for the treble zero stands for a "race of." Consequently it is only with

regard to 10 that an isolated terminal 1 may be suspected and even here it seems unnecessary.

(clix.) We will now notice some agreements with, and exceptions to, Rule 13. First, the juxtaposition alluded to is not, of course, symbolic when it occurs with regard to historical incidents, as in Jeremiah 39.1 "In the 9th year of Zedekiah king of Judah, in the 10th month, came Nebuchadnezzar, king of Babylon, and all his army against Jerusalem, and they besieged it."

(clx.) But it may be asked, what is the test as between historical and symbolic writing?

The one certain test is the appearance in symbolic writing of the unnatural or irreconcilable on natural lines. Thus in Zechariah 6.1 "there came four chariots out from between two mountains: and the mountains were mountains of brass."—And the angel said unto me. . . "These (the chariots) are the 4 spirits of the heavens." So in Genesis the ages of the patriarchs are unnatural, and the statement in Gen. VI. 3 that man's days are to be 120 years is alike irreconcilable with the fact that in the genealogy of Shem many (apparent) years afterwards the majority of those that it includes live over 300 years, and with the fact that Moses in the 90th Psalm declares man's age is 70 years or 80 years.

Some of these statements must therefore be symbolic, and, as a matter of fact, we shall show in due course that all of them are. So also in the early chapters of Genesis the order in which the lower vegetable forms appear before the light is unnatural; as is the conversation between Eve and the serpent; and the taking of a rib out of Adam to form Eve. In the story of the Deluge the statement that the mountains were covered is irreconcilable naturally with the statement in the very next verse that the waters only prevailed 15 cubits upwards. Again Noah's degradation in the 9th chapter is inconsistent with what is asserted of him in the 6th and 7th Chapters that "according to all that God commanded him so did he;" unless in the 9th Chapter what is recorded is a picture of an antecedent spiritual condition.

In the 6th Chapter the statement that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" cannot be explained on the supposition that the sons of God were angelic beings who contracted earthly marriages with women of the physical world.

(clxi.) In short it is one reason for the symbolic representation of spiritual life by natural forms, which is the method of the Bible, that such inconsistencies should appear and, appearing, should apprise us of the fact that an analysis of cosmical processes is being made under the guise of symbolism.

(clxii.) The next exception to Rule 13 is when years, months and days are employed symbolically in order to bring out (i) the general description of Time under the use of year units (ii) the particular analysis of Time as one of the 13 fundamental conceptions of it by making use of the number of the month, (iii) the analysis of the process to which life is subjected by making use of a number of *days*. Thus, in the story of the Deluge, we are told in Genesis VIII 4 that "the ark rested in the 7th month on the 17th day of the month upon the mountains of Ararat." Now "the mountains of Ararat" is a symbolic equivalent for "those lofty conceptions of life which embrace the life-giving power of the being of Christ." The Euphrates, the sacred symbolic river, issues from amidst the tangled mountain masses of which Ararat is the most northerly; and this river is given as the 4th in the 2nd Chapter of Genesis, wherein primal states of life before the Fall are exhibited. The serial order of the river is itself symbolic, and expresses the fact that the creation of natural environments (4) is the function of the Second Person of the Trinity. Moreover the fundamental series of 13 conceptions of Time embraces all the characteristics for death and sin in its first half 1 to 6, and all the indices connected with redemption in its second half 7 to 13. For 7 = restoration; 8 = completion; 9 = sonship with God; 10 = the work of Christ; 11 = the approach to obedience; 12 = obedience; 13 = completed obedience. Hence 7 is the *turning point number*

and its selection to indicate *the beginning of the rest of Creation* is therefore exactly appropriate. And since the numeral 17 expresses "the creation of Restoration" we can interpret the 4th verse of the 8th chapter of Genesis as follows :—

"The safeguarding environment (the ark = the 3 spheres of life in Time created for the redemption of man) became established (rested) in the lofty conceptions of the life-giving power of Christ (on the mountains of Ararat) when restoration was begun (in the 7th month) by the process of creating to restoration (on the 17th day of the month)." For 17 we may also read "Creation in the Spirit" since this gives the full idea of "creating to restoration."

Other examples might be given of expression by months and days in order to make an analysis of a period or event both as to its particular relation to Time as a whole (the month) as well as to the particular processes affecting it (days) but the instance just given must suffice, and we will turn our attention to other symbolic numerals which agree with Rule 13 instead of being exceptions to it

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## CHAPTER V.

### INSTANCES OF THE NUMERALS OF DAYS, MONTHS, AND YEARS.

(*clxiii.*) The majority of these occur in Ezekiel. We will take them in serial order.

(a) Ezekiel 1. 1.

“ Now it came to pass in the 30th year, in the 4th month, in the 5th day of the month, as I was among the captives by the river of Chebar, that the heavens were opened and I saw visions of God.”

The peculiarity of Ezekiel is that none of his book is historical. The structure of the chapters or divisions marked by prefaces is therefore probably arranged so that the serial numbering may express the subject matter of the text. This at least could be arranged for in the opening Chapter. We may presume, therefore, that the 30 here appearing is creational. Writing the numbers connectedly we have:—

3 0 4 5

which translates into:—

God's work in Christ (30) upon the natural (4) state of alienation (5). The picture given in this Chapter is that of the high beneficent intelligences, the Cherubim who keep the way to the garden of Eden; and of the Lord who directs their action. It is therefore a fitting opening to the story of God's work on the alienated state.

(b) Ezekiel 8. 1.

(*clxiv.*) The wording here is “And it came to pass in the 6th year, in the 6th month, in the 5th day of the month.” 665 being a conjunction of 3 absolute spiritual indices can be interpreted under Sec. *cxli* as lawlessness (6) in the midst of (between) the lawless alienated state (65). If the serial numbering of the

Chapter is still, as originally intended,  $8 = 24$  or "many in the natural life." This chapter discusses the abomination committed in Jerusalem and the Temple (which dimensionally represent the universe) and in verse 16 we are shown 25 men with their back towards the temple of the Lord, worshipping not Him but the sun. Twenty-five is, of course, equivalent to "many in the alienated state" or "many alienated."

We may note here that, so far, our present serial numbering of the Chapters appears to be correct, because in the 9th (significant of sonship with God) those "that sigh and that cry for all the abominations that be done in the midst thereof" *have a mark set upon their foreheads*, while all those not so marked are slain utterly, both young and old. The separation effected by judgment between the sons of God and those hostile to Him is thus unerringly portrayed.

Again, in the 10th Chapter, an account is given of the action of the Cherubim and of the glory of the Lord which is appropriate, as in Chapter 1, to the symbolism of 10, since they epitomize the highest activities for good in Time.

(clxv.) (c) The next instance of numerical symbols as a preface is in Chapter XX. 1. "And it came to pass in the 7th year in the 5th month in the 10th day of the month."

$7510$  = Restoration from alienation by the work of Christ. An account of God's pleading with His people is here given and what He demands of them. The promise of their restoration is made, and of their delivery from the countries where they have been scattered. Here, as elsewhere in Ezekiel, the words Egypt, Israel, and "the mountain of the height of Israel" are consistently symbolic.

(clxvi) (d) Chapter XXIV. 1. These symbols are  $91010$ .

To avoid redundancy we must suppose that the first two symbols =  $90 = 3.5.6$ . This is confirmed by the references to "the bloody city" that "hath wearied herself with lies"—the mystical Babylon. The symbol  $3.5.6$  is one of the most unfavourable that can be applied to man, and it is man in this



condition who sets himself "against Jerusalem" i.e. against the things pertaining to the city of God.

Accordingly, in this case, a new method of expression is indicated. The value of 90=alienated lawless man, is veiled by being exhibited in the 9.10 factors. All the allusions in this Chapter are to the worldly rather than to the sons of God: otherwise 9.10 might be interpreted "the sons of God in Christ."

(clxvii) (e) Chapter XXVI. 1. "And it came to pass in the 11th year, in the first day of the month."

Here 1101 is redundant and has no particular significance in its only possible resolution of 1 and 101. But the "first day" in the 11th year is suggestive of "the beginning of" so that the symbols stand for "at the beginning of the approach to obedience." This synchronizes with the pronouncement of judgments against Tyros—the city of the power of Hell, based upon the sea—and the prophecy of her downfall. In verse 7 the King of Babylon is shown as one of the agencies by which the downfall of Hell is to be effected, for all 3.5.6 men are under the work of God, and, in spite of their blindness, are accomplishing His purposes. Even their state is a great amelioration of the life that was theirs immediately after the Fall.

(clxviii.) (f) Chapter XXIX. 1. The symbols are 101012. We have already discussed this significance. A resolution as 100.3.4 by re-arrangement, although unusual, might be conceded were it not that the resolution of 12 as 3.4 is in conflict with the basis of the system. Still, as an isolated value strongly supported by the textual indications, even such an infringement of rule is conceivable.\* For particular symbols need only maintain their usual form so long as confusion would otherwise be the result; and this will only be the case when they are grasped with other symbolic numerals.

This Chapter is full of references to man as fishes. Egypt is the symbol for the power in man's life that debases him.

\* 12 here resolves as one, two, the created multitudes. The condition of the created multitudes in the created (i.e., physical) sphere, is therefore a probable resolution.

(*clxix*) (g) Chapter XXX 20. "And it came to pass in the 11th year, in the 1st month, in the 7th day of the month."

1117 is irresolvable as a compound. It must therefore be treated in independent parts, when it becomes "the process of restoration" (7th day) in Time as created (1st month) from the beginning of the approach to obedience (11 followed by 1st month).

We see here that 1st month, after 'year' may be used like 'first day' after month to signify 'the beginning of.'

(*clxx*) (h) Chapter XXXI 1. "And it came to pass in the 11th year, in the 3rd month, in the 1st day of the month."

1131 is resolvable as "the approach to obedience (11) by the complete work of God in Christ (30 with the + 1 terminal)." But there is no note of completion in the subject matter. First day must therefore be given the sense of "the beginning of;" when the numerals signify "the beginning of the work of God upon the approach to obedience." The symbolic Pharaoh, Egypt and Assyria (all debasing world-powers) are to go down to Hell with all the proud in Heaven and earth (the trees that exalt themselves).

(*clxxi*) (i) Chapter XXXII. 1. "And it came to pass in the 12th year, in the 12th month, in the 1st day of the month."

12121 is an irresolvable compound. The symbols are therefore intended to be taken separately. 'First day' = beginning. Twelfth month here probably means "the time of created" (1), multitudes (2), or "obedience" (12). Twelfth year may have the same alternative resolutions. Accordingly the best rendering is given by:—"From the beginning of (first day) obedience (twelfth month) among the created multitudes (1.2)." By this rendering the unrestricted analysis of Time by the year-unit is brought out, and the analysis of the month-unit is the twelfth of the 13 fundamental conceptions of Time.

This interpretation is confirmed by verse 17 of the same chapter. "It came to pass also in the 12th year in the 15th day of the month."

1215 = 1 (created) 2 (multitudes) 15=3.5 (the alienated man). We retain the same resolution of 12 here, and obtain a significance that exactly epitomises the scope of the chapter, for the effect of the creation of man is shown to result in the degradation to Hell of all fierce and debasing agencies.

(clxxii) (j) Chapter XL. "In the 25th year of our captivity, in the beginning of the year, in the 10th day of the month, in the 14th year after that the city was smitten, in the self-same day, the hand of the Lord was upon me, and brought me thither."

Symbolically the 'smiting of the city' is the appearance of evil in creation. The numeral 2510 resolves as "the many alienated under the work of Christ." The 14th year="the time of the created (1) natural environment (4)."

Accordingly we may expect that this and the succeeding chapters, in which the plan of a Temple is put before us, will be found to present, by means of dimensional symbolism, the conditions of life obtaining in the created physical universe. Analysis shows that this is the case, and that Ezekiel is simply developing in greater detail the epitomes of the spiritual conditions of man and the work of Christ upon him while he is in Time, which the Tabernacle and King Solomon's Temple were actually constructed to represent.

There is no space here to go into a proper analysis of this mythical temple of Ezekiel. But we may notice how skilfully the alienated lawless life of man is expressed in verse 7th. "And every little chamber was one reed long, and one reed broad; and *between the little chambers were 5 cubits.*" The reed here used as a unit of measurement was the greater reed of 6 cubits. Individuality is expressed by each separate chamber; the state of the individuality is given as 6. (1 reed by 1 reed is the measure and  $6 \times 6 = 3.6$  = the lawless man.) Each unit is separated from the other by 5 cubits, or man is separated from his fellow men by *alienation from God*. This symbolism exactly agrees with the structure of the Tabernacle, and the arrangement of the pillars of the outer court, of which there

were 20 on the North and South sides (the quarters of spiritual instability) separated one from the other by 5 cubits.

In verse 10 there are 3 little chambers on this side of the gate and 3 on that. Or all personality entering into the Time Creation is under the work of God.

From the gate of entrance to the porch of the inner gate (the inner gate leading to the court that represents Paradise, while the court to which the outer gate gives access is typical of the physical universe) there is an interval of 50 cubits, which stands for "the work of Christ upon alienation."

In verse 47 the court is 100 cubits by 100 cubits, the symbol of "*a created abode*," four square, the symbol of a natural environment when descriptive of space.

In Chapter XLI. 1 the posts of the Temple are  $6 \times 6 = 3 \cdot 12$ , a new symbol for the obedient man. We give this resolution instead of  $3 \cdot 6$  because the latter is appropriate to a position that marks an entry being made into the Temple, but not to one which, as here, appears to be an enclosure to the most holy place itself. (v. verse 4).

Again in verse 8 the foundations are given as a full reed of 6 great cubits. Here  $6 = 3 \cdot 2$  "*the work of God upon many*," or  $2 \cdot 3$  "*fellow workers with God*." Again in verse 12 a separate building is referred to "*towards the west*" i.e., characterised by a measure of hostility to God, 70 cubits by 90 cubits which signifies "a condition of (horizontal dimensions) restoration under the work of Christ ( $7 \cdot 10$ ) upon the alienated lawless man ( $3 \cdot 5 \cdot 6$ )."<sup>1</sup> By area we get the same conjunction of numbers  $70 \cdot 90$  as we do in their formal juxtaposition. To translate 90 here by  $9 \cdot 10$  would give redundancy. 'The wall of the building was 5 cubits thick' is evidently added to point to the proper resolution.

In Chapter XLII measurements are made of "*the gate whose prospect is towards the east*." On all sides it is 500 cubits= $\text{an alienated (5) state of life (00)}$ . "The gate whose prospect is towards the east" has the same significance that the East gate of the Tabernacle had, i.e., it stands for the

fact of entry of living human souls into a Creation of Time and Space—or the natural alienated life, if we describe it spiritually instead of physically. In Chapter XLVII, verses 3 to 5, four successive measurements of the waters that issue from the house are made with the following results:—

- 1000 cubits from the house the waters rise to the ankles.
- 2000 cubits from the house they rise to the knees.
- 3000 cubits from the house they rise to the loins.
- 4000 cubits from the house they could not be passed over.

Here the key is to be found in the fact that the waters issuing from the house probably represent the effort that has to be put forth to eliminate evil through the purifying agencies at work in the Time Creation: which the temple and its adjuncts represent. This effort is the life-giving power of Christ. On this supposition the height to which the water rises is a measure of the evil that is experienced in different circumstances, and we translate the numerals as follows:—

- 1000 = the whole created race, or the condition of life (00) marked by the work of Christ (10).
- 2000 = in the condition of (00) natural alienation (4.5).
- 3000 = in the condition of (00) alienated lawlessness (00).
- 4000 = in the condition of (00) the support of the natural environments by Christ (4.10).

Or, paraphrasing these interpretations, Creation as a whole must experience and have its footing in evil and suffering during the ages of Time (1000); those living in the natural alienated life, and in the lawless alienated life must experience greater and increasing suffering; but the full measure of evil will be known to Christ alone as He maintains and supports the natural environments. It is clear that the waters here are the waters of refreshment, not the waters of evil, since they afterwards heal the waters of the sea.

In Chapter XLVIII verse 10 'oblations' are to be offered to the Lord as follows:—

- Towards the north 25,000 in length,
- Towards the west 10,000 in breadth,
- Towards the east 10,000 in breadth,
- Towards the south 25,000 in length.

The units are omitted in the original script, and are not required, because the occurrence of the treble zeros shows that the race of men is being spoken of. The symbolism conforms to the dimensional symbolism of the Tabernacle, inasmuch as from West to East the will of Christ (10) is shown to be predominant upon the race, and from North to South, as in the Tabernacle, man appears in his original character as "the race of (000) many (2) alienated (5)."

In verse 16 the measurement of the city is given as 4,500 on all sides, *i.e.*, the life temporal is characterised as a state (00) of natural (4) alienation (5) in a natural environment (four squares). It is to be *through* this state of life that men are to be educated for eternity. From every direction the approach is made by 3 gates (verses 30 to 34), that is, by the work of God, and in verse 35 the city from the time of the measurement of its circumference as 18,000 measures is to be known as 'the Lord is there,' for 18,000 then equals the "race of (000) the many (2) sons of God (9)"\* Here we have the other resolution of 18 supported by the context.

(clxxiii) (k). Daniel X. 4.

*"And in the 24th day of the 1st month as I was by the side of the great river which is Hiddekel."*

The Hiddekel=Tigris is the 3rd river of those that watered Eden in Genesis II, and, as such, from its serial position symbolises "the work of God." 'As I was by the side of the great river which is Hiddekel' is therefore probably a paraphrase for "As I was in a position to fully understand the work of God."

The numerical symbol is 124=the creation of many in the natural life.

Note the past tense used in verse 13 of an event not yet accomplished "But the prince of the Kingdom of Persia withstood me 21 days." There can be little doubt that 'the prince of the Kingdom of Persia' is being used as equivalent to 'the prince of the worldly powers' who withstands God 3×7 days, *i.e.*, throughout the restorative process of His work, or perhaps 4.5+1. days=until the end of the natural alienated state.

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\* Or 18 = 're-creation accomplished.'

The past tense is here used of an event not yet wholly accomplished because it is the Almighty speaking, Who alone may regard the present as past, because His decree affecting the present has already issued.

Note that this vision of God occurs in the 10th Chapter.

(clxxiv) (1). The Minor Prophets.

Our present concern is still with prefatory epitomes made by means of symbolic times, and at this part of the work we shall not consider other symbols.

Amos I. 1. *"The words of Amos—in the days of Uzziah King of Judah and in the days of Jeroboam the son of Joash King of Israel, 2 years before the earthquake."*

An earthquake occurred in the reign of Uzziah. But Amos was a symbolist and he may have been using the words '2 years before the earthquake' in quite a different sense. In the symbolic code 'earthquake' is a figure for any great event in the spiritual life that disturbs the equanimity of men's lives, or attacks their conventional beliefs. As such, the greatest earthquake of all was the coming of Christ in the flesh, so that '2 years before the earthquake' may simply mean "many (2) years before the coming of Christ in the flesh."

(clxxv) Haggai I. 1.

*"In the second year of Darius the king in the 6th month in the first day of the month came the word of the Lord by Haggai the prophet into Zenubabel."*

There are strong grounds for supposing that, although the events of the reign of Darius recorded by Daniel and the minor prophets were historical, the times of their occurrence are described symbolically as epitomes of the spiritual conditions which they represent, Darius being taken to be the figure for the natural world-power.

Thus, here the symbols are "the beginning of (1st day) the lawlessness of (6) many (2) under the sway of the world-power (Darius the king)." This supposition is not invalidated by the fact that elsewhere Cyrus is described as God's servant.

All the world powers and their typical representatives—Pharaoh, Nebuchadnezzar, Darius and Cyrus, are agencies of God for proclaiming *law*, whether it be in helping His people, or in destroying those of them who rebel.

There can be no question that the historical events of the reigns of these monarchs were made use of for the typical illustration of spiritual truth, and if we admit this as the governing cause it is more than probable that the dates of these events are not, strictly speaking, dates at all as we understand them, but rather analyses made of spiritual progress from time to time.

Later we shall show that it is exactly in accord with a Divine analysis of life that it should concede no meaning at all to the lapse of time as time. What is alone of importance in the eyes of God is the passage of man in spirit from the temporal to the eternal. It is for this end in view that Time exists, so that it is quite conceivable that Time as we measure it is inconceivable to God.

This general view is supported by the fact that the prefatory dates of the chapters in Ezekiel follow no definite time-sequence, and that even the first of them, in verse 1, Chapter I, is 'in the air' so to speak, for 'the thirtieth year' is not there connected with any definite historical event.

It is true that, in order to consolidate the symbolism, typical events may be allowed to succeed each other in the normal time-units of history. In this way we regard the movements of the children of Israel as having been regulated, because their history on their entry into Palestine had then, unknown to the majority of them, embodied all the leading symbolic numerical indices. But those indices by which the cosmical analysis of life is made in the story of Creation, the account of the Deluge, and the ages of the patriarchs we regard as having been traditionally enshrined among the people by means of a composition or compositions which were given to the world at or about the time of Moses.



In accordance with these principles we will complete our investigation into prefatory chapter-headings.

(clxxvi) Haggai II. 1.

*"In the 7th month in the 21st day of the month."*

721=restoration (7) by the restorative work of God (3.7).

(clxxvii) Haggai II. 10.

*"In the 24th day of the 9th month in the second year (of Darius)."*

See verse 18, the symbols 9.24 go together. The resolution is therefore probably, the many (2) sons of God (9) and the many (2) in the natural life (4).

This resolution of 24 is confirmed by the 20th and following verses.

(clxxviii) Zechariah I. 1.

*"In the 8th month in the 2nd year of Darius."*

28=4.7—"the natural life under restoration."

(clxxix) Zechariah I. 7.

*"Upon the 24th day of the 11th month, which is the month Sebat, in the 2nd year of Darius."*

2.11.24=the approach of many to obedience (2.11) out of the many in the natural life (2.4).

(clxxx) Zechariah VII. 1.

*"And it came to pass in the 4th year of King Darius, that the word of the Lord came into Zechariah in the 4th day of the 9th month."*

494 is a pictorial symbol representing "sonship with God in the midst of the natural life," which is followed in verses 9 and 10 by the laws that must be observed by the sons of God.

This, the last instance in the Minor Prophets of symbols in the form of dates, is a strong confirmation of the validity of Rule 13.

## CHAPTER VI.

### THE SPIRITUAL SIGNIFICANCE OF NUMBERING AND MEASURING.

(clxxxi) In order to elucidate the symbolic significance of numbering and measuring we will now return to the consideration of the numerals occurring in the Pentateuch with reference to the children of Israel.

In Section cxviii we showed that the proper resolution of the 600,000 Israelites who left Egypt is 000 (the race of) 60 = 3'4'5 = the natural alienated man. 10 = under the work of Christ.\* This is the numbering given in Ex. XII, 37. In verse 40 of the same chapter we are told that "*the sojourning of the children of Israel who dwell in Egypt, was 430 years*". This numeral resolves as 4 and 30, and since God does not manifest His presence until towards the end of this period, it is probable that the 30 is here to be regarded as a fusion of 5 and 6. The years spent in Egypt are thus representative of natural (4), alienated (5), lawlessness (6). In verse 7 of the 14th chapter Pharaoh pursues after the Israelites with 600 chosen chariots. The chariot is generally the symbol for the passage of worldly individuality through time; other modifications of this figure being riding-horses, camels, and asses. The pursuit of Pharaoh is thus a picture of the efforts made by the ruler of the lawless (6), condition of life (00), to enslave once more those who are escaping from his bondage.

(clxxxii) The next numbering of the 12 tribes is given in Numbers I. 46 as 603,350. This is the total that results from the addition of the number of each tribe given in verses 21 to 43 of the same chapter. But this total number 603,350 is not put before us as an independent symbol. For every Israelite was commanded to pay a ransom for his soul of  $\frac{1}{2}$  shekel (see

\* A resolution perhaps to be preferred is, 000, the human race (the significance of the 12 tribes being the created multitude), 600 in the state subject to the many works of God.

Ex. XXX, 11-16), and the silver so obtained was applied to the service of the Tabernacle, but in this particular way:—100 talents = 600,000 half shekels, were used for the cast silver sockets of the sanctuary and of the vail (Ex. XXXVIII, 27), while the remaining 3,550 half shekels were cast into the silver hooks of the outer court.

(clxxxiii) Here, then, a clear distinction is drawn between the 600,000 and the 3,550, and it cannot be doubted that we are therefore to look upon them as independent symbols. Such indications cannot be neglected in symbolic statements.

(clxxxiv) There is, moreover, a further caution that should be impressed upon the reader. Only the figures as originally given are to be used for symbolic application. Thus, in the case of the 12 tribes, the number of each tribe may be used as a symbol because the number of each is given. But we are not to suppose, unless a specific statement of the sum is given, that the number of each group of 3 tribes on the East, North, South and West is also a symbolic numeral. The same principle applies to the intervals that may be got from the subtraction of one linear unit from another. Unless the interval is definitely stated it is not symbolic.

(clxxxv) But in the case of the 603,350 units special care has been taken, as we have shown, to ensure that the whole figure is to be looked on as 2 independent symbols of 600,000 and 3,550. We have already translated the first. The second resolves into 3.5 (*the alienated man*) 50 *during Time*. Fifty is a symbol denoting process under 10, for the root idea of 10 is work that requires time. Hence we may generally shorten the full significance of 50—the process of Christ's work upon alienation—into *time* when it is used in a general sense.

(clxxxvi) As applied to the Tabernacle furniture, then, the symbolism of the offering of the  $\frac{1}{3}$  shekels is that an individual ( $\frac{1}{3}$ ) ransom has to be paid for each son of God that he may stand in the glorious spheres of life in Paradise and the Third Heaven, and also for the means by which the natural man in Time (3550) is strengthened, beautified and has his nature clad

by the power of the life of God (silver). For there were 2 sockets to each one of the vertical boards which, tenoned into each other, formed the sides of the Holy Place and of the Holiest, and which, as we have shown elsewhere (Sec. xciii), as certainly as the pillars of the outer court express the individuality of man.

(clxxxvii) The boards were arranged as follows :-

On the North ... ..	20
On the South ... ..	20
On the West ... ..	6
Corner Boards ... ..	2

And the symbols clearly express sons of God bought in from the 4.5 state (of which North and South is symbolic), and from the lawlessness (6), of antagonism to God (the West), and the many (2), changing from instability in the North and South to stability in the East (the corner boards). The 20 of the boards in the North and South might also be resolved as 2.10 "*many under the work of Christ*," but it harmonises better with the 6 in the West to resolve the numeral as 4.5. Ninety-six sockets have thus been noticed  $2 [2 \times 20 + 8]$  and there were 4 more for the 4 pillars standing between the Holy Place and the Holiest. These also represent individuality in a natural (4) environment or body. Not of course our present natural body, but an envelope which will be found to be just as natural in that new sphere of life as our present body. There were thus 100 sockets in all.

(clxxxviii) Having thus traced the significance of the division of the whole number 603,350 into 2 parts, we are now in a position to consider the significance of the numbering of the tribes of the Levites and of their division into Kohathites, Gershonites, and Merarites.

It will perhaps be best to take the enumeration in the order that it appears in Numbers. In the 1st and 2nd verses of the 1st chapter of Numbers "the Lord spake unto Moses in the wilderness of Sinai, in the 1st day of the 2nd month of the 2nd

year (*i.e.*, at the beginning of 22 = 2'11 the approach of many to obedience)—saying “*Take ye the sum of all the congregation of the children of Israel . . . every male . . . from 20 years old and upwards.*” The numbers under each tribe are then given as follows :—

Reuben	...	...	...	...	46,500
Simeon	....	...	...	...	59,300
Gad	...	...	...	...	45,650
Judah	...	...	...	...	74,600
Issachar	...	...	...	...	54,400
Zebulun	...	...	...	...	57,400
Ephraim	...	...	...	...	40,500
Manasseh	...	...	...	...	32,200
Benjamin	...	...	...	...	35,400
Dan	...	...	...	...	62,700
Asher	...	...	...	...	41,500
Naphtali	...	...	...	...	53,400
					<hr/>
					600,000 + 3,550
					<hr/>

(*clxxxix*) Now the first significant fact with regard to these numbers is that *not one of them is irresolvable according to the rules we have given.*

Incidentally we have noted certain irresolvable numbers in the course of the preceding analysis. A number may be irresolvable in 3 ways, broadly :—

- (i) It may break up into meaningless factors.
- (ii) It may be redundant.
- (iii) It may conflict with the possible arrangements of 1 and 0.

For example, under (i) :—

313 is meaningless. It breaks up into 3 and 13 and would signify “the work of God on completed obedience.” But completed obedience means that the work of God is finished, for the work of God is always directed upon alienation in one phase or another.

- (ii) The symbol 3,133 would be redundant in expression. It breaks up into 3, 13 and 3, and since 3 is not a sign of spiritual state in man we get a repetition of 3. The reader should note here that symbols such as 99 and 77 are not redundant, because both are pair compounds of 9 and 11, and 7 and 11. Neither is 111 redundant, for it breaks up into 1 (creational) and 11. But 222 is redundant, for it has to be broken up into three twos. It cannot be regarded as 22 and 2, for without 1 or 0 no compound (except pair products standing alone) can be broken up into anything but fundamentals,\* 777, however, is a pictorial symbol representing "*the restored amidst the restored*," for 7, when applied to man as an adjectival noun, is the index of an absolute spiritual state, just as 666 is.

- (iii) The following symbols are irresolvable as symbols :—

- (a) 1817.      (d) 4177.  
 (b) 4180.      (e) 107,723.  
 (c) 3219.

- (a) Because either 18 is one symbol, or 1 is creational. In that case 8 must be a single symbol, leaving us with 17 as a single symbol, for 1 cannot be creational within the initial and terminal figures. But with 7 the figure 1 must be creational for 17 has no factors.
- (b) Because 41 cannot be 40 with a terminal 1, and 180 is an unknown symbol in a compound value, not being the product of 2 fundamentals.
- (c) Because the resolution must be 3, 2 and 19 and 1 is creational with 9, for 19 has no factors.
- (d) Because the resolution must be 4, 17 and 7, and 1 is creational with 7. Compare this with (b).

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\* Except in instances such as 22,600 where 600 is clearly one symbol, and 22 another.

- (e) Because 77 cannot here be taken as  $=7 \times 11$ , for it occurs within a compound, and is not one of the single symbols of 2 figures in which either 1 or 0 is found, *i.e.*, 11, 12, 13, 14, 15, 16, or 18 or 10, 20, &c., to 130. Consequently a meaningless repetition of 7 occurs.\*

(cxc) The next significant fact with regard to the number of the 12 tribes is that the total number 603,350 is not given as if it were a single total, but is expressly stated in two parts 600,000 and 3,350. Our former conclusions on this point are thus confirmed.

(cxc<sup>i</sup>) The third significant fact is that the interpretation of each tribe's number depicts a spiritual state which is in each case a state of spiritual instability; that is, all the spiritual states are of an allied nature. There is only one doubtful case—that of Simeon—and when it is remembered that the whole series had to be arranged so as to give a total of about 600,000 it is not surprising that the arrangement was a matter of some difficulty.

(cxc<sup>ii</sup>) The fourth significant fact is that out of  $5 \times 12 = 60$  numerals, 9 only occurs *once* under *Simeon*. *Prima facie*, since the number of Gad is 45,650 the numbering has been carried down to 50. Supposing, then, that zero would be the last number in each case there are  $4 \times 12 = 48$  figures amongst which, other things being equal, each figure should be equally represented. Taking the number of figures as 9 (for 0 cannot hold the first place) each figure should, on the average, appear  $\frac{48}{9} = 5$  times. The absence of 9 is therefore significant.

(cxc<sup>iii</sup>) On further inspecting these figures it will be noticed that the symbol 00=a state of life appears in every one except Gad. The reader may also remember that when it appears between the initial and terminal figures 15 is a single symbol and  $=3.5$ , 'the alienated man.'

Now, typically, the children of Israel are God's chosen people. That is, they represent the sons of God, but not necessarily

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\* But if the second 7 has the meaning of 'all' the symbol becomes resolvable; the first 7 being an index to 'restoration.'

always after the attainment of sonship. In fact before they have entered into the Holy Land it is more probable that they will stand for the initial stages of the redemption of man, which begin with the birth of man into a physical universe. But according to the symbolism of Genesis man's birth into a physical creation is *not* the origin of his history, for he was once an unsullied being in the primal universe, which is depicted by the Garden of Eden.

(cxci) On the whole, then, we may expect to find that when the children of Israel are numbered after their exodus from Egypt they are meant to be typical of mankind before sonship with God has been attained. They are prospective sons of God only, having just emerged from Egypt, which at this phase represents the sphere or life of deep spiritual lawlessness that intervened between the life in Eden and the Time Creations of Christ in which alone restoration can be effected.

(ccxv) Consequently along this line of thought we may fairly interpret the

59300

of Simeon by "*the alienation (5) of the sons of God (9) in a state of life under the work of God (300).*" Here the 300 is exactly the same symbol that occurs in the dimensions of the ark in Genesis VI, 15.

We have here resolved the symbols strictly according to rule. The only difference is that we consider it legitimate here not to treat 5 as in opposition to 9.

(ccxvi) Proceeding on the same lines we have for the other tribes :—

Reuben. The natural (4) lawless (6) alienated (5) state of life (00).

Gad. Fifty is the symbol for Time, 45650 therefore stands for "the time of natural alienated lawlessness," or "natural alienated lawlessness in Time."

Judah. The restoration (7) of the nature (4) of the natural alienated man (3.4.5=60) by the work of Christ (10).



- For the reasons given before, 600 is here better regarded as  $60 \times 10$ , i.e.,  $3.4.5 \times 10$  than as 6 and 00.\*
- For 600 is the *most* fallen state, and at this historical point the Israelites have moved forward out of that state, typically and are standing between it and the Holy Land.
- Issachar, 54400. "The alienated nature in a natural environment or state of life (400)."
- Zebulun, 57400. "Alienation under restoration in a natural environment."
- Ephraim, 40500. The 40 period in an alienated state of life (500).  
It is best to use the symbol 40 here as it stands, because 'nature upheld by Christ' is only an approximate equivalent to all that the process 40 conveys.
- Manasseh, 32200. "The work of God on many (2) in a common abode (200)."
- Benjamin, 35400. "The alienated man in the natural abode or state of life (400)." 3.5 is of course one symbol, if we choose to take it so. The more general expression of God's work upon alienation would probably be expressed by the inversion (5.3).
- Dan, 62700. "The lawless (6) multitudes (2) in a sphere of restoration (700)."
- Asher, 41500. The nature (4) of the state (00) of the alienated man (3.5).  
Here we do not make 1 creational.
- Napthali, 53400. Alienation under the work of God in a natural environment.

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\* But only if 6 is a primary. Even in the case of Pharaoh's chariots the 6 may be a compound under the rule that agencies, clearly shown to be antagonistic to the Deity, may be numerically described under Divine Symbols.

## CHAPTER VII.

### THE NUMBERING OF THE CHILDREN OF ISRAEL.

(*cxvii*) On perusing the interpretations given in the last section the unprejudiced critic will probably admit that all the different spiritual states expressed by the symbols against each tribe are of one nature or order—that of *instability*.

Let us now compare this numbering with the numbering of the tribes that was made after the plague in Shittim consequent upon the worship of Baal-peor, just before the entry into the promised land. The figures are given in Numbers XXVI, verses 7 to 51.

Reuben	...	...	...	...	43,730
Simeon	...	...	...	...	22,200
Gad	...	...	...	...	40,500
Judah	...	...	...	...	66,500
Issachar	...	...	...	...	64,300
Zebulun	...	...	...	...	60,500
Manasseh	...	...	...	...	52,700
Ephraim	...	...	...	...	32,500
Benjamin	...	...	...	...	45,600
Dan	...	...	...	...	64,400
Asher	...	...	...	...	53,400
Napthali	...	...	...	...	45,400
					<hr/>
					600,000 + 1,750
					<hr/>

(*cxviii*) Here, once again, the 30 against Reuben shows that the numbering was carried down to tens. Yet among the 48 numerals required in all to express the number of the tribes there is not a single case of the appearance of 9. There should have been 5 nines, on the doctrine of probability, in this series and 5 in the other, and yet in both nine only occurs once instead of 10 times.

The other significant facts are the same as in the original numbering.

(*cxcix*) Translating the numerals into words as before :—

Reuben ...Nature under God's restorative work (3.7) by the work of God in Christ (30) or (to avoid redundancy) in alienated (5) lawlessness (6).

Simeon ...The approach of many to obedience (11.2 = 22) in a common abode (200).

Gad ...The 40 period in an alienated state of life.

Judah\* ...The approach of the lawless to obedience (11.6 = 66) in an alienated state of life.

Issachar\* ...The lawless natural life in a state under the work of God (300).

Zebulun\* ...The natural alienated man (3.4.5 = 60) in an alienated state of life.

Manasseh...The alienated multitudes in a sphere of restoration (700).

Ephraim ...The work of God upon many in the alienated state.

Benjamin ...The natural alienation of the natural alienated man (3.4.5 = 60) under the work of Christ (10). Here we still resolve 600 as  $60 \times 10$  for the reasons already given.†

Dan ...The lawless natural life in a natural environment.

Asher ...Alienation under the work of God in a natural environment.

Napthali ...Natural alienation in a natural environment.

(*cc*) It would be hypercritical to object to the slight redundancies occurring in these translations. They are more apparent than real, because we do not exhaust the full meaning of such symbols as 30 and 3.4 or 3.4.5 by the equivalents we have given.

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\* In each case the 6 symbol is more probably a three, two compound.

† The author's later opinion is that the rendering "natural alienation in a condition (00) subject to the many works of God" is to be preferred.

(cc*i*) Exception may be taken to the resolutions 22,200 and 66,500, for it may be urged that both 22 and 66 occur in a compound symbol and yet are not of the 11 to 19 group, nor of the 10 to 130 group. But on reflection such an objection is easily refuted. For 200 and 500 are clearly single symbols. Taking these away, then, we are left with the pairs 22 and 66, which are both products of fundamentals in pairs. In such cases it is clearly needless to apply the rule, for the meaning is obvious. Even in such a case as 122,200 the 22 would not be redundant, for there is no rule to the effect that the double zeros of the spheres or conditions of life may not be characterised by any *obvious* symbol.

Thus 122,200 might be translated :—The obedience (12) of a state (00) characterised by 22, *i.e.*, by the approach of many to obedience. It is only because there is an alternative resolution :—In this case the obedience (12) of many (2) in a common abode (200) that the rule has been observed by the symbolists as to the non-appearance of fundamentals fused in pairs other than those of the 10 to 19, and the 10, 20, 30, &c., group. But to avoid a meaningless redundancy in such a case as 22200 and 66500 it is quite open to us to look on 22 and 66 as a product of 2 fundamentals.

(cc*ii*) We see, then, that once more a series appears in the Bible in which the translation of its numerals, according to very well defined rules, puts before us an epitome of 12 spiritual conditions which are all of one absolute order—that of instability. Both series have fully confirmed the natural anticipation that analysis would reveal a spiritual condition marked by the suspended judgment of God.

(cc*iii*) The only great distinction between the two series is between their totals. In the former we have the whole race of (000) the natural alienated man under the work of Christ (3.4.5.10)\* and the surplus 3,550 informs us further that this is the state of the alienated man (3.5) throughout Time. But in the later the added index given by the surplus of 1,730 lets fall the greater ray of hope that man, standing just outside the

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\* Or, the whole human race in a state subject to the many works of God.

Promised land, is being created (1) to restoration (7) by the work of God in Christ (30).

(cciv) Let us now retrace our steps and notice some of the other numerals in the earlier chapters of Numbers. The first point to remark is that in verse 20 of Chapter I, the numbering is taken only of "every male from 20 years old and upward, all that were able to go forth to war." Here both the numeral 20, and the phrase "that were able to go forth to war" are figurative. The war that all men have to go forth to is that of the battle of life, and the numeral 20 resolves into 4.5,—natural alienation. It is by beginning in this state that all men win eternal life.

(ccv) Contrast with this numbering of all men for the service of God the numbering of the sons of Kohath, Gershon, and Merari in verses 3, 23 and 30 of the 4th chapter. Here the age is to be from 30 years to 50 years. These sections of the people were appointed to "do the work in the tabernacle of the congregation." They were, therefore, typical of men who are doing God's work. Is it a coincidence, then, that the duration of their work should be given as extending from the period of 30 years, *i.e.*, from the time of the work of God in Christ (3.10) until 50 years were attained, *i.e.*, so long as Time lasts, or so long as Christ is striving with alienation (10.5)?

(ccvi) The third point we shall note is that the Levites were not to be numbered among the people. Why? Because they had charge over all the holy things. They also carried the Tabernacle, and this carrying of the Tabernacle is a very similar figure to that of the wheels of Ezekiel, which accompany the presence of God. It infers that God's spiritual temple is supported by the sons of God among men, so that, while the children of Israel, as a race, represent those who are to become sons of God eventually, the Levites are typical from the first, of those who are already sons of God.

(ccvii) Moreover, the Levites are specially indexed by the division into 3, which is so often characteristic of the purposes

of God: Shem, Ham, and Japheth is a noticeable earlier instance of this. Levi had 3 sons—Gershon, Kohath and Merari, and to each branch a specific duty was assigned.

(ccviii) Another great distinction made as regards the Levites was that, when numbered, every male of a month and upward was taken. Here the symbolism is obvious. A new state of life begins from the very moment of re-creation. For the 1st month is figurative of time under its creational aspect, and in this case the creational month of men already indexed as sons of God is the time of their re-Creation.

(ccix) The numbering of the Levites begins in Numbers III, 22, and continues to verse 34 For each branch the muster of the males of a month old and upwards was as under:—

Sons of Gershon	...	...	7,500
Sons of Kohath	...	...	8,600
Sons of Merari	...	...	6,200
			<hr/>
			22,300
			<hr/>

(ccx) Of these branches the two former both indicate spiritual conditions of finality. The indication is at least certain in the case of Kohath, for 8,600\* = *the end of (8) the lawless state of life* and 7,500 may be construed as = *restored from, or, in the state of alienation (500)*. Now finality is the index we might have expected with reference to the Levites—the typical sons of God. But the number against Merari—6,200—presents a difficulty. At first sight this might be construed “the lawlessness of a common abode.” The symbol 6, however, although always used of lawlessness when various spiritual conditions are under consideration at one and the same time, is yet capable in other circumstances of quite a different resolution. *It is a product of 2 fundamentals, 3 and 2, and as such may mean “the work of God on many,” 3,2, or, if the order is purposely reversed, “many (2) (3) workers with God.”* In this case instead of the understood 1 (creational) 3 we have

\* Or, the accomplishment of the state subject to the many works of God.

the 2.3 and the occurrence of 2 with 3 in a context descriptive of the initiation of eternity through sonship with God requires more emphasis than the vague "many under the work of God"; for this is applicable to every state of man. We say, then, that if the state described is known to be that of sonship with God the symbol 2.3 that describes it is only to be adequately expressed by giving it the meaning of "*fellow-workers with God.*"

(ccxi) In this sense it occurs in verse 20 of the 11th chapter of Genesis—and Reu lived 32 years and begat Serug—for the separation of the wheat from the chaff, of the sons of God from the alienated, is shown in this series to have first occurred as a cosmical fact in the 18th and 19th verses under Peleg = separation. The symbol 3, it should be impressed upon the reader, has simply the significance of "the active work of God," so that 2.3 is inevitably suggestive of the many, not now only under the influence of that work, but actual participators in it.

(ccxii) But it is not only on supposition that we advance the grouping of 6 as 3 times 2. Such a grouping is clearly given in Isaiah VI, 2, with reference to the temple of the Lord "Above it stood the seraphims: each one had 6 wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

As supporters of the temple of the Lord the seraphim are evidently a high order of created intelligence, similar to the cherubim, the purity of whose nature enables them to stand at the very threshold of eternity (the door of the garden of Eden) until time shall cease, when they, with all others of the redeemed, are to enter. Until that day dawns their function is to irradiate love and the highest knowledge in the sphere of the Third Heaven. We connect them with the life of the Third Heaven, because that is the highest heaven of Time, and the Tabernacle imagery suggests, as we have shown, that the differentiation of life between the spheres of Paradise and the Third Heaven is that, in the latter, there is some great change in the expression of conscious being, which has to be symbolised there by such forms as winged bulls or by bodies veiled by wings.

(ccxiii) Wings must exist in pairs, so that the grouping of the 6 into 3 twos is inevitable. A pair of wings is a simple emblem of the power that enables life to rise in the firmament of Heaven—which, according to Genesis I, is Law. Consequently the basis of the life of the Seraphim (their feet) is apparent only as the exercise of some high beneficent power, while, in the same way, the individual expression of being (the face) is merged in absolute identification with the services which they perform for God—for the 3 pair of wings is clearly simply an expression of the truth that the high powers with which they are entrusted are all for the work of the service of God (3).

(ccxiv) We need not, then, further labour the point that, in cases where the context is obvious, the symbol 6 may be resolved as 3, 2, nor that when the 2 itself is definite, instead of being two in one, like wings, the proper equivalent is “fellow-workers with God.”

Hence the 6,200 of Merari is resolvable as “*fellow-workers with God in a common abode.*” The sons of Merari thus become described under the term that the most broadly characteris ic of all the sons of God.

(ccxv) The sum of the Levites as given by the 3 branches of Gershon, Kohath and Merari is 22,300, but it is curious that this is not the figure given in verse 39 of the 3rd chapter of Numbers immediatly after the census, for we are told there that “all that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were 22,000. This discrepancy is once again an indication pointing to the fact that the numbers are symbolic. For the total number of the children of Israel is given with great particularity as 603,350. Yet in a smaller number, which might reasonably have been expected to be quoted to units, there occurs an omission of 300 in the total.

As a symbol 22,000 = “*the race of many who are approaching to obedience* 1000 and 2.11). Such a description is well suited to the sons of God in the physical life. The 22nd Psalm



echoes this idea, except that, since the Psalm is written under the first person, we may consider that agency is there implied so that the symbol there means "a leading of many to obedience."

(ccxvi) We may now return to the 2nd chapter of Numbers and notice the way in which the total of 3 tribes grouped for their encampment on the East, North, South and West sides of the Tabernacle is given.

East, there were the tribes of Judah, Issachar and Zebulun.

The total is given as	100,000
	+    80,000
	+    6,400

Referring to Sec. clxxxviii it will be seen that this gives the 186,400 of the same three tribes in the 1st chapter.

Now, it can hardly be doubted that, from the manner in which they are given, the total numbers are broken up each into 3 statements. For in verse 39 of the 3rd chapter the total of the Levites is given as "twenty and two thousand," not "twenty thousand and two thousand." But in verses 9, 16, 24 and 31 of the 2nd chapter the statement of the number is not made as follows (for the east side of the Tabernacle) "one hundred thousand and eighty and six thousand and four hundred," but as follows:—"one hundred thousand and four-score thousand and six thousand and four hundred." See also the statements as to the individual tribes, e.g., Numbers I, 21, those that "were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred."

In natural notation the numbers in each decimal place are grouped together, but in this description of the tribes on the East, South, West and North the tens of thousands are stated separately from the hundreds of thousands.

(ccxvii) We may therefore suppose that a statement in 3 parts was intentional. But there is a further difficulty. Was a statement in 4 parts also intended? That is, were the hundreds also intended to stand alone?

This question can be answered in the negative. For the statement as to the tribes on the West runs as follows:—"All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred." Here there are only 3 statements, so that, as the form in each case would be similar if the series is symbolical, for this rule is always observed, it is to be concluded that in each case a three-fold statement is intended.

(ccxviii) We have given the statement for the tribes in the East. For those in the South, West and North (the Biblical order) the statements are as follows:—

South	...	{	Reuben	100,000	A.
			Simcon	+ 51,000	B.
			Gad	+ 450	E.
West	...	{	Ephraim	100,000	A.
			Manasseh	+ 8,000	C.
			Benjamin	+ 100	F.
North	...	{	Dan	100,000	A.
			Asher	57,000	D.
			Napthali	600	G.

We have put letters against each numeral for easy reference. The translation of the A's is "ooo the race of (men understood) 100 (in the created abode)."

B. 1,000= the created race. 5= of the alienated.

E. 4= the natural life. 50= in Time.

C. 8 is here a compound of 2 and 4. ooo, the race of, 2 many, 4 in the natural life.

F. = the created (1) state or abode 'oo).

D. ooo=the race of, 5 the alienated, 7 under restoration.

G. Here 600 resolves as 60.10=3.4.5.10=the natural alienated man under the work of Christ.\*

(ccxix) And in the cases of the tribes on the East:—80,000† must be resolved as ooo a race 8 completed 10 by the work of Christ.

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\* Or the state of life subject to the many works of God.

† Or, of course, the 80 may be a two, four, ten, compound, meaning "the who'e race of (ooo) the multitudes (2) in the natural life (4) under the work of Christ (10)."

The probable significance here is that the creation of the race is effected (8) by the work of Christ; or that their existence as a race is so effected.

To translate 80 here as "the completed work of Christ" *spiritually* would be wholly inappropriate.

This symbol, be it noted, appears in the East, and it is the East side of the Tabernacle that entry is made by the door into the courts of God. Now the dimensional symbolism of the Tabernacle leaves not a shadow of doubt that the appearance of man in the body is due to the work of Christ. Hence the rendering of 80,000 on parallel lines in the symbolism of 241 tribes on the East of the Tabernacle is fully justified. The last symbol 6,400 resolves as "*the lawlessness (6) of the natural environment.*"\*

(ccxx) From these later series the whole design of the Tabernacle and its encampment is beginning to emerge. The 12 tribes represent the world, composed of those who are to be brought in to sonship with God. They have not, like the Levites, the freedom of His courts, but only appear therein during the solemn assembly, *i.e.*, typically when the worldly-minded man turns at times his thoughts to God. The tribes, not only individually, but collectively in groups of 3, are indexed with all the numerical symbols of alienation, sin or lawlessness (6), and the natural created state (400) which is in every case precedent to the beginning of sonship with God. The grouping of the tribes into 3 on each side, and the further division of the total number of each group of three into three indices, is a very clear echo of Rev. XXI, 13, in which the Holy City is described as having "on the East 3 gates; on the North 3 gates; on the South 3 gates; and on the West 3 gates."

(ccxxi) We now come to the crux of the whole question. Must it be supposed that, because the numbers of the tribes and of the Levites are all symbolical, and represent spiritual

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\* Or, better, "God's many works in the natural abode of life—'on men' following from the personal unit."

states, that therefore there is no historical foundation for the actions and movements recorded of them? It may be said at once that it is impossible to draw such a conclusion. The fact that certain epochs or men are described under spiritual rather than under natural indices in no way affects the probability or otherwise of such epochs having occurred or of such men having lived. The historical truth must be settled on other grounds. But the governing factor to remember with regard to the history of the children of Isreal, and, indeed, of all nations and men that are discussed in the Bible, is that the spiritual status and not the ephemeral environment is absolutely predominant in the discussion. It is probable, as we have pointed out, that Time, as the lapse of some many hours, days or years, has no meaning in the eyes of God. "Be not ignorant," says St. Peter, "one day is with the Lord as a thousand years, and a thousand years as one day." So also Moses "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." Both these quotations contain a deep symbolic reference to the day of Atonement, and, as we know, 1000 years is the numerical expression for the whole state of life marked by the work of Christ. But they serve to illustrate our meaning as to the fundamental difference that must exist between man's conception of Time and God's conception of it. In God's sight Time exists but to effect the redemption of man. In an absolute sense, Time is unreal, and is only permitted in order that the sifting of good from evil may be carried out to an eternal finality, so that eventually every consciousness must become wholly good or wholly bad. The continuance for ever of the present spiritual instability, which is reflected by the instability of the processes of the physical universe (for they all tend towards quiescence) is an impossibility. All life must eventually rest in one or other of two extremes.

(ccxxii) Hence it is one of the most certain proofs of the regulation and co-ordination of the Scriptures by an Authority which analyses life on a method that could never occur to the natural man, that when we analyse its meaning patiently we should discover a studious neglect by the Bible of any ordinary standards of time and status, and as emphatic an

insistence upon standards of its own. Prophecy, though it appears to assign so many revolutions of the earth round the sun before one of its predictions can be fulfilled, never does so in reality. For its function is simply to point out to us how causes, now lying hid in the present matrix of life, must in due course be made manifest and become developed to their legitimate conclusion. The Incarnation of Christ was a determined necessity from the first moment of the creation of Time, Space and Matter. As equally necessary were the spheres of life in Paradise and the Third Heaven for the sanctification of redeemed man. It was, moreover, foreseen *ab initio* that the Time Creation would fetter the absolute destructive power of evil, and confine it within well defined limits. Consequently the Revelation of St. John the Divine depicts in the 20th chapter, in the form of a prophecy, the sealing and chaining of Satan until the end of Time. This chaining and sealing has already been accomplished, but, as we are still in Time, it is legitimate in form to write of it prophetically.

(ccxxiii) Both, then, for prophecy and for every description of existing tendencies in life, it can be seen to be a primary necessity for a Divine analysis of time that spiritual state and individuality should be spiritually described, that is, should be described under symbols which bring out their true meaning. But in order that such analyses might be placed in the hands of men no surer method could be found of making the symbolism imperishable than to make a whole nation adopt a tradition and a ceremonial in which these symbols should be enshrined. Provided this tradition and ceremonial could be maintained up to times within the survey of history the practices of the people themselves would pass into history, and would then become available for consideration by all nations. But not only this method was adopted. A still surer method of engraving symbolism upon Time is to make Time itself the background of symbolism, and such an application of Time would clearly be possible in the case of a nation ruled, as the Hebrews were ruled, by a stringent spiritual autocracy. Granted that the deliverance of the people was effected from

the bondage of Egypt by the help of one of the first leaders of men ; granted, too, that the working out of the system of symbolism was of first importance terrestrially and universally (for the universal extension from this world may yet come) and that special knowledge and powers were accordingly granted to such a leader, then it would be no difficult matter to carry out in actual time-units a living representation of symbolic periods which were of universal and cosmical application.

(ccxxiv) Supposing, however, that this co-ordination of time-units with symbolic indices could not be effected absolutely, a description of the various events in the history of the people by symbolic indices would still remain wholly true, if it were understood by those who applied them that these events were meant to be taken as typical of life as a whole. When a statement is made on the authority of God that His people wandered 40 years in the wilderness the past tense is inclusive of the present and future, and the point of view is not man's--- that a certain section of the human race dwelt in the deserts of Arabia, while the earth revolved 40 times round the sun—but God's, that so long as man's life can be described simply by the 40 symbol, that is, as a condition in which only his natural being is upheld by Christ, for so long he is of necessity experiencing every form of spiritual thirst and hunger.

(ccxxv) On the whole, then, we may regard it as of quite secondary importance to determine how these symbols came to be enshrined in the history of a whole people; whether the time-units of the history actually corresponded with them or no they are there for the use of the whole world. But these seemingly historical units, whether co-ordinated with Time or unco-ordinated, are in every case, primarily, to be applied as if they were symbolic, save where it is clear that no symbolic application can be made. Throughout the Bible in fact history is but the servant of symbolism.

(ccxxvi) Do we apply this to the life of Christ himself? Yes, because (as we have shown) although the historical truth of His life is a necessity that is logically deducible from

our existing surroundings, yet every action of His life in Judæa as man, is illustrative of the functions He is now exercising, and has always exercised, as God, except that as a result of His life as man on earth wholly new powers have become available to Him and are being exercised by Him for the exaltation of the race. The life of Christ as man in Judæa was the differential expression of that universal activity which is known to us as the life of the Son of God. That throughout all Time is the integral of the life in Judæa.

(ccxxvii) Very shortly we shall show that many of the miracles of Christ can only be adequately interpreted on the assumption that He was Himself cognisant of the system of symbolism which we have here been interpreting, and that He deliberately made use of symbolic numerals, both in His miracles and in His discourses, not only to enrich their meaning but to affix the seal of His approval to the whole scheme of symbolic expression. Indeed, as we endeavoured to bring out in the introductory chapters, a Divine Authority in analysing life and its tendencies for the enlightenment of man, cannot wholly dissociate the spiritual from the natural, for every absolute spiritual state must have a fundamentally different natural environment for its manifestation. As, then, the environments of life must intrude into every general analysis of spiritual condition, they cannot be otherwise referred to by a Divine Authority than under symbols, for God would otherwise express in imperfect scientific terminology—the terminology of the day—natural processes and conditions which in later years the human race would be enabled, with advancing knowledge, to correlate with a far more exact and, therefore, extensive system of expression. In other words, unless the Almighty uses symbols in His revelations to man, He will either seal with Divine Authority analyses of life that are not exhaustively expressed or He will have to use terms which no living man is able to comprehend.

(ccxxviii) If, therefore, a claim is advanced with reference to any book that it contains a Divine Revelation the primary condition for its substantiation is that there should be an

invariable use of symbolism whenever cosmical states or analyses of life are under consideration. And other equally necessary conditions are that when the symbols used have been interpreted the philosophy that they develop should be:—

- First ... Consistent with itself in every view that is given of it.
- Second ... Coherent, and free from fanciful allegory.
- Third ... Devised to limit changes in environment to absolute changes in spiritual condition.
- Fourth ... Devoid of all conceptions that are based upon any infraction of absolutely determined law.

(ccxxix) When we apply these 5 tests there will be found only one book in the whole world's literature that will satisfy them all—the Bible. For, in the Bible, cosmical analyses are never made except in symbolic form ; every such analysis, whether in such widely different contexts as the account of primal states in the first 3 chapters of Genesis ; in the conditions under which the natural man becomes eternal in the genealogy of Adam ; in the explanation of the attack of evil upon creation from chapters 5 to 8 of Genesis and of the steps taken by the Almighty to meet it, which read as if they were the story of a flood ; in the scheme for the education of the human race by inter-action developed in the 10th chapter ; in the epitome of the natural processes through which redeemed humanity must pass from Time to eternity given in the genealogy of Shem ; in the description of the Tabernacle, its ceremonial, and the numbering of the children of Israel, which once more, like the description of the Ark, show that there are 3 universes in which the work of God is carried out ; in the account of the Exodus and of the wanderings of the children of Israel ; in all the 5 books of Psalms ; in the figurative chapters of the Major and Minor Prophets ; in the miracles and symbolic discourses of Christ ; in the symbolic references found in the epistles ; and, lastly, in every chapter of the Revelation of St. John the Divine—every such analysis of life is found to be in absolute agreement with the other 4 conditions we have laid down.



(ccxxx) And we might add a fifth:—in all a complete distinction is drawn between the ages of Time and the ages of Eternity. For this is also an essential condition for the substantiation of Revelation:—a vital and complete distinction must be drawn between the processes of Time, and the continuance of being in Eternity, when a final end has been put to all conditions of spiritual instability which are due to the mixed presence of good and evil.

(ccxxxi) Now the student of the early ages of the world's history who is fortunate enough to find a pointed stone cut in the shape of a spear-head, and brought to that shape by means of a slicing which generally runs in one direction, does not hesitate to declare that such an instrument has been formed by prehistoric man. Apply exactly the same reasoning to the structure of the Bible. It satisfies every condition that can be asked for if a Revelation is to be made to man by the Divinity—and to an infinitely greater wealth of detail than in the case of the stone. But the world accepts the evidence as to the stone, and rejects it in the case of the Bible. Or at least it has done so hitherto in the case of the Bible, because it has entirely failed to understand the meaning of its symbolism, and, as generally happens in the case of what is not understood, has derided the value of the symbolic portions to a degree corresponding to its ignorance.

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## CHAPTER VIII.

### THE LIFE OF ABRAHAM.

(ccxxxii) From the considerations we have put forward from Section clxxxviii to the present point it will be easily understood, and will probably be as readily conceded, that a Divine command to number God's typical people, or to measure the dimensional representation of the spheres of life in which His Spirit dwells—the Tabernacle and Temple—may be paraphrased as the expression of God's intention that they shall be described under their proper spiritual codification. Both His people and His Tabernacle being typical, respectively, of the multitudes of the human race that are eventually to inherit eternal life, and of the abodes of life in which the education for eternity is carried out, their numbering or measuring is, accordingly, the process of analysing the spiritual states of those living in different environments, and the meaning of the processes that are in operation in those environments. This broad principle of Divine analysis is then further extended from the general to the individual, so that, spiritually, the years of age of a man's life at any epoch briefly epitomise by their numerical value the analysis that God makes of his spiritual condition at successive periods.

(ccxxxiii) Thus with regard to Abraham's life, the following spiritual indices are given :—

- (i) His going out of Haran at the age of 75 years (Gen. XII, 4) was *restoration from* (7), *alienation* (5) (the beginning of, is understood).
- (ii) In chapter XIV, 14, he pursues after the 4 kings who have imprisoned his brother with 318 servants, and 318 resolves as 3.2.9, *i.e.*, *many sons of God (under the work of God)*. The resolution 3.3.6 would be redundant.

- (iii) In chapter XV, 13, the Lord tells him that his seed shall be oppressed in a strange land 400 years, which, as a symbol, stands for "*the condition of the natural life.*" Elsewhere the bondage in Egypt is given as 430 years, which, as a symbol, stands for "*the natural alienated life.*" The discrepancy is thus explained if both periods are symbolic.
- (iv) In chapter XVI, iii, Sarai gives Hagar to Abram after he has dwelt 10 years in the land of Canaan. Now 10 years, as a symbol, simply informs us that during that period he was *under the work of Christ*, but Abraham cannot yet beget the heir of promise.
- (v) In verse 16 of the same chapter we are told that 'Abram was 86 years old when Hagar bore Ishmael to Abram.' Or *the period of the disobedient life* (6) *was ended* (8) with the birth of Ishmael.
- (vi) In chapter XVII, i, it is stated that "when Abram was 99 years old the Lord appeared unto him" Now 99 resolves as 11.9 "*the approach to obedience of a son of God.*"
- (vii) In verse 25 of the same chapter the circumcision of the wild life (Ishmael) is shown to be either 13, *the completion of obedience*, or 1 (creational) 3, *creation by the work of God*; that is, re-creation possibly.
- (viii) In the 18th chapter it is worthy of note that all the numbers put before God by Abraham as a lessening total on whose account He might in His mercy spare the city are resolvable as general indices of spiritual condition.

*Viz*, Verse 24. 50 righteous, which may be interpreted as "*men who are righteous while alienation* (5) *is under the work of Christ* (10). Fifty by itself is not, of course, a righteous condition. If for 'righteous' we write the symbol 9, so that the whole is 509, the interpretation is facilitated."

Verse 28. 459 (forty-five righteous). "*righteous men in the natural alienated life*"

Verse 29. 409 "*righteous men while the support of the natural life by Christ is continued.*"

(Note 10 is a process.)

Verse 30. 309. Thirty here (by symmetry) resolves as 5. 6. *Men righteous in alienated lawlessness.*

Verse 31. 209. Twenty similarly resolves as 4. 5. *Men righteous in natural alienation.*

Verse 32. 10. *Men righteous while the work of Christ continues.*

- (ix) It may be concluded, then, that Sodom and Gomorrah in reality expresses the abominations *now* being committed in the world. God holds His hand although those committing them are worthy of destruction, so long as the work of Christ can continue in the world. When that is brought to an end, *then*, and not till then, the punishment of God (hail and fire—well-known symbolic form-) will be rained upon the city hell), the power of which prompts to these deeds.

The symbolic use of domestic relationship is applied very freely in the following chapter :—Lot's daughters, his sons-in-law, his wife. His wife expresses the bias of the natural life in man ; the daughters the fallen form is made use of as in the case of Eve) the natural fruit of that life, the attachment to the natural environment that man makes for himself ; the sons-in-law, the debasing tendencies in man that help to form his environment from the Hell-side instead of the Heaven-side

We went into the symbolism of marriage at some length in the Introductory Chapter, and we pointed out there under Adam and Eve how the personal consciousness is analysed by God as :—

Being plus Tendency.

Tendency being expressed by the woman, especially in the case of a *fall*, for the son of God is the original index, and to depict his desire for a debased condition of life the woman must be shown as falling first.

Now in this account of the destruction of Sodom and Gomorrah there can be little doubt that we are encountering once more exactly the same scheme of thought. Lot is the picture of man weighed down by the burden of natural alienation—4. 5 in the 3. 4. 5 symbol. His ruling bias or tendency, until he is taken out of Sodom, is that of the unspiritual nature—represented by his wife. His 2 daughters represent the many (2) directions in which man's unspiritual life attaches him to the natural environment. His sons-in-law are co-ordinated with these activities, and since the male is the unfallen form, they represent activities which in their highest expression rise only to the natural sphere.

Lot's house is an evident figure for the safe-guarding environment of the natural life, *i.e.*, it expresses, like the Ark, the natural sphere of life in which man's consciousness is temporarily protected from the perception of the horrors of absolute evil in the street of Sodom outside. Two, *i.e.*, many angelic intelligences are at work within the natural sphere uplifting man by their communion. Their smiting of the men of Sodom with blindness so that they cannot find the door, may be taken to mean that in the ability of the natural man to commune with the pure and holy there exists the basis on which the Creator has been enabled to form for him a separate environment, within which intelligences, wholly animated by lust and hate, can never enter in *propria forma*.

These deductions are wholly borne out by the further incidents. First, in the morning, that is, with the coming of the light, Lot is taken without the city of Hell and escapes to a little city—an expression which is strongly suggestive of Ezek. XI, 16: "I will be to them a little sanctuary in the countries where they shall come." As often happens in symbolic writing verses 17 to 22 give a reversion of thought to a part of the circumstances already noted, and depict the appearance of the

physical creation (the little city of Zoar) into which man first escapes from the menace of evil. It is called "little" evidently because man is in a humble spiritual state. Time is the beginning of the judgment on evil, and even now brimstone and fire is falling out of heaven upon the doers of abomination. The significance of the looking back of Lot's wife is that, for redeemed man, the natural bias, on reversal to the bias of sonship with God, dies and brings forth no more the things of the flesh. Salt is the symbol expressing the impossibility of vegetable growth, and, from Genesis I, we know that grass stands for the first sign of growth in the spiritual life. The phrase "Lot dwelt in the mountain" is again symbolic. For mountain is the figure for some governing conception of the laws under which life is manifested, and in every sphere the life of the spiritually living is based upon the governing conception that regulates the life in that sphere. Lot, fearing to dwell in Zoar and dwelling in a cave of the mountain, clearly expresses the truth that there is no safety for man in the natural unspiritual life.

Lastly, Lot's intoxication is the application of the same figure made use of in regard to Noah in Gen. IX, 21, and appearing again under the 12th foundation of the Holy City in Rev. XXI, 20, where it is reminiscent only:—the 12th is amethyst; for the meaning of 'amethyst' is 'the end of intoxication.' This figure of intoxication symbolises the spiritual drunkenness induced by traffic with the world—the loss of the perception of absolute truth—the inability to walk upright.

Lot's intercourse with his daughters, who, as we have seen already, define the works of the flesh, occurs while he is thus intoxicated with the world, and the off-spring of such action are the spiritual states of worldliness indexed by Moab and Ammon. For the application of Moab and Ammon the history of the children of Israel must be studied.

- (x) A similar application of the symbolism of marriage can evidently be made as regards Abraham and Sarah and the concubines of Abraham. Concubin-

age is the figure for the predominance of the natural life in man under different forms. It is to be noted in this connection that Isaac, the true fruit of Abraham's life, is not born until Abraham is 100 years old and 100 is the symbol for 'fulfilment.'

- (xi) Sarah dies on the attainment of 127 years.

Here the 127 probably signifies "*the created* (1), *multitudes* (2), *restored* (7)" and the idea presented is that the end of the spiritual marriage represented by :—

Being animated by the tendency of sonship (Abraham)	(Sarah)
will result in the restoration of the whole human race.	

- (xii) The difficulty presented by the burying of Sarah in the next chapter may at first sight seem insuperable. But the mention in verse 16 of the price paid—400 shekels of silver—gives the key. The reader will remember the silver ransom money paid by each of the 603,350 Israelites, and the significance here is similar. When man becomes a son of God the desire of his life is no longer in the things of this world. It passes out of this world, and is to be found concentrated on the kingdom of God. Consequently Abraham's desire is shown as passing out of the world, and that his desire may rest in peace in Heaven, he pays 400 shekels of silver—the price of the natural (4) state of life (00). It is not said that this is paid for him; otherwise we might construe it as containing a reference to redemption. As we have taken it, the sense is quite obvious :—the natural life is characterised by less or greater suffering for all of us, and man, as a unit, must undergo the trials of the natural life in order that his heart may find its rest in the sphere of Heaven.

(xiii) Lastly, Abraham, having attained the age of 175 years, dies ; or, spiritually, the end of redeemed man upon the earth is *the creation* (1), *of restoration* (7), *from alienation* (5). We have no space in this present work to go into the interpretations of the other incidents of Abraham's life. But it seems clear that they can all be resolved along spiritual lines, and made to apply to the conditions of every living man whom God deems worthy of sonship to Himself. In all real lives there are the false and the true desires, the concealment of the true desire from the world (as Abraham was ashamed to confess Sarah), the obligation felt by the sons of God to rescue their brethren from enslavement to the natural life, and finally the full perception of the vanity of the worldly life. So that, finally, having precipitated from their exquisite allegoric form these beautiful symbolic pictures of the life of the redeemed we cannot but conclude that, as Noah is the general index for redeemed man as he is regarded from a cosmical point of view—and of Noah we are told as his distinguishing characteristic, "Thus did Noah ; according to all that God commanded him, so did he"—so Abraham is the type of all redeemed men with regard to the individual life, in the past oblivion as well as in the alienated, natural, and spiritual, action of the present.

(ccxxiv) In the last section we noticed 13 instances of numerical symbols being attached to the incidents of individual life, and since their interpretation as such immensely broadens the significance of the history of Abraham and explains the supernatural in the destruction of Sodom and Gomorrha it may perhaps be claimed that the result is to confine our definition in Section ccxxiii of the spiritual meaning of numbering and measuring. We will now bring forward two more arguments which, if they cannot be shown to be invalid, may be held to prove the law.



## CHAPTER IX.

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### THE PROOF OF THE LAW OF NUMBERING] AND MEASURING.

(ccxxv) We would first direct the attention of the reader to the 21st chapter of the 1st book of Chronicles.

An account is there given of the numbering of Israel "from Beersheba even to Dan" by Joab at the command of David, and of the severe punishment by which it was visited by God. At first sight it is certainly difficult to understand why such an act should have been accounted sinful; since taking a census of the population is one of the most necessary duties of a central government in a civilized country.

But our whole point of view changes when we remember that the Israelites were a typical chosen people, and David himself a skilled symbolist. There is abundant evidence in the Psalms to prove this latter truth. As such David must have been well aware that the numbering of a typical people was equivalent to an assessment of their spiritual condition and, therefore, an infringement of the prerogative of the Almighty. The spiritual judgment of others has never been committed to man, and never can be, for God alone can decide as to the worthiness, or otherwise, of man for sonship.

(ccxxvi) David's command to Joab to number Israel was therefore an act of presumptuous pride, and one calculated to bring into confusion the whole carefully balanced scheme of spiritual assessment that had hitherto prevailed from the earliest ages of the Hebrew people. Nor can it be shown that the operation was then necessary even for the purposes of Government. The animating idea in David's mind appears to have been the gratification of his pride in being able to declare himself a ruler over so many units of the race. This false pride

had usurped the place of a pride that was always legitimate,—the pride of being set in the position of ruler of a race that was specially honoured by the intervention of God.

(ccxxxvii) From the disinclination to obey that Joab manifested, it may be concluded that he, for one, instantaneously perceived how calamitous such a numbering would prove, and from the fact that he disregarded the king's command as regards Levi it would appear also that he was aware that, whatever might be the actual number of the Levites, they ought not to be described except under numerals which would express them as typical sons of God. Moreover, as the numbering is actually given in the 5th verse of this chapter :—*“And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred three score and ten thousand men that drew sword”* it seems as if the sacred historians had refused to make the statement in other than spiritual indices; for the first total is given in two parts, both of which, as well the third statement for Judah, resolve into the broadest possible statement of condition if they are regarded as symbols.

(ccxxxviii) A thousand thousand, for instance, is the intensive form of ‘race’ and represents “a multitude that no man can number.” The same form is met with again in Rev. IX 16 *“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.”* Giving the same value to “thousand thousand” here we get “a multitude that no man can number in a common abode or state (200)” — the state here being that of absolute spiritual corruption.

Again 100,000 = *the race in the created abode*, and 470,000 = *the race (000) in the natural life (4) under the restorative work of Christ (70)*. Or, Israel is typical of “a multitude that no man can number, the race in the created abode,” and Judah typifies “the race in the natural life under the restorative work of Christ.”

Is it always a coincidence that the body of the people, as distinguished from the Levites, should thus be found described under the characteristics of the natural life and alienation?

It should be noted that the numbers of Judah are given to tens of thousands; those of Israel to hundreds of thousands only. Were the numbers literal, they would more probably have been given down to thousands or even hundreds, for a census is nothing if not an exact operation.\*

(ccxxxix.) We are told in verse 14 that, in the 3 days' pestilence that followed, "there fell of Israel 70,000 men." In this case also we are inclined to think that the 70,000 is a symbolic figure. The 3 days is clearly a symbolic expression of the fact that the visitation was "the work of God." Doubtless the pestilence actually lasted 3 days, and the number was therefore both actual and symbolical. But it is improbable that a symbolic numeral would be found linked with another that was only natural. The 70,000 is therefore probably symbolic. But was it also real? In regard to this particular number, we may doubt if the same cogency can be shown for linking the symbolic value with the natural value as was done in the case of the duration of the pestilence. The illustration of God's action may be held to require the co-equation of the symbolic with the natural. But so far as an analysis of man's state has to be made, the question is on a different plane altogether. We have seen this in the case of the numbering of the tribes, where we hold that the actual number of units was never expressed. And we may therefore suppose that 70,000 is wholly symbolic also, for in its interpretation into "*the race under the restorative work of Christ*," it informs us that death, suffering, and punishment are all agencies under the control of Christ, and are used by Him as the Ruler of the Time Creations in effecting His purposes

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\* Compare the figures here given with the very different numbers in 2 Samuel XXIV. 9 :—*viz.*, Israel 800,000, and Judah, 500,000. If these numbers are figurative they mean, Israel = 'the whole race of the multitudes in the natural state of life', and Judah = 'the whole race of men in the alienated state of life.' The apparent discrepancy thus disappears if the numerals are symbolic.

equally with the apparently more merciful powers of healing and life-giving. The truth, of course, is that the exercise of the one form of power is as necessary as the other. Punishment is for the natural man, and for the weakening bias of the alienated life in the spiritual man. Love and mercy are for the spiritual man, and for the growing bias towards sonship with God in the alienated man.

Having concluded, then, that any definite action of the Almighty in Time is done actually under the 3 symbol, but that epitomes of the states of man need no such co-relation between the actual and symbolic unit, we decide that there was a 3 days' pestilence, and that many died of it, but that the apparent number given is simply a symbolic statement of the truth that a whole race, or the whole race of man, dies here, as always, under the restorative work of Christ; that the death of the body is one of the agencies towards life; and that the subject must suffer for the misuse of powers entrusted to the ruler. The action of all life, whether natural or spiritual, is carried out through a delegation of responsibility, and the errors of those who rule can only be indexed absolutely in the suffering of those who have been committed to their rule. The repetition of a particular sin in a ruler is therefore best prevented, not by his removal, but by bringing physical calamity upon his people, for a general sense of the evil will thus have been effected which will act as a restraint upon the ruling powers to remote generations.

(ccxl) Our last example of spiritual numbering and measuring will be drawn from Rev. XI, verses 1 and 2: "*And there was given to me a reed like unto a rod: and the angel stood, saying, Rise, and measure the Temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot 42 months.*"

The question that naturally arises here is, "Why should the Temple of God and His altar, and them that worship therein be measured, if the outer court is to be left unmeasured."

On the principles we have put forward the answer is easy. Those who are in the Temple of God and worshipping therein, like the pillars of the White Court, and the tenoned boards of the Holy Place and of the Holiest, are representative sons of God. Their spiritual state is therefore determinable with relation to eternity, for although all are not yet wholly sanctified all will be so at the advent of Eternity. But the Gentiles, who in contrast to God's chosen people, typify all men throughout the world who are not yet accounted worthy of sonship with God—how is their state to be described in the units of finality? They are unstable spiritually, they are still awaiting the judgment of God; therefore, as they may either die or live, no measurement, such as it is the object of Time to effect in the case of every living soul, can yet be made of any of them. And as the court in which they abide is also defined in dimensions by the state of those within it, it becomes the sphere of life that is without measurable boundaries.

(ccxli) Both the latter instances examined have thus upheld the law as to the meaning of numbering in the Bible, and we have been led to conclude further that, even in historical episodes, the enumeration of times, units, and dimensions, may be symbolical, provided it can be shown that they are being put to a figurative use. Moreover, the direct intervention of God is usually attested by a threefold repetition of an action, or by the introduction in some way of 3 successive actual units of time.

(ccxlii) We shall conclude this part of the work by considering the numerals attached to the Levites in Numbers III, 40 to 50, and in chapter IV, 34 to 48.

At verse 46 of the 3rd chapter Moses is commanded by the Lord "*Number all the first-born of the males of the children of Israel from a month old and upward, and take the number of their names.*"

*And thou shalt take the Levites for me (I am the Lord) instead of all the first-born among the children of Israel: and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.*

*And Moses numbered, as the Lord commanded him, all the first born among the children of Israel.*

*And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand and three score and thirteen.*

*And the Lord spake unto Moses saying, Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.*

*And for those that are to be redeemed of the two hundred and three score and thirteen of the first-born of the children of Israel, which are more than the Levites.*

*Thou shalt even take 5 shekels a piece by the poll, after the shekel of the sanctuary shalt thou take them (the shekel is 20 gerahs).*

*And thou shalt give the money, wherewith the odd number of them is to be redeemed, to Aaron and to his sons.*

*And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: of the first-born of the children of Israel took he the money: a thousand three hundred and three score and five shekels, after the shekel of the sanctuary."*

(ccxliii) It will be remembered that the redemption of the 603,350 adults of the tribes had already been made by the offerings of the  $\frac{1}{2}$  shekels which were put to the service of the sanctuary. There remained, therefore, those under 20 years of age to be redeemed, and this was effected by accepting the Levites and their cattle as substitutes for them and the firstlings of the cattle of all the tribes.

The general idea given by this transaction is, that it is because there are always sons of God in the act of being elected (or born) among men by God (represented by the Levites) that He permits the natural man (represented by the tribes generally) to continue bringing forth the fruit of the natural life (the first born of the tribes), while the dominion of the latter, represented by their cattle, is suffered because of

the spiritual dominion of the sons of God. The Levites are then accepted in place of the redemption money that would otherwise have been required.

The typical number of the Levites has already been given as 22,000. The first born of the tribes were thus 273 in excess of the Levites, and the total number is thus intentionally excessed in order to express the spiritual cost of the dominion of the earthly life. Two hundred and seventy-three are paid for, or *the multitudes* (2) *under the restorative work of God* (7.3) are redeemed, and the payment is equivalent to 1,365† shekels or is equal to *obedience completed* (13) *out of lawless alienation* (6.5). This latter figure is very similar to that of Daniel XII, 12 "*Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.*"

Here, again, can be seen every sign of careful symbolic arrangement, in the excessing of the 22,000, by a number, which in itself expressive of general state, should, when multiplied by 5, give an index of completed obedience. Spiritually the price paid by each man for eternal life is to live in a precedent condition of alienation (5 shekels). But the whole price is paid by God, for His payment is the sum of all unit payments. It is not man who experiences the worst evils of this alienation but God, whose Holy City is trampled under foot by the Gentiles so long as alienation lasts.

(ccxlii.) The total number of the Levites from one month old and upwards have been given already. The addition of the 3 branches gave a total of 22,300, but it was stated by the sacred historian as 22,000, because 22,000 was equally typical, and the discrepancy would mark the fact that symbolic enumeration was being employed. In the 4th chapter the Levites are again numbered, but only those between 30 and 50 years of age, and no mention of 'males' is here made. It is significant that, unlike the adults of the tribes, who were taken between 20 and 50 years of age, the adults of the Levites should have been

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† "Or, obedience completed by God's many works upon alienation."  
—6 than being a two, three, compound.

taken between 30 and 50 years. For the reason of the distinction is obvious. The Levites worked in God's Temple; the adults of the tribes were only spectators. Consequently, while the latter go forth to the war of the natural alienated life (20) throughout Time, the latter go into the Temple of God to do the work of God in Christ (30) throughout Time. If we like to be particular we may put it thus:—They go into the Temple, having attained to the state marked by the work of God in Christ (30 years) until they have accomplished the state indexed by 50; that is, until they have accomplished the work of Christ on alienation—which continues, of course, until the end of Time.

(ccxlv) The adult census of the Levites was as follows :—

the sons of Kohath 2,750

the sons of Gershon 2,630

the sons of Merari 3,200

the translation under Kohath is “many restored from alienation by the work of Christ”; under Gershon “many completed to obedience ( $2 \times 13$ ) by the work of God in Christ (3.10); and under Merari “the work of God on a common abode or in a common state.”

In the second resolution 30 *must* be a single symbol. We may therefore remove it and treat 26 as formed of 2 and 13, *for both are fundamentals.*

Under the 3 symbols we are thus once again given characteristics which may only be applied to the sons of God—restored, completely obedient, and the agents of the Almighty for His work upon the state of life of the multitude.

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## CHAPTER X.

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### THE NUMBER 2 AND THE DEVELOPMENT OF SYMBOLIC SERIES.

(ccx/vi) Before taking up the subject of the miracles it will be convenient to notice some numerical forms more particularly.

The symbols for the alienated unit life demand particular attention. There are 23 in all, as under :

With the 2 characteristic. 4.2 or 2.4 or 8

5.2 or 2.5

6.2 or 2.6

5.4.2 or 2.4.5

5.6.2 or 2.5.6

possibly 4.6.2 or 2.4.6.

and appearing in this order they are to be looked on as *single* symbols.

With the 3 characteristic. 3.4

3.5 or 15

3.6 or 18

3.4.5 or 60

3.5.6 or 90

possibly 3.4.6.

and appearing in this order they are to be looked on as *single* symbols.

It will be noticed that only one symbol with the 2 characteristic has a double form—8—while 4 with the 3 characteristic have double forms, 3.5; 3.6; 3.4.5; and 3.5.6. Of the 4 symbols having factors which correspond to the particular statement in full headed by the symbol 3, 15 alone is resolvable in one direction only, *i.e.*, it must always suggest “alienation” whether its 1 is creational or factorial. Of the other 3 symbols 18, 60 and 90; two, 18 and 90, have *alternative* resolutions as 2.9 and 9.10 which give a completely opposite spiritual index.

As before explained, however, symbolic series are always presented in a definite order, either showing a process taking place from a primal condition, and a final state resulting from a process, or being arranged so as to conform with strong corroborative indices in the text itself. There is, therefore, in practice seldom any real danger of a mistranslation if a careful study be made.

The reader should note that all these symbols we have just given are indicative of *personal* life. They define the unit-being rather than the general state. For the general state is given by a reversal in the order of the numerals 5.3 instead of 3.5; 4.3 instead of 3.4; 4.5.3 instead of 3 4.5, &c. Thus, while 3.4.5 = *the natural alienated man*, 4.5.3 = '*natural alienation under the work of God.*'

The symbol 153 occurs in John XXI, 11, and is an instance of a miracle being fortified by symbolism. It is obviously no greater miracle that 153 fishes should be made to appear than that there should be a miraculous draught at all. The symbol has 2 resolutions—3.5 and 3; or 1 (creational), 5 and 3. But the former is somewhat redundant, so that the latter would be adopted in preference as signifying "*the Creation of Alienation under the work of God.*" Under such an interpretation St. Peter, working at the direction of Jesus, assumes the position of all the sons of God, whose highest function in life it is to rescue from evil, or the power of Hell (the sea), their alienated brethren (the fishes) immersed beneath it.

(ccxlvii) From these instances it will be seen that the succession of the independent figures does, to some extent, affect the meaning of a symbol, although 710 and 107 have an identical significance with 70, and so also 410 and 104 with 40.

(ccxlviii) We must next bring out the truth that the significance given by a symbol is deeper and more effective than can be given by any paraphrase of the number in words.

For the symbolic system is complete in itself, and gives the exact analysis God makes of life, and it has been sanctioned by

its adoption by the Son of God in His discourses and in His miracles. As, then, it may be assumed to be complete, and the charge of over-description can hardly be brought against it, it is as effective an instrument for the analysis of Life as the spectroscope is of light. Each one of its 13 fundamentals may be said to hold as fixed a relative position as any band of colour in the spectrum, and to be as equally suggestive of a particular condition of life as certain bands of colour are suggestive of a definite arrangement of atoms forming a particular material substance. This spectroscopic analysis of life is made, as we shall show, in the 21st chapter of the Revelation under the foundations of the Holy City.

In this co-relation between the fundamental symbols which are sufficient, but not redundant, for the analysis of life, there thus exists another determining cause for the employment of a Divinely authorised system of symbolism.

(ccxlix) Some further consideration must now be given to the number 2. We explained in the introductory chapters how it comes to be adopted as the sign for number. All things of whatever kind are included under an analysis that divides them into only 2 classes. Thus, men and women complete the whole human race; 'good and evil' sums up all the spiritual activities and tendencies in life; 'things that are light and things that are dark' expresses all things visible to the eyes. Since, then, under a division of 2, all units under each order of life are included; 2 was naturally selected as the most convenient number to express 'multitude'. It has the further advantage that it is never likely to be confounded with any literal expression for multitude, and so its appearance will at once suggest that figurative language is being made use of.

(cc) Hence in the development of the symbolic philosophy of the Bible we get the types Adam and Eve,\* Cain and Abel, Sarah and Hagar, Jacob and Esau, and the numeral itself in the 2 angels that visited Sodom, the 2 olive trees of

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\* Adam and Eve are not really associated so as to represent 'multitude,' for the sex in such association must always be of one kind. They are really two 1-groups in contrast.

Zechariah IV, 2 ; and lastly, the 2 witnesses and 2 candlesticks of Rev. XI, 3 and 4. The same symbolic numeral appears in the compound symbol 1,260 days of the 3rd verse of the same chapter.

(*ccli*) Now it is clear that, without attendant indices either numerical or textual, 2 itself is unqualified spiritually, for it is simply expressive of number. It is from this fact that it becomes possible to attach to it the spiritual indices of state, 4, 5, 6, 7, 9, 11 and 12, in order to represent a multitude of individual units in those states. Thus 2.4 = the many in the natural life ; 2.5 the many alienated ; 2.6 the many lawless ; 2.7 the many restored ; 2.9 the many sons of God ; 2.11 the many approaching obedience ; 2.12 the many obedient ; and 2.13 the many whose obedience is perfected. In all these cases the 3, expressive of the work of God on the single unit, need not appear, for 2, when conjoined with spiritual state, must necessarily express conscious beings of one order or another.

(*cclii*) When we come to investigate the story of the Deluge we shall have no difficulty in showing that the past tense is used in the narrative of operations still in process. This is a constant form of expression in symbolic description, for it is seldom that any complete analysis of any part of life can be made unless a beginning is made with primal conditions, and a close made with the end of processes—which, of course, end only with time. Now the story of the Deluge is the first complete epitome of the work of God in Time upon the being of man, and it must therefore extend from the super-physical phase of lawless life that occurred upon the fall up to the end of lawlessness with the dawn of Eternity. The scheme of this symbolic picture is wholly introductory, and, therefore, although it must pass all Time in review, it must do so with the minimum of detail that will permit of the subsequent development of primary symbols to the extension finally necessary for the expression of the individual status of man in different limiting states in Time.

(*ccliii*) The Biblical analysis of life, in fact, may be said to be carried out on the following lines. The whole subject to be discussed may be compared to a circle, which is divided up, for primary analysis, into, say, 10 parts. Some of the divisions so made cannot be much further analysed, for the spheres of knowledge they represent contain conceptions which are beyond the comprehension of man. But the remaining 7, we will say, can be further analysed. Each of these 7 arcs, then, is again divided 10 times, and an analysis ten times more minute made of the subdivision of life they cover. Once more in many of these the analysis can be carried no further. But 40, we will say, remain, and another subdivision is made, dividing up these spheres of knowledge into 400 sections, which, when the distinguishing characteristic of each is made to appear on analysis, put before us very clearly the spiritual laws of every-day life.

(*ccliv*) It will be seen, then, that if first broad, and then more detailed analyses are made, of the same tract, extending in each case from original to final conditions, there will be a continual over-lapping of parts of the narrative, and not such a sustained sequence of events as readers are accustomed to in a biography or national history, although in the latter case there will usually be some over-lapping.

In the Bible, however, cosmical analyses are made in symbolic form. Symbols for the broadest divisions of life must, therefore, appear in the prelude. Still retaining these, others are introduced between them until the second order of analysis is reached. Lastly, a start having been made with symbols of the first and second order, symbols of the third order are brought in and the analysis carried to the furthest point of detail.

(*cclv*) The following are analyses of decreasing breadth but greater local amplitude :—

- (i) The story of the Deluge, which gives an epitome of the attack of evil upon creation.
- (ii) The genealogy of Shem, which pictures the progress of the human race from the Fall upwards towards eternity.

- (iii) The genealogy of Adam, which presents the original, intermediate, and final spiritual states of man in Time.
- (iv) The history of Abraham, which pictures individual spiritual conflicts.

Now, although each of these 4 analyses are different, each to some extent covers the same ground, so that the same symbols are made use of to some extent in each also. Exquisite literary art is revealed in the manner in which the symbols have been economized, made to retain their proper values, inter-related, and adjusted.

(ccxvi) So far in this work we have dealt at greatest length with the history of Abraham. Abraham himself emerges from the symbolic genealogy of Shem and is one of the 3 group of Abram, Nahor, and Havan. The textual significances of these words, and, in fact, of all words, is important in the symbolic series in which they appear. But we will here suggest the key to the Shem genealogy, without which its opening will be found difficult :—The highest phase of life in Time for the human race in Time is given under Terah (for Terah is the last term of this symbolic series of 9) and Terah, the significance of which is “wandering,” is indexed as living 70 years. Such symbols clearly express that the highest phase of life in Time, as well as all lower phases, are a “wandering” from God, and that this state, typified in its highest form by Terah, is throughout indexed as 70 years—or the time of the restorative work of Christ (7.10).

The highest state in Time, moreover, is, as we have seen when discussing the symbol 6 in its 3.2 form, manifested as a life in the Holiest Place, where the Cherubin and Seraphim stand at the threshold of Eden. This is the life of the 3rd Heaven, and within it the activity of Christ is absolutely supreme, as proved by the 10×10×10 dimensions of the Holiest in the Tabernacle. From this sphere, then, rays down the glory and power of the presence of Christ supporting every effort towards good in our own world, analysing evil to our

perception and overcoming it. Since, then, this epitomises the fount and strength of all redemptive influences at work in the Cosmos, Abram, or the typical heir of the kingdom of God before he has attained to sonship, like every other living man (for the physical creation is the first step in the process of redemption), may be said to be begotten of "Terah"—the symbol for the unresisted power of Christ in the Time creation.

(cclvii) In this case, the most difficult of solution in the early chapters of Genesis, we have shown the connection between a state and sphere—symbolised as a man, Terah—and his apparent descendant Abram—who is a personal type of all the sons of God in the individual life. But Abram is not necessarily only a type. For if the type is a true one, it must clearly have characterised many sons of God in the days of old and may, therefore, have been exemplified under the historical indices of Genesis in the case of an individual man. Nevertheless it is sufficiently obvious that all these geographical and personal names are symbolic in first intention, although their proper co-ordination may have been secured through the records made in old days of an individual life.

(cclviii) Passing from Abraham another important question that confronts us is, is the meaning of the expressions (i) before the Deluge, (ii) after the Deluge.

It can be proved that the Deluge is a figure expressing the interposition of natural environment and causation between the power of evil and the forms of life open to its attack. These form a buffer between life and the impact of evil.

Consequently 'Before the Deluge or Flood'=before the Time Creation sprang into being.

'After the Deluge or Flood'=after the creation of the physical universe.

The interpretation of Gen. XI, 10, is thus obtained:—

*"These are the generations of Shem; Shem was 100 years old, and begat Arphaxad 2 years after the Flood."*

Shem may mean either 'put into' or 'renown.' It is in any case the typical name of the Holy People, for the typical chosen

people, the Hebrews, nominally descend through Eber. The nearest equivalent we can give to it here is "the redeemed amongst men"—prospectively here, for the exact meaning of the symbol changes according to the numerical and textual indices with which it is accompanied. Each one of the 9 terms in this genealogy is descriptive of Shem, but they all suggest variations in state.

Accordingly the first verse of the series, if interpreted in full, would read:—

"Those amongst men who are eventually redeemed first appeared in the created state of life (100), and in this state the development proceeded (begat) to the state defined by Arphaxad many years after the creation of the physical universe (2 years after the Flood).

"Shem was an hundred years old" is the usual symbolic measurement of spiritual state, generalised here for a group of individuals under Shem.

"Begat" is the symbolic expression for the action or development taking place under defined conditions—here those of the created state of life.

We do not propose to give here the full translation of the Shem genealogy, as a close study of the 10th chapter with the significances of the proper names has first to be made, and this is more conveniently done in the detailed analysis after this part.

(*cclix*) Another principle in the inter-connection of symbols is the indexing of the same typical name by different characteristics. We have illustrated this in the case of Abraham, whose spiritual state varies from that indicated by the beginning of 75. through 86, to 93, 100 and finally 175. The very change Abram to Abraham is in accordance with this principle. So also Noah, an apparently personal name, which in reality expresses "the redeemed" under the aspects of obedience and of the consolation that redemption gives them in their trials, is indexed at different epochs with widely different characteristics. In Gen. V, 32, he first appears as 500, *i.e.*, in the



alienated state of life ; next in Gen. VII, 6, as 600, which is here probably resolvable as 345, 10,\* or a type of *the natural alienated man under the work of Christ*. Lastly, in the 601st year he removes the covering of the Ark or at the end of (+1) the state of lawlessness which to a greater or less extent marks the ages of Time, a safeguarding environment is no longer required for man.

The indices affecting Adam and Eve are not given numerically but through the surroundings in which they appear. The distinction of sex between Adam and Eve is only apparent, as these symbols simply represent the conscious being of humanity and its bias or tendency. This tendency in Genesis II is at first ex-centric, but in chapters III and IV it becomes self-centric. Verse 24 of the 2nd chapter is wholly symbolic, "*Therefore shall a man leave his father and his mother, and shall cleave unto his wife ; and they shall be one flesh.*" For this is the first statement of the symbolism of marriage, and is the expression of the truth that conscious life in departing from origin manifests tendency ; and the whole unit of individual life is always to be regarded as *being + tendency*. This truth applies with especial force to the saying of our Lord with regard to man in Luke XIV, 26, "*If any man come to Me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple.*" For all men are originally in the status of the natural alienated life. That is, their origin (their father and mother) ; the tendency of that life (the wife) is towards self ; and the surroundings of that life are expressed by 'brethren and sisters' ; its works by children (that which is begotten out of alienation). All these, and the life itself, must come to be hated, so far as they exhibit alienation, by him who is to be a son of God.

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\* Or as, 'In a condition subject to the many works of God.'

## CHAPTER XI.

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### THE NUMERICAL SYMBOLS OF INDIVIDUAL STATE.

(*cclx*) To complete our study of the inter-connection of numerical symbols it will be advisable, first, to bring together all symbols for the spiritual life in man, and then to show how symbols for the unspiritual life (most of which we have considered under the characteristics 2 and 3) and the spiritual life have been grouped together in the first serial statement in the Bible,—that of the genealogy of Adam.

#### *Symbols for the spiritual life of the individual.*

**Under 2.** The numeral 2 may be used with 7, 9, 11, 12 and 13 (as with the indices 4, 5 or 6) to express 'multitudes' of the righteous, many 'angels', &c. The compound 2.3 when definitely fixed in value as applying to sonship with God may, moreover, be taken as equivalent to "fellow-workers with God."

**Under 3.** 3.2 might, as in the last para, be construed (within the same limits) as "God's activity in many."

3 may precede or come after the numerals 7, 9, 11 or 12, but not with 13, for 13 (perfect-ed obedience) signifies that the work of God also is completed. No instances can be cited in which 3, 7 or 10 are used of states other than temporal or (generally) imperfect states. It is doubtful, for example, if 3 would be applied to personal life in Time in the 3rd Heaven, for the whole sphere is marked by perfect submission to the Will of Christ (10 x 10 x 10).

Under 4. The numeral 4 may be used to express the nature of sonship with God as well as that of alienation. Everything is dependent upon the context, when the symbolism is verbal, or upon the position of the statement in which it appears, if the symbolism is numerical; that is, whether it is a statement of origin or of attained condition.

Under 7. 7, when absolute, defines "*sonship with God.*" But it may also mean under restoration (causal). The context must be studied. Thus 79 might mean "*restoration to sonship with God,*" or "*the restored sons of God.*" 7.11 or 77 or 11.7, all mean "*restoration towards obedience.*"

Under 8. 7 may be combined with 8 to express "*restoration accomplished.*" The symbols 78 and 87 are thus identical. It may appear—

With 9 as 89 or 9.8—*the completion of sonship with God.*

With 11 as 88, 11.8 or 8.11, to represent "*the approach to obedience accomplished.*"

With 12 to signify *the completion of obedience*, by 8.12, 12.8 or 96.

Under 9. Every compound of 9 stands for the initiation of eternal life in sonship with God. There are so many forms in which 9 appears that it is difficult to exhaust them. Combined with the indices of alienation 9 has the sense of "*sonship with God out of . . .*", because 9 is a final index (*i.e.*, an eternal one), while the symbols 4, 5 and 6 are all temporal. Thus 95 = sonship with God out of alienation; 9.6 sonship with God out of lawlessness, &c. With 2; 9.2, or 2.9 or 18 = "*the many sons of God,*" but 18 has another resolution. †

The numeral may also appear in the pictorial form :—thus 595 = sonship with God in the midst of alienation, 596, sonship with God in the midst of alienated lawlessness ; 695, sonship with God in the midst of lawless alienation ; 594, sonship with God in the alienated natural life ; 495, sonship with God in natural alienation.

Nine is also used in the reverse sense, *e.g.*, 969 :—sons of God taken out of lawlessness ; 959 sons of God taken out of alienation ; 949 sons of God taken out of the natural life.

It is obvious that, by the use of these 3 principles of forming compound symbols, a very large number of combinations can be built up.

With 3 ; 9.3 or 3.9 or 27 = “the work of God on His sons.”

Under 10. The combination 7.10, 10.7, or 70 is possible with the meaning of “restored by the work of Christ.” But final indications in the text or structure must then accompany it.

The combination 8.10 might also be used with regard to those upon whom the work of Christ has been completed.

The combination 9.10, 10.9 or 90 is a very frequent one, expressive of “sonship with God in Christ.”

Under 11. The combination 11.9 occurs in the last but one term of the genealogy of Shem, and with its other variants of 9.11 and 99 signifies the “*approach to obedience of the sons of God.*”

With 10 ; 11.10, 10.11 or 110 all signify “those approaching obedience under the work of Christ.” The compound 110 may, however, stand for “the Creation of Christ,” where the 11 is creational. 113, 3.11 or 33 is also a possible form, with the sense of “obedience being

attained to under the work of God " or " those attaining to obedience under the work of God." 11.7, 7.11 and 77 have already been noticed.

Under 12. 12.3, 3.12 or 36 all represent *obedience through, or the obedient under, the work of God.*

12.4, 4.12 or 48 may mean the obedient nature, or the nature of obedience.

12.7, 7.12, or 84 express " restoration to obedience," or " those restored to obedience."

12.8, 8.12 or 96 is equivalent to " the attainment of obedience." These symbols thus become one with 811, 118 or 88.

12.9, 9.12 or 108 stand for " the obedient sons of God." But 108 has also another resolution, which has been pointed out.

12.10, 10.12 or 120 = " obedience through the work of Christ," or " *the obedient in Christ.*"

12.2, 2.12 or 24 = " *the many obedient.*"

Under 13. The only probable forms are 2.13, 13.2 or 26 = " the many whose obedience has been perfected "; 4.13, 13.4 or 52 = the nature of completed obedience ; 7.13, 13.7 or 91 = restoration (or restored) to perfect obedience ; 9.13, 13.9 or 117 ; and 10.13 13.10 or 130 = obedience perfected by the work of Christ. But the reader must remember that 130 is also the great creational symbol, part of which describes the height of the Ark.

(cclxi) We have here given some 90 independent symbols for the expression of the states and life of the righteous. In a preceding section we gave 23 symbols for the unit life of the natural alienated man and to these 23 many more combinations might be added descriptive of general state, by reversing the priority of the numerals, thus by writing 453 for 345 and so on. It will therefore be understood that, with all these different

forms available, it is a matter of no great difficulty to arrange a symbolic series composed of terms, each of 3 clauses, in such a way that the third clause will be the arithmetic sum of the former two, while all 3 clauses will give a definite expression of spiritual state.

(cclxii) Such a grouping of numbers has actually been carried out in the genealogy of Adam in Genesis V, verses 3 to 31. The first statement may be shown in brief in its 3 clauses by way of illustration as follows :—

Adam having lived 130 years	...	...	...	...	(1)
begat Seth and lived 800 years after his begetting	...	...	...	...	(2)
And all the days that he lived were 930 years	...	...	...	...	(3)

Translated into literal out of symbolic language, this statement becomes :—

(1) The natural man taken out of red earth (Adam) having been created (1) by the work of God in Christ (30) was put into [the significance of Seth] in a state of life or abode of life (00) of multitudes (2) of the natural man (4) and attained to the state indexed by 930 years, *i.e.*, sonship with God (9) by the work of God in Christ (30). As previously explained “begetting” is the figure used for action that ensues from a condition that has already been defined. “Begat Seth” out of the 130 state accordingly means that the development out of the 130 state or action was “a putting into” the 800 state. In clause (3) the resolution 5.6 might be given to 30, so that this clause might read “and attained to sonship with God out of alienated lawlessness.”

(cclxiii) This whole genealogy is built up of 8 other similar terms, arranged in precisely the same way, *i.e.*, each term is in 3 clauses, the first clause a statement of some phase of the natural life, the second clause a statement of *process*, and the third clause a statement of irreversible condition—the attainment of eternity in sonship with God. The series does not express any real sequence in Time between one term and the other; for it is the same picture given 9 times with different lights. On the other hand, in the genealogy of Shem there

is a continual advance in condition from one term to the other, although this also is given in 9 terms. In both cases the 9 structure is symbolic—pointing to the fact that sonship with God is being considered. But in the Adam genealogy the structure in 3 clauses points to the general work of God in time being under reference; while the 2 clause structure of the Shem genealogy indicates that it is the conditions of the many (2) that are being discussed.

(*cclxiv*) The exquisite art and care with which these two symbolic genealogies have been built up, both in their numerical structure and in the manner in which the numerals have been linked with explanatory and illuminating verbal significances, will be fully apparent when the reader analyses them for himself. For the proper understanding of the Shem genealogy, however, a prior careful study must be made of the symbolic grouping of the geographical and personal names of the 10th chapter of Genesis. One key we may give him. Nimrod is a figure for the curbing of the more elemental and fiercer passions of his nature by man in the early ages of history. In its symbolism it is closely allied to the tilling of the soil referred to in Genesis III, 17-19. To till the soil expresses the cultivation of the spiritual life. But before man can thus cultivate the garden of his soul he must drive out and destroy the wild beasts that infest it. In both cases the same naturalistic symbolism is carried on throughout the whole Bible.

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## CHAPTER XII.

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### THE PLAGUES AND THE TEN COMMANDMENTS.

(cclxv) In these chapters, which are mainly concerned with numerical symbolism, we have space only to notice briefly certain episodes and passages in the Old Testament on which we have not touched hitherto.

In Exodus I, it is noticeable that the desire of Pharaoh is to slay the male children of the Hebrews. Now, if the symbolism here is the same as that which we have just discussed, the male is the figure for the uncorrupted life in man, while the female represents the fallen form, that is, the desire for the things of the flesh. Exactly similar is the significance in Gen. VI, 2, "The sons of God saw the daughters of men that that they were fair, and they took them wives of all which they chose," Or the sons of God fell in allying themselves with the spiritual but fleshly corruptions of that particular description which appealed most to the individual nature. So also Eve becomes corrupt first, or the *tendency* of life is first vitiated, and then drags with her Adam, or plunges the being itself into a relatively debased sphere of life.

(cclxvi) But the midwives in the 1st chapter of Exodus, who stand for the facilities devised by the Almighty (through the natural environment) that lead towards re-generation, refuse to obey Pharaoh (the power of debasement in the world) and declare that the Hebrew women are lively—a figure suggestive of the idea that the agencies towards good in the natural life (the Hebrew women as contrasted with the Egyptian women) cannot be easily thwarted in accomplishing the spiritual work leading towards sonship in man, for they are lively—they have a measure of the presence of God's spirit in them.

Pharaoh's subsequent order is to drown the males in the river of Egypt, which is a figure to be contrasted with the river



**Jordan** Drowning, of course, is the simile used throughout the story of the Flood for the destruction of man's soul by evil; for waters to which evil indices are attached, such as the saltiness of the sea, and, here, the evil spirit of Egypt, always represent some form of Hell power.

(*cclxvii*) In the 2nd chapter of Exodus the marriage symbolism again occurs with the Shem signification, for a man of Levi takes to wife a daughter of Levi. The status of Moses as a type of the rule to be exercised by the redeemed is thus pre-indexed. Next, the ark symbol appears in the ark of bulrushes in which Moses is laid. This, like the Ark of Genesis VI, is daubed with pitch. The rescue of Moses that then follows by the daughter of Pharaoh is an obvious metaphor of the early sheltering of all men by the friendly powers of worldliness, for the worldly power makes no attack until enmity against it has been declared. The reason for the use of the word 'daughter' is also apparent. For just as in allied forms, such as Adam and Eve, where the male form has already been indexed as a son of God, the female form becomes the note of an opposite tendency in life, so in forms such as Pharaoh, which are indexed primarily as evil, the off-spring of these evil powers, when prefigured as female, indicate a reversion of tendency away from the primary index. Pharaoh's daughter would therefore stand for the agencies towards good that are developed even in a typical state of hostility to God.

(*cclxviii*) The next picture is, that the awakening love of God in the natural man (Moses as then indexed) leads him at first to suppose that the redemption of the race from bondage is to be effected through the destruction of those who are the typical servants of evil. For, otherwise, the adoption of the methods of the Destroyer is only logically possible to those who are in his power.

After this incident Moses, still as the 3'4 man, departs from the worst sphere of lawlessness to have his education completed for his rule as a son of God in the environment of an orderly life, for Midian seems to symbolise as nearly as possible the

3.4 condition of life, in which alienation, though present, is inactive.

(*cclxix*) The second epoch of the life of Moses has now come with the command given him by the Almighty to go down into Egypt and deliver His people from their bondage. Invested with special powers he, the ruler and worker, with Aaron, the preacher, call down in succession the 10 plagues upon Egypt. Once again the numeral 10 is significant, for it distinctly declares that the miseries of the natural physical life are all in reality the expression of the work of Christ in judgment upon evil. Furthermore, we shall lose much of their significance unless we study them in serial order with the corresponding 10 commandments delivered upon Mount Sinai.

(*cclxx*) We give the comparison as under :—

<i>Plagues.</i>	<i>Commandments.</i>
1. The waters are turned into blood and the fish die.	1. Thou shalt have no other gods before Me.
2. Frogs cover the land of Egypt.	2. Thou shalt not make to thyself any graven image. . . . Thou shalt not bow down to them nor worship them.
3. The dust of the earth became lice.	3. Thou shalt not take the name of the Lord thy God in vain.
4. The land is corrupted by a swarm of noisome beasts (flies).	4. Remember the Sabbath day to keep it holy.
5. The cattle of Egypt die.	5. Honour thy father and thy mother.
6. Blains and boils break forth upon man and beast.	6. Thou shalt not kill.
7. Fire, thunder and hail smite the herb of the field, and break every tree of the field.	7. Thou shalt not commit adultery.

*Plagues.*

8. The locusts cover the earth, darken the land and eat every herb, and the fruit of the trees left by the hail.

9. Three days of darkness in the land of Egypt, so that the Egyptians see not one another, nor rise from their places.

10. The first-born of all the Egyptian and of their cattle die.

*Commandments.*

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet.

(cclxxi) The points of correspondence appear to be as follows :—

The first commandment is to hold God supreme.

1. Forgetfulness of God is the prime cause of all man's suffering, and in this state of forgetfulness he loses all spiritual refreshment, and has to undergo every form of misery. Hence the waters of refreshment become converted into blood—the sign of sin and suffering.

Note also that all the fish in the river die. Now fish is a well-known symbol for the natural man, from Genesis I, and it is used again in this application many times in the New Testament. Further, the water in vessels of wood and in vessels of stone is turned into blood.

With regard to the word 'vessels' we may remember St. Paul's, "But in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour" (2, Tim. II, 20). And again,

"If a man purge himself from these he shall be a vessel to honour, sanctified" (2, Tim. II, 21). This word, then, is clearly applied to the being of man, which may be manifested either as gold, or silver, or wood, or earth or stone, and in its varying envelopes may hold wine, or water, or blood. For there cannot be the least doubt that the miracle of the wedding feast at Cana in Galilee was designed to show that the Son of

God has power to change the water of the natural life into the wine of sonship with God.

Water, then, is the intermediate symbol expressive of the relative spirituality of the life in man, and a wooden vessel holding water may be equated to the 3.4 symbol. Consequently in this plague the allegory is clear. Forgetfulness of God changes the spiritual life in man to sin and suffering (blood).

(cclxxii) 2. In the second plague frogs cover the land. The frog is the emblem of demon-worship. See Rev. XVI, 13, "And I saw 3 unclean spirits like frogs come out of the mouth of the dragon." The attachment of the insignia of the Deity to the highest spiritual powers antagonistic to it is a frequent usage in symbolism. Thus 10 horns are elsewhere attached to the dragon. The reason is simple. Both 3 and 10 are expressive of work, and therefore of Time and duration, so that when evil powers are marked by these numerals the intention is to signify that they will be active throughout the ages of the work of God or of Christ.

Disobedience to the second commandment thus causes loathsome deities to appear in the land.

(cclxxiii) 3. Any act in man derogatory to the character of God is to take His name in vain, for man is created for sonship with God. Such acts lead to the corruption of the natural man, for whom the broadest and original symbol of Genesis is Adam, "red earth." By an evil life, therefore, the nature of the natural man is turned into loathsome corruption (lice).

(cclxxiv) 4. A plague of flies is suggestive of ceaseless irritation. This is to be the lot of those who forget the Sabbath Day—the coming of Eternity. For the Sabbath Day with us is simply typical of the event yet to come, the completion of God's 6 days of work on the whole of Life. Seven, as we have pointed out, is the symbol of completion and restoration, and this is not attained to by creation until the end of Time. In Genesis II, 2, the words, "And on the seventh day God ended His work which He had made" are put in the past tense, because the fiat of the Almighty that there shall be rest

has gone forth, and is absolute. For us it is yet to come. By God it is regarded as a fact accomplished, because nothing can arrest the processes He has put into operation towards it.

Here, then, the connection between Plague and Commandment is that the life of men who forget the end of life—the Sabbath Day—must be one of ceaseless irritation in their absorption by things of no moment.

(*cclxxv*) 5. "Honour thy father and thy mother" in the symbolic application of domestic relationship is a command to honour the laws of God in the natural life, for "father and mother" express origin, which, spiritually, is from the 4 basis of life. This command is therefore an injunction to obey the laws that God has imposed upon the natural sphere. Man's honouring of his parents is necessarily deducible from the third commandment.

Now if man honours the laws of the natural life the probability of his longevity is necessarily increased. Hence, the second clause of the Commandment "that thy days may be long in the land."

Moreover, cattle (*pecus*) in the possession of the natural man is a figure for his wealth and dominion; and such wealth and dominion cannot be expected by those who are unable to properly regulate their natural life. Hence, the cattle of the Egyptians die.

(*cclxxvi*) 6. "Thou shalt not kill" is the injunction against murder, natural and spiritual—the destruction, whether it be of man's body or of his soul through incitement to evil. It is noticeable that it should occur under the serial number for sin and death (6). There is probably an echo of such serial correspondence throughout the Plagues and Commandments, for under 1 appears the Creator; under 2, the common sin of the multitude; under 3 the work of God in enabling man to remain true to His Name; under 4, the anticipation of the new nature; under 5, the laws of the alienated life. So under 7—perfection and restoration—is the prohibition against lust which is pictured in the account of Lot's deliverance

from Sodom and Gomorrha as the primal form of evil. Under 8, in its 2.4 resolution, robbery from one another by depreciation, vilification, self-assertion, and the supersession of others, as well as in its more open forms, may be held to characterize the life of the struggle for existence (the natural life). Under 9, sonship with God, the love of truth and justice may be considered qualities common to all the sons of God. And, lastly, contentment must be recognised as being established in all those who yield themselves to the work of Christ; and contentment is at the opposite pole to coveting.

In the fact that the judgment on murder should be, symbolically, a breaking out of blains and boils, may be found a close parallel to the judgment on Cain—his being marked by a sign that all could recognise. The putrefaction of the very envelope of life seems to suggest that the last stage of disease has been reached before precipitation into hell. For, if the symbolical flesh is putrid, what must be the state with the spirit? The flesh being the veil to the absolute state of life within, it must be the flesh that is the last to be attacked.

(cclxxvii) 7. In this serial number there is absolute symbolic agreement. For hail and fire was the special sign of the displeasure of the Almighty in His judgment of the impurities of Sodom and Gomorrha. Note how the symbols "tree" and herb of the field occur here as representing a lowly state of spiritual life. Impurity deprives the natural man of the humble form of the spiritual life even he possesses.

(cclxxviii) 8. What is stealing? To deprive others of what belongs to them. Apply this in a spiritual sense, and it means robbing the soul of the fruit it would otherwise bring forth to God, and glorify Him in the hereafter. Hence locusts appear in the plague, because they, of all natural agencies, are the most destructive of fruit.

So also in Rev. IX, 3, "*And there came out of the smoke locusts upon the earth: and unto them was given power as the scorpions of the earth have power.*" In this reference it may appear to be a strange paradox that "it was commanded

them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of God in their foreheads." But the prohibition here precisely reveals what their normal power is. They have power to destroy the grass and herb in Egypt ; they have no power to do so in the land of Goshen. Or, in literal language, the lowly forms of spiritual qualities existing (with other great qualities) in the sons of God shall not be destroyed, but the natural man, not yet a son of God, stands ever in danger of having every good quality destroyed.

Generally, then, the 8th plague represents, symbolically, the judgment on those who debase others spiritually.

(*cclxxix*) 9. The sons of God are in the light ; the natural unspiritual man is in the darkness. The former are just and true ; the latter will sacrifice justice and truth to personal advantage. The 3 days of darkness—expressing want of perception of the period of the work of God (3 days)—covers, of course, the whole of Time. The Egyptians " saw not one another because those who are alienated from God can see only themselves ; neither can they rise from their place, because rising from the place of sin is equivalent to coming to God."

(*cclxxx*) 10. Discontentment and coveting in the life of Time is punished by the loss of a man's fruit in Eternity. " The first-born " is a figure expressive of a man's highest work in Time or in Eternity. So the evil, and those that are under their dominion (their cattle) in striving for the temporal, lose all place in the eternal.

(*cclxxxi*) If these two series of Plagues and Commandments were not intentionally connected, how are we to account for the perfect correspondence that the judgment under each serial number in the one has to the prohibition or injunction in the other, when these are given their broadest, *i.e.*, their spiritual interpretations ? For all symbolism infers the extension of the seemingly less to the literally greater.

Summing up all the indications given us in the preceding comparison we may conclude that this Biblical picture

of Egypt and the land of Goshen lying side by side, the one devastated by plagues, and the other untouched, is an effective expression of the life of sin and the obedient life in absolute contrast. In order to exhibit the full incidence of judgment on sin, Egypt must first be pictured as in a state of peace, so that the successive manifestations of the wrath of God may be clearly marked. Yet it is not to be supposed that these judgments are necessarily successive in point of time. Rather they are the analysis of penalties attaching to different phases of lawlessness. The judgment under 10, for instance, like that under 1, is, in reality, inclusive of all the others, for, in the former case, the effect of the work of Christ is to deprive wholly worldly men of any place in eternity. *Their* first-born must die—they cannot live, for what the worldly man loves most, whatever may be its particular description under pleasure or power, can have no value in the eyes of God. So that when the day of the Kingdom of God dawns at length in full splendour there will be seen no sign of the worldly or their works. And in the latter case every form of indulgence in sin must bring about the poisoning and corruption of the true fount of life.

(*cclxxxii*) Since the expression of the allegory requires the presentation of an Egypt at first peaceful and later devastated by the judgments of God, Egypt, in its latter condition, becomes a type, not of the sphere of life in the physical world in which mixed good and evil exist side by side, but that of the debased sphere of life immediately after the original Fall—a super-physical spiritual abode of life out of which man has been drawn by his incarnation in the physical universe, and the characteristics of which are only found absolutely in Hell, the present sphere of intelligences wholly corrupt, eternal in their being, and animated by ceaseless antagonism to God. Accordingly, as the scheme of the Divine government of man in the world has next to be developed, the symbolic narrative must relate an exodus from Egypt—which, of course, is equivalent to the appearance of the multitudes of the human race in a physical creation through the process of mortal birth. This is the first natural stage in the redemption of the human soul.



It cannot be too often insisted upon, that to dissociate nature from spiritual causes leads to a fatal confusion in the philosophy of Life. For in every sphere the environment is the index to the spiritual state. Even Hell must have its natural environment, though we are unable to picture it to ourselves. And the interpretation of the story of the Flood, of the genealogy of Shem, and of the dimensional symbolism of the Tabernacle, leaves not the least doubt, but that the life to come both in Paradise and in the Third Heaven is to be manifested by the mechanism of appropriate natural environments. So far as regards the life in Time. But as to the mode of the manifestation of conscious individuality in the life of Eternity (after man has stepped out of the Ark) we are given no indication, except that the appearance of novel forms in the envelope of the individual life at the gate of Eden, in the sphere of the Third Heaven, leads to the conclusion that they are approximating forms to some great departure devised by the Creator for the eternal manifestation of individual being.

## CHAPTER XIII.

### THE WANDERING IN THE WILDERNESS.

(*cclxxxiii*) We have already seen that the spiritual measurement of the children of Israel at the moment they have left Egypt is 600,000, that is, they are representative of the whole race of (000) the natural alienated man (3.4.5) under the work of Christ (10).<sup>\*</sup> Immediately before they have thus been numbered they have been escaping through the waters of the Red Sea, closely pursued by Pharaoh with his 600 chariots. What is this symbolism but that of the waters of the Deluge over again? Pharaoh has already been indexed as the ruler of the powers of oppression and debasement, and his chariots give the well-known time symbol, the particular significance of which is further indexed by 600, the numerical equivalent for "the state of lawlessness". This pursuit then, is in reality lasting throughout the whole of Time, although, since the children of Israel are preindexed as men not yet, but to become, sons of God, the symbolic narrative can pause to give the final overthrow of Pharaoh in the waters through which the Israelites have been taken in safety. The very name of Red Sea is significant, and will be found to be derived in all probability from the same symbolic source as Adam, for in both the included idea of redness is the note of the lawlessness and suffering inherent in primal states of evil.

(*cclxxxiv*) Delivered in anticipation from the final threat of drowning by the waters of Hell, Moses and the children of Israel are next Divinely guided for 40 years through the wilderness, which figure, when conjoined with the numeral 40, unquestionably expresses the period of natural alienation through which every living soul must pass. And the first great symbolic presentation of the determining states of Life and

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<sup>\*</sup> Or 'of the whole race of men in the condition of life subject to the many works of God.'

Death in the physical life closes with the entry of man into the Promised Land. But since Moses died in the course of the 40 years, and Jericho, the last stronghold of the adversaries, is captured subsequent to his death, we must look on the 40 years as symbolic of the Time life as a whole, out of which even those who are the sons of God are not to be taken until, all evil having been overcome, the army of God enters in one body into the final and eternal condition of life. By the Time life here we do not mean the physical life only, but the life in the Ark of the 3 co-existent universes of the Third Heaven, Paradise, and the physical universe.

(*cclxxxv*) We have now given an epitome of the symbolism of the Bible record from the oppressions in Egypt up to the entry into the Holy Land. There are certain corroborative symbols which should be noticed in the account of this period. The ordinance of the Passover, for instance, was as follows:—

The lamb was taken on the 10th day of the 1st month.

It was killed on the evening of the 14th day. The blood was put on the side posts of the door. The lamb was eaten that night.

Unleavened bread was eaten for 7 days, from the evening of the 14th until the evening of the 21st.

(*cclxxxvi*) Here every symbol can be clearly applied. The only perfect manifestation of life in Time is the life of Christ. The lamb without blemish is therefore Christ. It is taken when Time is indexed as 110; that is, the Son of God leaves His home (the eternal conception of life with the Father) to pass into Time as Creation (1) arises through His work (10). He is slain on the evening of the 14th day, *i.e.*, during the dark time of (expressive of suffering) either of the natural creation (created 1, nature 4) or of the restoration (7) of multitudes (2), 14 being a 7·2 compound. The latter form is the more probable. His blood is sprinkled on the 2 door-posts, and here the symbolism is most suggestive. For the house, as in the judgment on Sodom, is the ark of the family, and the 2 posts represent, like the 2 pillars of the Temple, the multitudes who

enter into the physical life through the creative act of Christ. Consequently His blood has been shed for all men, not only in redemption, but even for their physical creation. The slaying of the Lamb from before the foundation of the world is thus epitomised. For part of the slaying of the Redeemer is His entry into Time for the sake of man, and His abiding in Time, although at the right hand (the figure for ruling activity) of God.

Further, the eating of the Lamb on the night of the 14th expresses how throughout all time Christ gives Himself for man. The resolution of 14 is therefore 2.7. Next unleavened bread is eaten for 7 days with bitter herbs, and the figure clearly portrays the heaviness and bitterness that must be the experience of Creation owing to the presence of evil during a complete period (7 days), *i.e.*, Time. Lastly, the fast closes at even on the 21st, and we may resolve 21 here as 3.7—at the close of the restorative work of God (7.3).

(cclxxxvii) The pillar of cloud by day and the pillar of fire by night are also noteworthy figures.

We have before pointed out that height is a symbol of personal agency. The dimension of height is thus always reserved for agency, as in the 30 cubits of the Ark, and in the pillars of the White Court of the Tabernacle. In these 2 pillars, then, we have the figure for a personal agency untrammelled by the limitations of environment (for the pillars stand above God's Tabernacle when it is at rest, *i.e.*, they do not have to enter into within any one of the 3 courts typical of the 3 spheres of life in Time). By day the pillar is a cloud—or in times of work (*i.e.*, spiritual progress) the active presence of God although recognisable is veiled; while at night (in times of suffering and distress) His presence is more evident, and gives light to His people.\*

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\* A 1 grouping of pillars *must* refer to the Creator's action, for pillars can only be indexed spiritually by the number of their group, and 1 by itself has the meaning of the Creator, creational, &c. Unlike personal names, the pillar can be given no personal significance, unless it is specially stated, nor can its scope be defined in the light of a succession of actions.

(cclxxxviii) In the Song of Moses, as in the Plagues, the wind is the symbol for the power of the Spirit of God. So, in the calming of the Tempest, Christ proved that it was in His power to determine when and in what manner the spiritual forces of good should be directed against those of evil.

(cclxxxix) In the 27th verse of the 15th chapter it is related that "they came to Elim, where were 12 wells of water, and 70 palm trees: and they encamped there by the water." Shade for the obedient (one tree to each tribe) and refreshment for the 70—or for all men under the restorative work of Christ—is then to be afforded even during the ages of Time.

(ccxc) It is significant that the measure of the manna on which the Israelites were fed in the wilderness should have been given as "an omer for every man" when the further explanatory statement is added, "Now an omer is the  $\frac{1}{10}$ th part of an ephah." The sacred historian evidently wished to characterise the individual portion as a  $\frac{1}{10}$ th unit, and so doing he signified that man's food in the world (during the 40 period) is not his heavenly food, for it is "antagonistic to the work of Christ" ( $\frac{1}{10}$ ). The figure of 'eating food' is, of course, a very wide one, the nearest approach to which that can be given in literal language is "correspondence with environment."

(ccxci) It is noticeable that the children of Israel came into the wilderness of Sinai, in the 3rd month, when they were gone forth out of the land of Egypt (Ex. XIX, 1). Translated out of symbols, "to come into the wilderness of Sinai" means "to advance into the region, or domain, of Law in the natural life." That the time of this event should be numbered spiritually as the 3rd month, or the time of the work of God, is exactly what might have been anticipated from our knowledge that Genesis I exhibits Law (the firmament of Heaven) as the basis out of which spring all the virtues (Love, the Sun, Faith, the Moon, and all other heavenly qualities, the Stars), the recognition of which advances the spiritual life of the race from height to height.

(ccxcii) The voice of the trumpet from Sinai (referred to in verse 16 of the XIXth of Exodus) is even now sounding, and is heard on the 3rd day, because day expresses process, and 'third' the work of God. 'Going up into the mountains,' as in the story of Lot, and the record of the Transfiguration, is the recognised form of expression for spiritual exaltation. It occurs in the same sense in the Temptation in the Wilderness. Sinai is the Mount of Fire, because fire is the especial symbol for the consuming judgments of God, and these are effected through Law. The thunder and the lightning express the audible and visible manifestation of spiritual law as it works amongst men.

(ccxciii) In the 24th chapter Moses, Aaron, Nadab and Abihu (4 men) and 70 elders of Israel are permitted to see God. The significance here appears to be that spiritual leaders in the natural life, and those typically doing Christ's restorative work among men, are the first to approach to God. But of all these he who comes nearest to God is the man chosen for a definite work in the spiritual government of the human race. Such men go up into the mount of judgment; that is, they perceive most clearly the confluence in God of all the causes operating in the Time life, and bringing about the gradual judgment of evil under a thousand different decrees. Such judgments are operative for the 6 days—that is during the period of creational processes, and on the 7th day God's hitherto veiled glory is to be manifested to all His Sons (and the glory of the Lord abode upon Mount Sinai, and the cloud covered it 6 days: and the 7th day He called to Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel).

(ccxciv) It is further noticeable in the next verse (Ex. XXIV, 18) that "Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount 40 days and 40 nights." In literal language this means that to Divinely appointed leaders such as Moses there will be given a full perception of law throughout the whole period that natural

environments are sustained by the will of Christ, whether it be during times of work (days) or times of suffering (nights).

(ccxcv) The next episode is the worship of the golden calf, which appears to be a description in symbolic form of purely ritual worship. The word 'calf' is, no doubt, significant, and seems to express 'the work of man,' as it will be remembered that 'cattle' is the term appearing in Genesis I for man in the highest spiritual state before eternal life is given him by the Son of God. 'Calf,' then, as the offspring of the cow, would typify the works of man. The golden earrings of the children of Israel would further signify their apprehension of love; gold being the metal that most highly glorifies individual life in the dimensional symbolism of the Tabernacle. Consequently this love, in which they were becoming clad through hearing the word of God, they sacrifice in their worship of the idols of men. It is also appropriate to this interpretation that it should be Aaron, to whose charge ritual observances are committed, who should be the means of leading the people astray. For the idea is conveyed that it is the priests who are regularly appointed to religious work, and make their living thereby, who must be for ever on their guard against an unspiritual and ritualistic interpretation of Divine Law. It is easier for the paid ministers of religion thus to fail than for the men, who, from time to time, outside any formal religious body, are appointed by the Almighty for the work of leading the human race to the perception of higher syntheses of the Divine Law. It is, in fact, most noteworthy that of the 3 great exponents of Divine Law—Moses, David, and Jesus Christ—not one was taken from the ranks of the regular priesthood.

(ccxcvi) The descent of Moses from the mount with the 2 tables of the law in his hand (right hand should be understood) symbolizes the complete absorption of the ruling activity of Divinely appointed spiritual leaders in their communication of the laws of God to men. In their highest expression these laws, if they are obeyed, cannot lead but to peace, but when ever any insidious perversion of them is common amongst the

multitude their declaration must lead to war, although war in itself is wholly alien to Divine government. Consequently Moses breaks the 2 tables of the law as written by the very finger of God, makes the people drink a cup in which their false worship has been destroyed, and with the sons of God (the Levites) begins that fight against the evil-doers which ends in their destruction—because their action is opposed to fundamental law. The number (3000) of the slain (Ex. XXXII, 28) is a probable equivalent for 00, the state of, 5.6=30=alienated lawlessness.

(ccxcvii) The looking of the people after Moses as he went into the Tabernacle (Ex. XXXIII, 8, may be clearly regarded as a general expression of the attention drawn towards men who have actually given a higher interpretation than that hitherto obtaining of the laws of life, and who are still advancing higher conceptions of Law.

(ccxcviii) The vail upon Moses' face is the vail of the flesh which hides the heart that God alone is able to analyze. Man is not to expect to be able to determine whether such and such a man is a true exponent of the laws of God by the criticism of his features, although, in moments of near approach to God, even the human face may show signs of glory. Every man is, in effect, thus veiled from his fellows, because the flesh is not ordinarily translucent to spiritual light, and it is impossible to determine the fact of the existence in man of eternal life, or even properly to assess character, from the outward appearance. Otherwise Christ must have been universally accepted as the Son of God.

(ccxcix) The death of Nadab and Abihu, sons of Aaron, expresses the multitudinous (2) forms of false-worship originating from the misinterpretation of the true syntheses of law held by all religions. It is, again, not sons of Moses, but sons of Aaron, the head of all ceremonial observance, who die. The 2 is once more symbolic implying multitudinous form.

(ccc) The next incident to be noted is the bringing in of the quails for food in the 11th chapter of Numbers. The



people had asked for flesh, being weary of manna, and the Lord said unto Moses (verse 18), "therefore the Lord will give you flesh, and ye shall eat "

"Ye shall not eat 1 day, nor 2 days, nor 5 days, neither 10 days, nor 20 days. But even a whole month, until it come out at your nostrils and be loathsome unto you."

This passage is full of numerical symbols. The manna, as we pointed out before, is the food of the natural alienated life—or man's orderl' natural life, in short. But the tendency in man when not striving after God, is for the more debasing enjoyments which belong to the 5.6 state, which is a degradation from the 4.5 state. That this is the meaning of the desire for flesh is proved by the reference the people make to the food of Egypt. Now in the world such enjoyments can be had, and are in a way provided, but there is a sure judgment for indulgence in them. And the Divine analysis of such desires is that—

- (i) He has not provided for them as Creator (ye shall not eat one day).
- (ii) Nor for indulgence in them for many days (nor 2 days).
- (iii) Nor has He provided for them as incidental to the alienated life (nor 5 days).
- (iv) Nor are they to continue during Christ's work (on the individual understood) (nor 10 days.)
- (v) Nor are they the food even of the natural alienated life (nor 20 = 4.5 days).

"But even a whole month shall they eat of them" which symbolically expresses that such desires appertain to the 5.6 life.

This construction is at once confirmed in the fact that in verse 33 we are told—

*"And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindl'd against the people, and the Lord smote the people with a very great plague."*

*"And he called the name of that place Kibroth-hattaavah (the graves of lust); because there they buried the people that lusted."*

No more mention is then made of the continuance of the flesh-food, and it is clear that the people (or the majority of them who eat the food) were slain at once. What then becomes of the 30 days if they are literal?

(cccî) The next picture is the attack of Aaron, the coadjutor of Moses, and of Miriam, Aaron's sister, upon Moses. We have pointed out that Aaron represents true priesthood, that is, the observance of doctrines which are true so far as truth can be expressed in words. He is not an interpreter of truth, but is concerned with its exposition to the extent that it has already been declared by Moses. If, then, Miriam is a figure applied symbolically, she must represent those religious activities in the world which express truth, but not in the perfect form confided to Aaron. For the female is the fallen form in every context, that is, it is rather the form that departs from the tendencies illustrated by the male.

Aaron and Miriam together will, therefore, on this principle of interpretation, express the exposition of religious truth so far as it has been developed in the world both under the true form (which must always require a spiritual interpretation), as well as under forms that are in some respects vitiated, although they also express much of what is true. Consequently, the picture given in the 12th chapter of Numbers would appear to be the opposition that is at all times liable to arise from current interpretations of truth when any new and higher epitome of truth is arrived at by those who have been specially instructed. Moses stands for the latter, and the basis of the attack upon him is that since he himself has not always lived a true life (for every man must once have been alienated, and in that state will have infringed the laws of God in some way or other)—since he has thus infringed law why should he more than they be the spokesman of God?

These ideas seem to be put very clearly in symbolic form in the 1st and 2nd verses of the 12th chapter—

*“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.*

*“And they said, Hath the Lord indeed only spoken by Moses? Hath he not also spoken by us? And the Lord heard it.”*

(cccii) Here the life of Moses in the alienated state is clearly depicted by his former marriage to an Ethiopian woman just as Abraham marries Hagar in the 16th chapter of Genesis. But the Almighty takes no count of the charge so brought, for such a life outside of sonship with Him is the precedent state of every living soul. On the contrary, He condemns Miriam and Aaron by making Miriam leprous for 7 days. Again, nothing could be clearer than the symbolism that here appears. Leprosy is the sign of uncleanness and this uncleanness is common to all religions which depart from the true form of the expression of Divine Law. Such philosophies will always be current throughout the world until the end of Time, and this duration of heretical form is given by the equivalent of 7 days, *i.e.*, throughout all the processes of the work of God in Time. During Time, vitiated forms of the truth will therefore remain shut out from the camp—for the camp of the Israelites typically expresses Christianity in its highest current interpretations.

(ccciiz) From this whole episode the following general laws are deducible :—

- (i) Divine truth has to be expressed in form.
- (ii) At any epoch of life a certain interpretation of the form has been arrived at, and it is the duty of the priesthood to see that there is no degradation from this interpretation.
- (iii) Nevertheless, since the Christian philosophy of life (the true form) is co-terminous with all the activities of life, the interpretation of Christianity will not be fully made until all the activities and processes of life have been properly apprehended by the human race

- (iv) Such a full interpretation will be possible neither to the race nor to the individual until Time ends.
- (v) Advancing syntheses of thought with regard to the interpretation of Christianity must therefore be provided for.
- (vi) This provision is made by the Divine commission with which men of the Moses type are entrusted from age to age.
- (vii) In carrying out their commission they must encounter all the opposition that is existent in the current interpretation, not only of the true form, but also in debased forms, of the true philosophy of life. This is the religious opposition that is excited when new and higher syntheses of the philosophy of life have to be promulgated in order to meet the threatening debasement of truth arising from unspiritual interpretations of the true form.
- (viii) Such an opposition will usually advance its attack upon the new and truer interpretations on the grounds that those who put them forward are not specially discernible as good men, and have even been evil men.

(ccciiv) In the last section we dealt with the attack that will be directed upon higher interpretations of Life by the formal religious bodies of the world. But there is also another adversary to be encountered :—The attack of the worldly also; or, as we may put it, the attack of the world itself, which does not advance the powers of the priesthood as the reason of its attack, but the general ground that one man is as good as another, and that there is, therefore, no reason for supposing that one particular individual should derive knowledge through the personal intervention and guidance of the Deity.

This picture of the attack upon Moses is given in the 16th chapter of Numbers. The opposition includes both priests and laymen, and the symbolic arrangement by which the names are given suggests that it will be manifested in three

different spheres of thought. For the 16th of Numbers opens as follows:—

*“Now Korah, the son of Ishar, the son of Kohath, the son of Levi . . . . and Dathan and Abiram, the sons of Elias, and On, the son of Peleth, sons of Reuben, took men.”*

*“And they rose up before Moses, with certain of the Children of Israel, 250 princes of the assembly, famous in the congregation men of renown :”*

*“And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them : wherefore, then, lift ye up yourselves above the congregation of the Lord ?”*

(cccv) The attack is thus made against the highest interpretation of the true philosophy of life (Moses and Aaron) ; and is made by 3 classes : —

First, by men in the true philosophical environment, typified by Korah, a descendant of Levi.

Next by the multitudes of the natural alienated man in the state of alienation, typified by Dathan and Abiram, belonging to the tribe of Zebulun, which tribe is described spiritually as 66,500 in the 26th chapter of Numbers (see Section cxcix). The 2 here (Dathan and Abiram) expresses the multitude of men under this classification.

Lastly, by those whose nature is under the restorative work of God in alienated lawlessness, typified by On, a descendant of Reuben, which tribe is measured spiritually as 43,730 (see Section cxcix and Numbers xxvi).

But the presumption of the natural alienated man in thus attempting to subvert fundamental law to their own corrupted philosophies is visited by the inevitable judgment of God. A special punishment falls upon the leaders in a malevolent persecution of the truth (Korah, Dathan and Abiram) who descend quick into Hell (figuratively) and all their tendencies, works, and surroundings (epitomised, by their wives and sons and little children) are likewise swallowed up ; while the fire of

God consumes those who follow them—the 250 men with censers full of strange incense. Here 250=many during Time (2 and 50).

(cccv) This visitation represents the final judgment of God on those who, in some form or other, worship idols by departing from the truth. Yet since it is certain that the development of higher aspects of the work of Christ will always meet with violent opposition from convention, vested ignorance, and the false standards of life always existing among the alienated, it follows that the acceptance of higher truths must always be preceded by a war, social, political and religious, which, in the troubles and devastation it creates in the natural sphere, as well as by its shattering of idols, will inevitably excite fierce resentment among all those whose conception of life is that it would not be troubled save by departure from convention. Their analysis is right if only alienated life were in question. But it is precisely through a troubling of the waters that men are awakened to the insidious rise in the waters that would otherwise drown them. So Christ says, "I come not to bring peace but a sword." The state of stupor precedes the state of death. If the antagonism which must always exist between alienation and the work of Christ is simply dormant, then it is certain that little spiritual work is being done. Moreover, the very moment that a conventional acceptance of truth has been deeply stirred to a more spiritual apprehension of it, the terminology under which the higher interpretation is being expressed itself becomes subject to the same form of danger, so that before long the new doctrinal statement of truth must be once again shaken to its foundation through the publication of a new re-vivifying and higher analysis. The fact is, of course, that, however truth may be expressed, it is only at moments of contrast with the analysis immediately preceding it that its expression is devoid of danger. The longer the period that has elapsed since the fight was over, the more certainly will it be found that a new conventional application of some part of the doctrine is slowly bringing about the ruin of the whole as a real expression of

truth. And if men are accepting the false, they must be living a lie, which it is throughout the design of the enemy to accomplish, for in living a lie they are being dragged near to all the torments of death.

(cccvii) This brief examination into the numerical and textual symbolism of the wanderings of the Israelites must now be closed, as it is not our purpose to make anything but an outline of the figure which a subsequent detailed examination of the whole Biblical history must clothe. It is to be noted in conclusion that both Aaron and Moses die in the mountain and Miriam on the plain, and, if these facts are figurative, they suggest that the final explanation, both of truth in form and of truth spiritually appropriated through form, will be found in the final ascent of man to the top of the Mountain of Divine Law, while the religious philosophies of those whom the Western nations call heathen will die out with the lower yet advancing phases of the education of the race.

(cccviii) In Deut., XXXIV 7, we are told "Moses was 120 years old when he died : his eye was not dim nor his natural force abated." And the children of Israel wept for Moses in the plains of Moab 30 days. So the days of the weeping and mourning for Moses were ended."

A numerical symbol of 120 when applied to the state of a typical son of God, as it must be applied in the case of the death of Moses, signifies "obedience in Christ" ( $12 \times 10$ , the compound of 2 fundamentals). His eye was not dim, nor his natural force abated" is a clear figurative equivalent for "so long as sons of God are found as leaders of the human race, their perceptive power of truth shall not decrease, nor shall the life of God within them lose its quickening strength."

(cccxix) The 30 days of the weeping and mourning of the children of Israel in the plains of Moab is a beautiful paraphrase for the sorrow that will continue to be experienced amongst all men in the natural life [the plains of Moab, see Gen. XIX, 37, and the former analysis made in Section ccxxxiii

(ix) ], while during the process of the work of God in Christ (30 days) those who can lead them to understand truth (Moses) must, in the course of nature, die and be withdrawn from them.

(cccx) Now that the reader has gone through this brief analysis of the major incidents of the life of Moses, we will invite his attention to the following remarkable facts :—

*First.*—The broad symbolic indices under which the early days of Moses are described. The incident related in Exodus IV, verses 24 to 26, especially cannot be explained except on the assumption that the passage is symbolic. In that case the attempt of the Lord to slay Moses gives the higher view of the object of the alienated life from the side of God instead of from the side of evil, *viz.*, that in his life of alienation man is wrestling with God and must die, unless he accepts God's commandments. These are directed towards the mortification of the fleshly life, or symbolically, towards a circumcision of man's offspring by his original life-bias—here Zipporah, daughter, not of one of God's typical people, but of a Midianite. The combination Moses-Zipporah thus expresses the conscious being of the sons of God under their characteristic of dominion before their regeneration, and while the being is still under the original vitiated tendency to alienation.

*Second.*—The correspondences between the judgment on sin brought about through the hand of Moses, and the commandments in the same serial position delivered on Sinai. The escape from every natural difficulty if the plagues are treated as the symbolic analysis of the judgment of God on sins of different types. The fact that the symbol 10 is properly co-extensive with the whole of Time. The truth of the figure that Moses brings about the plagues when compared with the real witness against sin that must be, and is, given by the sons of God, from the very presence of Christ in them, and that it is through such sources that sin becomes exposed as sin, and that certain of the tribulations of the physical life can by them be perceived to be caused by the infringement of spiritual law.

*Third.*—The repetition of the simile of the Deluge in the exodus from Egypt.



*Fourth.*—The poverty of teaching conveyed by a literal acceptance of the incident of the graves of lust, and its inconsistency, and failure to explain the sudden appearance of a group of numerals, as contrasted with the results obtained from a symbolic interpretation.

*Fifth.*—The grouping in pairs of—

Moses and Aaron.

Moses and Zipporah.

Moses and the Ethiopian woman.

Miriam and Aaron.

*Sixth.*—The attack of Miriam and Aaron upon Moses, and later of Korah, Dathan and Abiram, and how such incidents can only be satisfactorily explained, and the selection of the individual figures, tribes, and numerals, appearing in these 2 incidents correlated, on the assumption that the numerals are a spiritual measurement, and the names themselves typical and not individual.

*Seventh.*—The adoption of the wilderness for the sphere of the typical wandering of the sons of God; and of mountains (i) for declaration of the Law and (ii) for the coming to an end of men who epitomise in their lives the maintenance of truth and law (Aaron) and the advancement of truth (Moses).

(cccxi) All these 7 different lines of thought would seem to converge to one broad conclusion, *vis.*, that Moses is to be regarded more as typical of the sovereignty and dominion of the sons of God in the world than as being a historical individual. God creates man *in His own image*, in Gen. 1, 27, and the word 'man' here also is symbolic, for it stands at the head of all the natural figures for advancing orders of spiritual life, which range from grass to cattle. The Man of the 27 verse must therefore be something more than the natural man—he must be man united to the Deity, with Christ in him, and therefore it can be said of him that God created man, *in His own image*. Immediately after the apex of the pyramid of the work of God in life has thus been defined as 'man in God's image,' it is further stated "And God blessed them; and God said unto

them, Be fruitful and multiply and *have dominion*." Now, until Moses appears, no account has yet been given in the Bible of the manner in which the dominion of the regenerate is to be exercised. Neither in Abraham's life, nor in Isaac's, nor in Jacob's is there any circumstantial development of the work of guidance with which certain of the race must necessarily be entrusted, for God works through human agency. It is true that in Joseph a figure is met with that seems to be typical of the trust men will repose in the sons of God in the natural life, and of the natural dominion that it will thus be the privilege of the latter to exercise in the good government of the nations. This exaltation in worldly place is again repeated in the history of Daniel. But Joseph is not exhibited as the wielder of the highest form of power—that of the spiritual guidance of men. Granted that the primary object of the natural life lies in the education of man to a knowledge of God, then it follows as a matter of course that the highest form of dominion possible to man is to possess power to properly interpret fundamental law, for civil government which continues to be at variance with Law must, in the end, be overthrown.

(cccxi) Along this line of thought, then, we are led to the conclusion that the broad scheme of thought that has been followed in the Bible is, first, to formulate statements of the origin and processes at work upon the human race as a whole, and then to develop type after type which will each illustrate a certain aspect of the functions and trials of sonship-with-God. The first part of this scheme is effected in the first eleven chapters of Genesis; the second part is not completed until the close of the book of Daniel. To the major types appearing in the second part of the whole scheme we may affix the following special characteristics :—

**Abraham.** His history exemplifies the cosmical laws affecting the individual life, and his rescue of Lot, the imperative obligation upon all the sons of God to save their brethren from spiritual debasement.

- Isaac.** His life illustrates how obedience to the commandments of God is sometimes rewarded in this life by the sight of the fruitfulness of their work. Jacob (who is symbolically his work in the spiritual life after regeneration) comes back to him with many flocks and much cattle.
- Jacob.** In his life we see exemplified the oppression of man in his alienated state in the service of the world (under Laban) until at last the endurance of his striving after the higher life (Rachel) is at length rewarded by marriage, *i.e.*, by the reversal of the tendency of life from self to God, and the begetting of a work thereafter (Joseph), which is to advance the establishment of the Kingdom of God.
- Joseph.** After the normal period of servitude in the bonds of the alienated life (Egypt), Joseph, through a refusal to prostitute his character, is advanced to be a leader of men in the civil government of the world.
- Moses.** By rejecting the allurements of the worldly life in Egypt, Moses, after the probationary period of the natural alienated life in Midian, is Divinely appointed to lead the people of God out of the bondage of the fleshly lusts, and is made the exponent of fundamental law, and of judgment. His life is typical of the work of spiritual guidance which is carried on to a greater or less extent by every one of the sons of God during their life on earth.
- Aaron.** His work in life typifies the promulgation and maintenance, but not the advancement, of spiritual truth in his highest form. He is therefore the equivalent for the ministry of all the various Christian churches.

- Miriam.** Through the symbolism of domestic relationship Miriam stands for religious bodies whose philosophy of life is not wholly true in form. Nevertheless, since the beginning of the deliverance from the power of Hell is the appearance of man in a physical body, the 15th chapter of Exodus gives a picture of the rejoicings, not only of the spiritually enlightened (typified by Moses and the children of Israel) but also of Miriam, the prophetess, who "took a timbrel in her hand ; and all the women went out after her with timbrels and with dances" ; because Miriam and *the women* symbolize the forms of belief in the world which, though not Christian, yet have a measure of light in them reflected from Christianity. For the existence of the highest truth everywhere must have the effect of stimulating and saving from further debasement less perfect appreciations of truth.
- Joshua.** Is the figure for the work of the sons of God in actively attacking spiritual corruption.
- Elijah.** The figure for the witness given by the sons of God in the midst of apostacy.
- Job.** His life illustrates the endurance of the sons of God.
- Daniel.** \*The figure for the sons of God in their apprehension of spiritual truth in the word of God. He is as especially typical of enlightenment, as Moses is of rule.

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\* The reader should study the evaluation of these names and their interpretations which are given in Appendix K.

## CHAPTER XIV.

### PAIR GROUPING AND THE SYMBOLISM OF DOMESTIC RELATIONSHIP.

(cccxi) The major question then arises, How many of these figures are purely typical, and how many historical as well as typical? With regard to two—Job and Daniel—the answer can be given with a fair degree of certainty. For in the 14th chapter of Ezekiel, in verses 14, 16, 18, and 20, the Lord declares by the mouth of Ezekiel, that when the land sinneth against Him by trespassing grievously “though these three men, Noah, Daniel, and Job, were in it they should deliver but their own souls by their righteousness, saith the Lord God”. Now, it is most improbable that in a sentence such as this a purely typical name would be found linked to historical one. We must regard the names as either wholly historical or wholly typical. But it can be proved beyond a shadow of doubt that Noah is wholly typical. His name appears in the primal account of the attack of evil upon creation, which is given in the 6th, 7th, and 8th chapters of Genesis, under indices which must be of general and not of individual application. It is therefore to be concluded that both Job and Daniel are typical and not historical.

(cccxi) As regards Abraham we find the same extra-terrestrial indices attached to him in the account of the judgment of God on Sodom and Gomorrha—which is the only detailed picture we have of life immediately after the Fall and before the physical creation\* in the linking of his name with the Shem genealogy—and in the numerical symbols by which alike his death and that of Sarah are described. Abraham must therefore be regarded as a typical figure on these grounds. We

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\* This picture of life, although superphysical, is employed in the 13th Chapter of Genesis to illustrate the worst forms of corruption in our own world.

have already summarized the difficulties that are encountered in attempting to regard the life of Moses as historical. But a strong countervailing argument may be brought in the fact that in the account of the Transfiguration he is shown as appearing with Moses.

(ccc xv). At first sight this may seem to constitute an overwhelming proof of the historical truth of the life of Moses. But we shall find, when we come to analyse the New Testament, that it is as full of symbolism as any other part of the Bible. Such a fact is indeed to be expected, for if symbolic diction and illustration are necessary at all, they will obviously be especially necessary when the sacred narrative reaches the summit of the whole mountain, of its thought with the presentation of the life of Jesus. The laws that necessitate the use of symbolism will then especially apply, for what is being recorded is not the diction of man, but of God, and, as we have endeavoured to show, God cannot express truth to man except in symbolic form, for He cannot attach the Seal of His concurrence to analyses which are described by any form of current scientific terminology.

(ccc xvi) It is therefore very probable that the appearance of Moses and Elijah with our Lord at His Transfiguration, was designed as a 2 grouping, and if so, we co-ordinate it at once with the 2 witnesses of Revelation XI. iii: "And I will give power unto my 2 witnesses, and they shall prophesy 1260 days, clothed in sackcloth". For Moses is the typical witness to God at a time when a new synthesis of truth is put before the people, and Elijah is the typical witness to God in the midst of apostasy. Hence Moses and Elijah represent, when conjoined, the multitude (2) of those who have witnessed to God either by re-vivifying and exalting conventional belief, or by withstanding debasements of the truth in the interest of the self-life. Interpreting the presence of Moses and Elijah thus at the time of the Transfiguration we are not led to regard the incident itself as imaginary, but, as marked by the sudden revelation, in super-physical bodies, of a multitude of the sons of God together with Christ. The incident, therefore, becomes the

complement to the vision of the Heavenly Host at the birth of Christ, for, as the sign of the completion of His work, it was now, not the angels, but the accepted sons of God who stood with Him.

(cccxvii) Nor is this interpretation nullified by the occurrence of the words "3 tabernacles" in Peter's exclamation. For if Moses and Elijah are here typical, the numeral 3 is also a symbol, and when conjoined with Tabernacles at once suggests the idea of the Ark. The interpretation of Peter's thought would therefore appear to be that he desired to bring about the visible manifestation of the dominion of Christ by the appearance of His saints amongst men.

(cccxviii) On the whole, then, the balance of the evidence supports the conclusion that Moses is also a non-historical figure. It is true that great difficulties emerge from this conclusion, but even greater are left behind. It may be asked, How, then, did the Pentateuch come into the hands of the children of Israel, and how were they brought into the Holy Land? On these subjects history is so far silent (except, of course, traditional history), and all that can be done is to await its verdict. But it is in any case an error to suppose that the Christian cause will suffer real loss even if the proof of the figurative quality of all the leaders of the Hebrews from Abraham to Moses and Joshua is eventually substantiated. For the sole value of the episodes of the Pentateuch to the human race at the present day is that they are typical of the work of God over the whole sphere of life. If they cannot be applied to illustrate the judgment of God on sin, and His tender care for the destiny of man, they at once become valueless from a spiritual point of view. It is already certain that they can be so applied: why then should we fret about the means by which they came to be handed down? The authority that substantiates their use for spiritual application is not the authority of history, but their adoption by our Lord during His life on earth as symbolical writings that epitomised the broad and individual truths of life. It may be objected, Can it be shown that Christ regarded these books as symbolical? To this we

would reply that since His own miracles lose most of their significance unless we regard them as designedly arranged to be in harmony with the symbolism of Genesis, it may be regarded as certain that He Himself applied the symbolic code, was aware of its existence, and perceived, moreover, that an exhaustive analysis of truth could only be made by means of its adoption. Moreover, if He really held supreme authority from the Father, He must, as has been shown, have used symbols when He spoke of any cosmical cause, law, or process. Hence as he did speak of the days of Noë, of the days of Lot, of the fire and brimstone that fell upon Sodom, in His general survey of the origin and end of the human race in Luke XVII and Matthew XXIV, and as these chapters are also full of other symbolic references, and it was His habit to talk in parables :—if we admit the truth of the Gospel at all, we are on these grounds also obliged to hold the truth that Christ was fully cognisant of the symbolic, non-historical nature of much, if not all, of the Pentateuch.

(cccix) We may next consider whether it is less appropriate to the manner of God's education of the race, that He should have effected it in the early ages of the Hebrews as He effects it now, that is, not specially by miracle, but by those natural aids to spiritual enlightenment of affording to man facilities for the cultivation of his intellect, and of favouring and enlightening especially the obedient and those desirous of a knowledge of truth? For if, in these days, obedience to the laws of God, courage, tenacity of purpose, and the cultivation of the mind, open the way to enlightenment, have the laws of God changed that these were not equally effective channels for Divine instruction in the days of the early Assyrian empires? Now, in the translation out of symbolic form of the account of creation in the epic of Gilgames, a work which appears to have been published about 1800 B.C. and was therefore contemporaneous with the supposed period of Abraham's life, a complete agreement results with the symbolic interpretation of the first eleven chapters of Genesis in all major detail. At this time of the world's history, then, there were men in the Assyrian Empire, wise men of the East, who



had appropriated the true analysis of the constitution of the Time Creations. May it not be supposed, therefore, that it was from Babylonian and Assyrian sources that the Pentateuch was shaped into its present form by some Hebrew leader after the Israelites had entered into Palestine? An alternative explanation of the difficulties in the life of Moses would be to conclude that there may have been an exodus from Egypt, but that the details of it have been so much adjusted to the requirements of typical illustration that dates and numbering are alike unhistorical.

(cccx) Whichever of these alternatives is adopted it still remains as wonderful that living men should at that age have become enlightened to the proper analysis of life as that the analysis should have had to be made by the medium of miracle and miraculous intervention through the slow wanderings of a nation during a period of 40 years. For it is admitted that the object of the working out of such a history is to extend the local illustration of conflicts between sin and law to a universal application to the lives of all men. That is, instruction in the history of the children of Israel is the Divine method for educating the minds of men to an appreciation of fundamental law. While their history was in the process of being worked out such law had not therefore anywhere been appreciated in its entirety if the incidents are historical. But if they are typical the publication of the epic of Gilgames shows that they had already been appreciated at an earlier date ---the supposititious age of Abraham. This then is the greater miracle, that without adventitious aid the Divine policy of the education of the race should have so early secured the necessary end.

(cccxii) It will be convenient to append here a note on the symbolism of domestic relationship which the result of the preceding sections may be held to have disclosed.

The symbolism of domestic relationship is based on the fact that the conscious life of every individual soul is a compound of Being + Tendency. Being defines the limits of the

individual power in life: Tendency the uses to which that power is put.

Further, Being + Tendency = Marriage, in the symbolic code.

Adam and Eve is the first instance occurring in the Bible, and when these names first appear in the 2nd chapter of Genesis the woman (Eve is not then mentioned as Eve) stands for the ex-centric, innocent, tendency of individual being as first created.

Later, the woman falls, and the tendency then becomes indexed as a desire for the things of the flesh. Under this aspect the name Eve is given to the tendency of fallen life in the 3rd chapter of Genesis. The same interpretation applies to the conjunction

sons of God + daughters of men.

in the 6th chapter of Genesis.

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In the opening verses of the 5th chapter of Genesis the Fall having already occurred, the word Adam is used as an abbreviated form descriptive of—

Being created by God married to the tendency towards the things of the flesh.

Exactly the same symbolism marks the marriages recorded in the whole of the Pentateuch.

In interpreting these marriages attention must, however, be paid to the already defined status of the male.

Thus Cain<sup>2</sup> in his marriage has already been pre-indexed as the lawless or 3'6 man. But Noah, Abraham, Isaac, Jacob, Joseph, and Moses are first introduced to our notice as those *to be redeemed*, for they are all the offspring of the legitimate succession.

It is not, however, until after they marry the wives through whom the legitimate succession passes that they are to be regarded as having passed out of the state of alienation into that of sonship with God.

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\* Cain evaluates as 160= 'The creation of the lawless state.' 60 is here a 6'10 fusion because it is in a primal position.

For alienation, typified by marriage to a stranger or non-Hebrew woman, is the precedent state of every living soul.

(cccxxii) Next the offspring of any particular marriage is indexed by the same tendency as that by which the marriage is characterized.\* Thus Abraham's marriage with Hagar (a stranger) has Ishmael as its fruit, and Ishmael is a type of the alienated lawless life. At this time Abraham has had no seed by Sarah, and is therefore indexed as still in the alienated state of life.

This state, however, comes to an end when he attains to the age of 100 years (the numerical symbol for fulfilment) when Isaac is born. Abraham having thus obtained fruit in the spiritual life, his own state of sonship with God has begun, and his tendency, or bias in life, has thus been reversed from self towards God.

But it must be observed that a reversal of tendency does not imply that the old tendency is annihilated. It simply signifies that the new tendency is now the predominant one. The other still lingers on, but is gradually eliminated. Thus, after the heir of promise has been born in a true marriage, Abraham marries Keturah in the 25th chapter of Genesis. In other words, the occasional outburst of the old tendency towards the life of the flesh leads to the development of spiritual states which are indexed as Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. This is a grouping of 6 and implies the lawless type of life. Since Keturah is a foreign woman the offspring of this marriage, already indexed as a phase of the alienated life, must also be types of alienation, for nothing but alienation can come out of alienation.

(cccxxiii) This last example has illustrated the meaning of begetting. It implies the development of a spiritual state from the continuance of the play of a particular tendency upon being. From the fact that in the beginning the sons of God 'took them

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\* This law is given in so many words in Gen. V. 3. 'And Adam . . . begat a son in his own likeness, after his image; and called his name Seth.'

wives of all which they chose,' we learn that particular forms of vice or sin appeal most to particular individualities. As, then, these tendencies assert themselves upon the being particular spiritual states are developed, as those of pride, lust, cruelty, ambition, worldliness, to which the Bible assigns geographical or personal names, and derives them symbolically from the marriages both of the sons of God and of the sons of men with the daughters of men who are not Hebrew. The indices which the Bible thus attaches to the developed state are taken out of its own symbolic code, and instead of assigning particular names such as lust, pride, &c., to them, it groups them broadly under 6 "lawlessness," or under 5 "alienation" or under 4 "the natural life." Or, when it wishes to co-ordinate subsequent phases of life with original phases without particularising the precise index of the state, it uses a 3 grouping; Shem, Ham and Japheth, for instance, to denote that some part of God's work is here under consideration for; or in a 2 group, to show that this is characteristic of the state of many; or in an 11 group, to show that vitiated though such phases are they are nevertheless moving towards obedience; or by a 12 group, to denote that along this line its typical illustration of obedience will be developed.

(cccxxiv) This scheme of thought is carried still further by indexing original environment by the names of brothers and sisters. The brothers conform to the original basic status of the father, while the sisters would manifest a reversionary tendency which, however, has not yet proceeded to the limit of an absolute reversal of bias. So, too, in begetting:—the son conforms to the basic status of the marriage, while to the daughter is assigned the significance of movement towards the other form of marriage. Thus "Pharaoh's daughter"—the state resulting from the dominance of worldliness on the life of man—has a suggestion of the lowly forms of good which exist even in a worldly society. No men, it should be observed, who are subject to the work of God *can* be wholly corrupt. The 3 always appears even before the 6 of the lawless man. And as Egypt is plagued by God it is under the

work of God, although its debasements have typically reached the edge of the abyss. Pharaoh's daughter, then, is the description of a spiritual state which, in the midst of debasement, is yet struggling towards the married state of---

Spiritually healthy being + the tendency of sonship with God.

(cccxv) As we have pointed out, all the indices of the alienated life are referred to in Christ's saying in Luke XIV. 26 "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

Origin is thus defined by father + mother.

Status by self + wife.

Phases of character deve-

loped in status by sons and daughters

Environment of status (*i.e.*,

allied types of life) by brethren and sisters.

"Begetting" thus is often simply used as a term for one phase developing naturally from the spiritual conditions defined in the preceding phase, and in this sense it is used in all the genealogies of the Pentateuch.

## CHAPTER XV.

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### COLOUR SYMBOLISM.

(cccxxvi) In order to bring out the Biblical symbolism of colour we shall now devote a chapter to the consideration of two symbolic series in which precious stones typify states and processes in life. They are (i) the Foundations of the Holy City in Rev. XXI, and (ii) the precious stones in the Ephod of the High Priest in Exodus XXVIII. 17. The basis of the symbolism of colour is to be found in the fact that the colour of the firmament when the sun is shining is blue. The firmament, or the over-arching dome of heaven, is used in the 1st chapter of Genesis as a figure for the whole body of Divine Law, for it is the canopy in which various focus-points of light—such as the sun, moon and stars—become visible, and as every point of light is regarded, spiritually, as a particular abstraction of law, the integration of all these points—the heaven itself—becomes the equivalent symbol for the whole of law. Since, then, blue is its colour when the greatest light of the sun is visible, blue is the representative colour of Law or obedience.

(cccxxvii) Further, since light is divisible into two categories, the light of day and the light of night, and love is the great spiritual power by means of which spiritual work is done, and the day-time is the time of work, the symbolism of the heavenly lights becomes extended as follows :—

The Sun symbolizes Love, and the representative colour of love is gold or yellow.

The Moon symbolizes Faith, for it is the great light of night, the typical period of persecution and suffering, when man must be guided by faith.

The Stars symbolize all the other heavenly virtues.

The white light of silver, however, the colour of moonlight, is not the representative colour of faith, because white is the union of all colours, and as life-processes, virtues, and states can all be expressed by colour, the fount from which they all originate is the life of God, so that white is emblematical of the action and being of the Deity.

#### THE FOUNDATIONS OF THE HOLY CITY.

(cccxxviii) Revelation 21, verses 19 and 20, reads as follows :—

And the foundations of the wall of the City were garnished with all manner of precious stones.

The first foundation was jasper.

The second „ „ sapphire.

The third „ „ a chalcedony.

The fourth „ „ an emerald.

The fifth „ „ sardonyx.

The sixth „ „ sardius.

The seventh „ „ chrysolyte.

The eighth „ „ beryl.

The ninth „ „ a topaz

The tenth „ „ a chrysoberyl.

The eleventh „ „ a jacinth

The twelfth „ „ an amethyst.

In this list of jewels we find references to nearly every kind of symbolism used in the Bible. Considering the subject of colour symbolism, we have said that *blue* is the colour of obedience, for it is the colour of the firmament, *i.e.*, Law in the day time (*i.e.*, symbolically when man is not troubled by evil) when the sun is shining (*i.e.*, symbolically, when God's love is most apparent, the sun, the greater light, being the emblem of love, one of the focus-points of Law).

Again, red being the colour of blood is also that of suffering, and of the spiritual states that accompany suffering. Green is the colour of refreshment and also of Nature, from the prevailing tone of Nature's dress-vegetation. From Revelation 4.3, we shall learn later that green is also a symbol for the refreshment man finds in Christ, *of* "Come unto Me all ye that labour and are heavy laden and I will give you rest."

Purple being a compound of blue and red signifies "obedience in spite of suffering." It is especially distinctive of the sovereignty of Christ—the royal colour—for His rule throughout time is always accompanied by the suffering that the sin of man brings upon Him. Yellow, the colour of gold, the image of sun-light, is the colour of love.

White being a compound of all colours, and therefore of all spiritual states, and of the beings defined by them, is a symbol for the unity of all life in the God-head.

Silver\* when used as a colour signifies purchase-money and therefore redemption. It is the sign of the attachment of the conscious life of man to the Being of the Deity.

We shall now give a table in which the translation of the successive numerical values of the foundations will be given, accompanied each by its proper stone, the colour of that stone, and the inference to be drawn from that colour or any other distinguishing characteristic of the stone.

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\* There is something more than mere colour symbolism in the symbolism of metals. They convey the idea of strength coming out of the eternal order of life into man's order. Even brass, although restricted to apply to the unregenerate life, suggests that the endurance which it typifies is upheld by God. Iron and steel, however, are symbols of contrast, and point to the adamantive hardness of the spirit of alienation.



## (ccxxix) THE FOUNDATIONS OF THE HOLY CITY.

Number of foundation.	Symbolical interpretation of the number.	Representative stone.	Colour.	Signification of the colour.	Other distinguishing characteristics of the stone.
1	Creation or the Creator, or, possibly, The Re-created.	Jasper	White, blue, and gold.	Unity of mankind in the God-head; or participation in the nature of God.	Many commentators think that 'jasper' here equals the diamond, the white stone of Rev. II 217; but it is probable that the diamond is purposely reserved for another meaning. The writer has now in his possession a specimen of eastern jasper, in which the blue and white colouring with gold veining is very prominent. The colour symbolism is—white—union and purity; blue—law; and gold—love. We are thus given all the characteristics of the Deity and they recur in Numbers 3, 7 and 10.
2	Men and women or multitudes.	Sapphire	Bright blue	Perfect obedience	It must be remembered that in the <i>Holy City</i> the 2 (men and women) are <i>perfected</i> .
3	Action of the God-head.	Chalcedony	Whitish	As in 1, or the God-head.	Has especial reference to the 10th stone.
4	Nature	Emerald	Green	Refreshed	A variety of beryl: see 8th stone.

5	Life without Christ or Alienation.	Sardonyx	...	Sard and white chalcedony in alternate layers.	White, the sign of the God-head, followed by red, sign of suffering.	Here we have the evident symbolism in colour, for the 3.5 sign <i>i.e.</i> , that of the natural man alienated (5) though created by God (3). This serial points to a phase of life that has passed away.
6	Lawlessness	Sardius	...	Red cornelian.	Great debasement or suffering.	Notice the connection with 5. The colour inference of pure red, like that of the carbuncle, is total debasement. This too is reminiscent of a phase of life now happily ended.
7	Subjection to the work of the Holy Spirit, or restoration.	Chrysolyte	...	Yellow	Love	The Greek signification is "the gold-stone." It is a topaz.
8	Men and women obedient only to natural law, <i>i.e.</i> , unregenerate (2 X 4).	Beryl	...	Sea-green (aqua marine.)	Refers to the sea	The Hebrew equivalent is Tarshish. "Ships of Tarshish" mean "ships that come from very distant lands" while the ship is the symbol for <i>man riding in safety over the waves</i> of evil in Hell beneath them.
9	The sons of God	Topaz	...	Yellow	Glowing with love	The word topaz is derived from the Sanskrit root: Tap—to glow.

## (ccxxxix) THE FOUNDATIONS OF THE HOLY CITY.—Contd.

Number of Foundation.	Symbolical interpretation of the number.	Representative stone.	Colour.	Signification of the colour.	Other distinguishing characteristics of the stone.
10	The work of Christ...	Chrysophrasus.	Green	... Refreshment	The stone is a green chalcodony. Its Greek signification is "gold-leek"—a combination that irresistibly suggests the leaven of gold, <i>i.e.</i> , the leaven of love that leavens the whole lump.
11	The state of life before obedience is perfected.	Jacinth	Dark purple or red.	The suffering of the obedient or simply suffering.	Jacinth-Hyac'nth, the flower fabled to have sprung from the blood of the youth beloved, but accidentally slain in the presence of Apollo.
12	The obedient	Amethyst	Clear blue	... Obedience	—"without drunkenness" the end of the false intoxication. There is also an obvious reference to Noah in Genesis 9, 21, who is there a type of the regenerate man while living, not yet perfected, in the world.

*Generally.*—The foundations of the Holy City thus epitomise all processes undergone by the redeemed of mankind from the worst debasement (6) to the 'end of intoxication'—12, and all the Agencies of God in Redemption are succinctly summarised.

(ccccxx) On looking at this table it can be seen that we are given 4 successive columns—

Number, Meaning of Number, Stone, Meaning of stone. Virtually, then, we get two inter-related columns :

Meaning of the Number and Meaning of the Stone, and we may ask ourselves :—“ What is the probability that 2 series each of 12 terms should be so arranged that the references of the one to the other should be found each in its proper place ? Precisely the same problem under another form would be, “ If there are 12 husbands made to stand in a line and 12 wives made to stand opposite to them, what is the probability that any chance arrangement will result, not only in each wife standing opposite her own husband, but that out of all possible ways in which wives can stand opposite their own husbands only one way corresponding to the definite progression of our numerals from 1 to 12 shall be selected (for the order of the numerals 1 to 12 is not indifferent).

(ccccxxi) The order in the symbolical succession of numerical values 1 to 12 is not indifferent, and it also sub-divides into 2 series, each of 6 terms, the 1st series manifesting *degeneration from an origin* and the second series *restoration to perfection*, thus :—

1. Origin.
2. Number. The very idea of *number* infers the initiation of Creative action in the new conception by the Absolute of life outside His own being.
3. The first phase of the action of the Absolute; the God-head in its Creative aspect is Triune.
4. The Natural forms that spring from the Creative action of the Trinity.
5. Life first appears alienated from the Agent of the God-head Who devised the forms of Life—the Son of God (10). Its alienation is marked by the division of 10,  $10 \div 2 = 5$ .
6. Life thus alienated further corrupts itself into great lawlessness, the division of 12,  $12 \div 2 = 6$ .

In the second series we get successive indications of restorative action, thus :—

7. Subjection to the action of the Holy Spirit, 17 = The Creation subject to Restoration.
8.  $2 \times 4$ , the multitudes of men and women (2) in the natural orders of life (4) upon whom the Spirit acts.
9. Sons of God. The first fruits of the re-creative process.
10. The activity of the Son of God upon life.
11. 12—1, the near approach, but not yet the attainment, or perfect obedience.
12. Perfect obedience, derived from  $3 \times 4$ , the answer of Nature (4) to the activity of the God-head (3) or *Lav* (12).

(ccc.xxii) It must therefore be conceded that the order of the numerals in the two halves of the code 1 to 12 is *not* indifferent. An orderly succession of action is apparent in both series, and the second series as a whole, is the answer of the first series as a whole.

What then, we repeat, is the probability against the accidental arrangement of 2 series each of 12 terms in such a way that not only shall each opposed pair exactly answer to one another but that one particular general succession of the individual units shall also be selected ?

The answer is that the chances against such an arrangement are represented by :—

$[12 \times 12]$  to 1 or nearly by the ratio of 230,390,000,000,000 to 1.

It is therefore this probability to 1\* that the arrangement we have pointed out in the Table was intentional. And since this is a very much higher probability than we require for any action

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\* Always provided, of course, that it can be shown that the terms of the 2 series are not interchangeable. The final investigation into the meaning of the Foundations is made in Appendix K and it is there shown that there are in reality 3 inter-related series.

in daily life we may say that it is almost infinitely certain that the symbolism we have pointed out is at the basis of all the symbolism in the Bible. The presence of a very much higher degree of design in the connection of the Revelation with other books in the Bible (from which the values of the numerical symbols are deduced) than has hitherto been supposed is also proved by the same facts. Indeed it is almost necessary to postulate the existence of an intelligent external agency directing the arrangement of the Bible from Genesis to Revelation, unless we admit, as the only possible alternative, that throughout all these ages a few men handed on from one to another, disguised in symbolism, a far deeper conception of the Christian philosophy than was ever appreciated by the masses. Further, we are forced also to the conclusion that the Christian conception of Life was not slowly developed by the Jews in their religious literature but existed in a most perfect form in the symbolism of Genesis from the very earliest ages, since the same symbolic forms which Genesis uses had been employed in the Babylonian and Accadian accounts of Creation and the Flood. The true explanation of all the early accounts of the Deluge will ultimately be seen to lie in the progressive debasement of the allegories in which Creational truths were first enshrined, until Moses or some earlier seer, who understood their real symbolism, undertook the work of purging them from the meaningless additions that men, ignorant of that symbolism, had attached to them. There never was in reality a universal deluge on this earth, because in all the accounts we have of it, and especially in that of the Bible, the imagery of a flood was used to convey a much more profound spiritual truth. We shall shortly show how beautifully the symbols to which some clues have here been given work out in the Biblical narrative; but at this point our attention must be directed to the correspondences in the analysis before us. We may however point out that the rain of ridicule showered upon the Biblical account of development in Genesis can now be shown to have been utterly misdirected, since the critics were arguing from a fundamentally wrong premiss. We are about to show in our analysis of Genesis

1 and 2 that *Genesis makes no attempt at all to deal with organic evolution.*

ccxxxiii. Turning now to our table, we should note first, the connection between Foundation 4 and Foundation 8, where 8, even in numerical symbolism, is  $2 \times 4$  and both are marked by the precious stone the beryl. While 4 is the symbol of Nature, it becomes, as applied to men, the symbol of man obedient simply to the laws of nature as distinguished from the spiritual man who has attained to a higher step in the eternal order of life.

Again, there is an evident connection between Foundations 1 and 3 (white) and 3 and 10 (varieties of Chalcedony). Further the colour of 10—green—gives the clue to the emerald rainbow of Rev. 4.3, while the rainbow itself is the refraction of white light (or the Deity made visible) exhibiting the whole range of colour. And since man himself is symbolised, according to his state, under every colour in the spectrum—(see Foundations 2, 4, 5, 6, 9 and 11,) the rainbow also becomes the emblem for *the power that unites in one perfect whole every phase of spiritual feeling, and therefore the whole race of mankind*, just as the figure 10 expresses the same thought in the progression  $4 + 3 + 2 + 1$  of which it is built up, which is the inclusive formula for *the power underlying every form of life in Nature (4) from the highest to the lowest.*

Again the connection between Foundations 5, 6, and 11 is obvious. Each one of these terms is the characteristic of a state in which the gift of Eternity has not yet been conferred, or has not yet been completely made use of, and all of them show *red*, the sign of the suffering that needs must accompany such a state. For life in its temporary phase—the physical life—is a condition designed in order to bring to an end the instability of lawlessness (6) in the eternity of perfect obedience (12).

We may note here that just as 5 is the opposite of 10 and is derived from it, for  $5 = 10/2$ , so 6 is the opposite of 12 and derived from it in the same way *vis.*  $6 = \frac{12}{2}$ . These symbols

appear *with the same values* in many other passages in the Bible. So also does the numerical expression for the unregenerate man, which may assume the form of 3.5 when he is regarded as living without Christ or of 3.6 when the standpoint is that he is lawless. The prefix 3 is the note of the claim of the Deity on man, in whatever state he may be. It is an extension of this principle that 9 becomes the numerical index for the "sons of God" (Elohim).

Next, compare foundations 7 and 9, where we see the sons of God glowing with the animating principle of love—the Holy Spirit.

In foundation 11 a beautiful thought is put before us by the use of the word Hyacinth. It is here intended to refer to the Greek myth, that although man has to suffer during the state in which obedience is not yet perfected and thinks his God has wounded him, yet it is done that out of his blood a new and wonderful form of life may spring up. Apollo\* is here unquestionably a figure for Christ, whose natural symbol as Infinite Love is the Sun.†

Lastly, note the progression from 11 to 12, where suffering has its fruit in the attainment of a condition of life no longer subject to the false intoxication of evil.

The Tarshish symbolism in Foundation 8 is of frequent occurrence. It is from this basis that Tyrus, the city of sea-power, *i. e.* of hell-power, is adopted as the expression of the centre of evil, and that the prince of Tyrus, its ruler, becomes Satan. The imagery in the lamentation over Babylon and its merchandise in Rev. 18 is derived from the same source.

With regard to the Beryl in Foundation 8, it may be inferred that it is not always applied to man, for in Daniel 10.6 "His body also was like the Beryl" it is made to refer to Christ. In this passage in Daniel the colour simply expresses refreshment.

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\* See the evaluation of Apollo in Appendix K.

† HELIOS evaluates as 318 = 'He who sums up life that has attained to the discharge of the work of God in Christ.'



*cccxixiv.* We shall adopt it in this sense in proceeding to consider the symbolism of the High Priest's breast-plate.

The order in which the stones were set in the Breast-plate is given in Ex. 28.17 and was as under :—

Sardius.	Topaz.	Carbuncle.
(6)	(9)	
Emerald.	Sapphire.	Diamond.
(4)	(2)	
Ligure.	Agate.	Amethyst.
		(12)
Beryl.	Onyx.	Jasper.
		(1)

The numerical values we have put under 6 of them are the serials of the Foundations of the Holy City. Taking the Beryl in another sense as typifying Christ we have here 6 of the former stones, Sardius, Topaz, Emerald, Sapphire, Amethyst and Jasper ; and 6 new ones :—Carbuncle, Diamond, Ligure, Agate, Beryl, and Onyx.

(*cccxixv*) We must now determine the meaning of the stones.

Webster defines 'carbuncle' as 'a beautiful gem of a deep red colour, called by the Greeks *anthrax*'. If we were to accept this definition without further enquiry, we should find it necessary to conclude that the stone is meant to typify some primal state of lawlessness or suffering from the deepness of the red. But, in reality, the English word given as a synonym in the translation of Exodus XXVIII 17, is most misleading. For the Hebrew word in its etymological derivative simply signifies a stone of a bright coruscant colour. Kalisch, moreover, translates it as equivalent to the Greek *smaragdos* and says that the Hebrew *brkh* was of a beautiful green colour. That this was the colour that was intended may be deduced from another consideration. The indications of finality, as typified by the colours must be found either in the right-hand vertical column of the group (Carbuncle, Diamond, Amethyst, and

Jasper) or in the lowest horizontal layer of Beryl, Onyx, and Jasper ; for the grouping is clearly either one of 3 statements, each containing 4 terms, or one of 4 statements, each containing 3 terms. *Primâ facie*, the latter arrangement is the more probable one, since it is that given in the sacred text.

In either case, then, JASPER is a final index. Now we know from the foundations of the Holy City that the Amethyst of the third horizontal layer gives a classification of finality, while the same fact most probably holds good of the Diamond in the second horizontal layer, since this is the white stone of Rev. II, 17, which is an accompaniment to the gift by Christ of eternal life to man.

But in the fourth horizontal layer, all that we know of the Beryl leads us to suppose that it is a representative stone for the work of Christ upon the human race. See Daniel X, 6, where the colour of the Beryl is used to express the appearance of the body of the Lord. It is therefore a stone, typifying a process, and not a state, and could not therefore be in a position where some finality in the life of man was under reference. The Onyx, again, is a form of chalcedony, and the only thing certain about its characteristics is that it has no absolutely specific clear colour such as would be required of a typical stone in the terminal position of a 3 term analysis.

Consequently, while in the right-hand vertical column of the stones in the breastplate there are 3 stones to be found having colour characteristics typical of finality, in the lowest or fourth horizontal layer there is but one stone, the Jasper, having these characteristics, and these are probably assigned to it, because of its inclusion in the vertical column. Hence every indication substantiates the conclusion that the grouping is intended to be a statement 4 times repeated of (i) initial condition, either unqualified or subject to general process ; (ii) followed by some development in the conditions of (i) through continued process ; (iii) ending in an attainment by life to some limiting or final state.

As a whole, therefore, the structure is one of  $4.3 =$  'the natural life (or nature) subject to the work of God' ; and we may

write down the indications that seem to be given by the characteristics of the stones in an order corresponding to the order of the stones in the breastplate as follows :—

(cccxvvi).

Original Condition.	Condition as Developed.	Final State.
FIRST STATEMENT.		
Lawlessness. (Sardius).	Some phase of Sonship with God (Topaz).	Some typically glorious condition. (The coruscant purity of the Hebrew carbuncle.)
SECOND STATEMENT.		
Something refresh- ed. (The Emerald).	Something common (2) to life in its learning of obedience. (The Sapphire).	Some kind of entry within eternal life. (The Diamond).
THIRD STATEMENT.		
Some principle uni- fying life. (The Ligure).	Some characteristic ap- plying to all sorts and conditions of men. (The Agate).	Some general form of obedience and ending of the intoxication of the world. (Amethyst.)
FOURTH STATEMENT.		
Life as acted on by some aspect of the work of Christ. (The Beryl).	Some indefinite condition developing out of that work. (The Onyx).	An appearance of the love, purity, and obe- dience symbolised by the gold, white, and blue of Eastern Jasper.

(cccxvii) It should be explained that we have here entered the probable typical characteristics of the 2 stones so far unnoticed—the Ligure and the Agate in the third horizontal layer.

In the former a symbol of extraordinary significance makes its appearance. For, in spite of the many disputes as to the precise nature of this stone, one fact is recognized by nearly

all the best authorities, *viz.*, that it was *magnetic* and, under proper conditions, had the property of drawing to itself other and lighter bodies. We may therefore assign to it the literal meaning of 'Some principle unifying life'.

The remaining stone, the agate, is uncrystallised and of many various tints, so that, in accordance with the rules of colour symbolism already deduced, we may consider it as being the typical expression of "the life of all sorts and conditions of men," since it is here found in the central position of the 3 term statement, which position must have reference to life in which some leaven of the power of God is working.

(ccxxxviii) At this point of the book no more definite assessment of the meaning of the High Priest's breastplate can be made. But the final solution will be put before the reader in Appendix K. It is, as in so many other instances, dependent upon the numbers given by the Hebrew words for the precious stones, when those words have the independent numerical values of each alphabetical letter added together. Still, even at this early stage of our inquiry into the application of numerical symbols as definitions of spiritual state, the reader can understand that, in wearing a breastplate of 12 precious stones grouped into 4 successive lines, each of 3 jewels, the High Priest represented the Son of God in the burden of *supporting* all life within environments as that life is subject to the work of God (4.3). In the inversion of 43 from 34 the emphasis becomes focussed upon the support of the cosmical conditions which afford to the work of God the footing required in Time for the application of His power. The general tenor of the wearing of the Ephod is therefore to demonstrate how the Son of God, as Viceregent in Time for the Father of All, Who is in the eternal mode of life, is now supporting, within the whole Time-cosmos, fallen life in 3 categories. These in an order advancing from the lowest to the highest, contain (i) the primal and most debased forms of not wholly corrupt consciousness, (ii) consciousness emerging out of these forms into a higher knowledge of God, and (iii) consciousness recreated, after this emergence, into an entirely new order

of life, which is that of sonship with God. But since one numerical statement of these 3 categories would be far from exhaustive, 4 repeated statements are made, each delivered from a different point of view, so that man may hear how God Himself makes a comprehensive analysis of the states and processes that are revealed within the whole life of Time. Moreover, a 3·4 structure, regarded as a whole, happens to give a total of 12, which would be read by all the initiated as typifying the "Created Multitudes" of the entire human race. Hence the general analysis of the grouping is intended to give us a picture of the support by the Son of God of all human consciousness, whether alienated or re-created; the secondary analysis, which assumes a 4·3 form, indicates that this general support is so devised as to facilitate the work of God through the institution of the life of environments; and the ultimate analysis given by the 3 associated terms of each of the 4 statements puts into our possession the 4 views from which God would have us look out on life with all its changes and chances to see it as He sees it.

Both in the Foundations and in the stones of the breast-plate so many correspondence are apparent that it is impossible to admit coincidence. And if, then, we accept the foregoing interpretations it is equally impossible to dispute the fact that the inner philosophy of the Bible is based on the pre-existence of men and women as sons of God, who have been given physical bodies by the Almighty in order that the shame of their spiritual nakedness should not be too apparent either to themselves or to others. Further, it is clear that Nature has to be regarded as an orderly development of lawful forms out of some previous fallen condition of life: a development brought about by the action of Christ, Who is Himself upholding Nature, so that here we get back to St. Paul's "In Him we live and move and have our being." Matter, from this point of view, is but a vehicle for the activity of Christ within the Cosmos, Who compels into channels of natural law the former energies of life that were vitiated but yet not wholly vitiated.

The translation of the numerical values we have shown in the Foundations of the Holy City 1 to 12 affords all the clues necessary to arrive at the meaning of any given numerical symbol in the Bible ; all other symbols of 1, 2, 3, and 4 or more figures being built up from these fundamentals by definite rules. The interpretation of the periods and numbers in Daniel and the Revelation can thus be deduced, and the result is to show that prophecy never attempts to foretell the action of events within definite periods of time but is in reality a convenient system for epitomising the broad laws, natural and spiritual, at work within the Universe ; and the states of life and Universes within the inclusive boundary of all life—the Cosmos.

## CHAPTER XVI.

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### SOME KEYS TO INTERPRETATION—SHEM, HAM AND JAPHETH—THE DAY OF ATONEMENT—THE ARK—AND ALTARS.

(cccxxxix) In these chapters on Numerical Symbolism the author's object is to provide all the keys by which, subsequently, the meaning of every verse and chapter in the Bible can be disclosed. But it is not here intended to enter into a detailed analysis of any part, save where, as in the Mosaic books, the New Testament, and the Revelation, there is such a confluence of symbols that, unless they are examined to some minuteness, the philosophy of life that they veil could hardly be recognised in its proper character. The reader will understand that we are here speaking of the cosmical philosophy of life, that is, of the broad laws, natural and spiritual, under which the work of the redemption of the race is being carried out. It is the analysis, or differentiation, of these cosmical laws that constitutes the code of spiritual life for the individual, and this manner, or code of life, based always on fundamental law, was declared to all men and for all time by the Son of God during His sojourn among us in Judæa. The philosophy of life has therefore to be approached in 2 ways; the cosmical application is made by considering the work of the Son of God as God; the individual application by the consideration of His work as man. The former integrates the latter; the latter differentiates or analyses the former. In the sacred writings, the New Testament and the Epistles are devoted to the individual application; the old Testament and the Revelation to the cosmical application. But, as will be seen later, Jesus so applied His miracles to the symbolic illustration of truth that they declared at once His Divinity by the presence of power and His inability to express cosmical truth except typically, and at the same time effected an exact synthetic correspondence with all the cosmical philosophy of life that had already been developed in the Hebrew Scriptures.

(cccxi) The scheme of these chapters on numerical symbolism will accordingly be designed to show from what symbolic sources the true cosmical philosophy of life is derivable, and having formulated this philosophy we shall endeavour to bring out the points of agreement with it that exist in the symbolism of the discourses and miracles of Christ. The present chapter will be devoted to the pointing out of some links in the development of cosmical philosophy which hitherto we have not had opportunity to notice; we shall then discuss the symbolism of the Psalms; then formulate the exact Hebrew philosophy of the constitution of the cosmos and of the processes at work within it; and, lastly, take up the symbolism recorded of the work of the Son of God as man.

(cccxi) *Shem, Ham and Japheth.*—Shem, Ham and Japheth spring from Noah indexed as a husbandman, *i.e.*, a tiller of the field. This is a spiritual characteristic of a lower order than that of shepherding flocks, for, in the office of shepherd man is in his highest state of service, having dominion over the highest type of natural man, which the 1st. of Genesis symbolises as *cattle*. By contrast, therefore, to till the field must be the spiritual description of the work of the natural man as opposed to that of the Son of God. Hence Noah, as here indexed, is simply a figure for man in his alienated life, and a reversion of thought has been made in order to bring out some new aspect of the Work of God on man—in this case His broad system for the education of the race. By the attachment of this new index to Noah we are, in fact, taken back to the state of man under which Noah is described in verse 32 of the 5th Chapter of Genesis: "And Noah was 500 years old, and Noah begat Shem, Ham and Japheth." For 500 = *the condition of alienation*.

(cccxlii) The allegory resolves, then, as follows:—The natural man is formed into 3 classes for education by interaction. To the 1st class—Shem—the true form of truth is confided; to the 2nd class—Japheth—is assigned the interpretation of truth out of its form (and God shall enlarge Japheth, and he shall dwell in the tents of Shem); while the 3rd class



—Ham—will illustrate the rewards or punishments that must inevitably follow upon the obedience or disobedience of fundamental law. Ham is thus an eternal check upon the ritualistic or perverted religious interpretation of truth.\*

(cccxliv) The picture of Noah's intoxication is very skillfully drawn. The alienated life is always a life of spiritual intoxication and comes to an end only with the attainment of obedience. Hence the amethyst appears as the 12th Foundation of the Holy City, for obedience is then characteristic of all. As Shem and Japheth walk backwards they approach nearer to their father's nakedness, and clearly this figure means that, as we go further back in time, the animalism and debasements of man become more and more apparent; for civilization is continually forwarding God's work upon man. But Ham sees his father's nakedness and tells his brethren, because it is among the unintellectual races of men that the spiritual nakedness of the natural man is still most visible to the eyes of the enlightened (Shem and Japheth). •

(cccxlv) *The 10th Chapter of Genesis.*—We cannot pause here to analyse the 10th Chapter of Genesis in detail.† But the names it contains are so arranged in the 3 sections—Shem, Ham, and Japheth—that the grouping of allied names gives by their number the 2, 4, 5, 6 or 11 index as to spiritual state which is afterwards applied in the Bible as the characteristic of each name in the group. Thus all the names, Seba, Havilah, Sabtah, Raamah, Sabtechah, a 5 group—signify "alienation" or "the alienated life," and the sub-grouping Sheba and Dedan expresses multitudes (2) under the major classification. The geographical position must also be observed—whether North, South, East or West (for all these are significant), and whether the district referred to is mountainous, desert, near the sea, or in a valley, cultivated or uncultivated, for such data, also, are all symbolic. It must not be forgotten that God's typically chosen people all

\* The ultimate analysis of Shem, Ham and Japheth is somewhat different from this, and is given in Appendix J to which the reader is referred.

† An analysis in detail is given in Appendices J and K.

have their ancestry in Shem, and that if a turning from self to God has to be marked, this will be done by describing a marriage with one of the daughters of Shem, through Eber, if the narrative has passed the times of Eber.

(cccxlvi) An exhaustive analysis of this chapter should accordingly result in the ability to assign spiritual equivalents to each one of the geographical or personal names it contains. Nimrod, as already explained, is a personal name symbolic of the earliest civilization under which fierce personal passions were first subdued and a measure of good government introduced. Hunting is the figurative way of expressing an extirpation of all beast-like and animal lusts.

The system of symbolizing spiritual state by means of locality thus first introduced in the 10th Chapter of Genesis is carried on and extended by means of appropriate introductory indices throughout all 5 books of the Pentateuch.

Under the last 2 sections we have completed the explanation of the linking up of the symbolism of the Pentateuch; for all the other links have already been commented on.

(cccxlvii.) *The Day of Atonement.*—The day of atonement was to be observed on the 10th day of the 7th month (Lev. XXIII. 27). The 10.7 or 7.10 conjunction expresses “the restorative work of Christ,” and its appearance here gives the proper aspect from which the Day of Atonement is to be regarded, *vis.*—that it is commemorative, or rather at that time anticipatory, of not the death only, but also of the whole work of Christ, for atonement is being made by Him throughout all the ages of Time for the sins of man. The word ‘Day’ here simply expresses the view God takes of Time; it is for Him a process-period for overcoming sin, so that, as Peter says: “Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” We have already shown that the millennium, or period of 1,000 years, is the symbolic numerical expression for the state of life (oo) marked by the exercise of the Will and Power of Christ (10). St. Peter, then, in equating 1 day (the re-crea-

tional process) with 1,000 years (the state of life marked by the work of Christ) proved that he was acquainted with the symbolic numerical code, and understood that the Day of Atonement lasts in reality throughout all time.

(cccxlvi) Against this view may be quoted the passage occurring in Hebrews, X. 12, 13 : "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified?"

These verses seem to support the view that the one and only Sacrifice made by the Son of God was His death on the Cross.

Infinitely greater in reality, however, has been His sacrifice. For the Lamb was slain from before the foundation of the world, in leaving, for the sake of man, the eternal mode of life with the Father, and entering into the conception of Time until the redemption of the race shall be completed. This entering into Time is clearly typified in the first of the preparatory rites to be fulfilled by the High Priest, the representative of Christ, for the service of the Day of Atonement. For, for 7 days previously he kept away *from his own house* and dwelt in a chamber appointed for his use. This observance is clearly one of those typical pictures of the work of God which so often seem to be antecedent in point of time to what follows while they are really synchronous and afford a different analysis of the same great subject. In this case, the High Priest, Christ, is shown to leave His Father's house, which is also His own, to dwell apart for a complete period—7 days, equivalent to the whole of Time.

(cccxlvi) But the Apostle who wrote the Hebrews was not in error when he said that "this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." To sit down is not the paraphrase for inactivity, but for enthronement, and the right hand of God infers investiture

with all the ruling activity of the power of God. It was thus invested that Christ became enthroned as Viceregent of the Almighty and Eternal Father when He first entered into Time for the sake of man.

The truth must not be allowed to escape us, however, that the life of the Son of God on earth was itself a process whereby His Being as God became subject to a natural causation resulting in His ability, after physical death, to unite the being of man to His own Being, not only spiritually, but in deep fundamental natural truth. The gift of eternal life means the attachment of the natural being of man to the Being of Christ, and this attachment is a real, though unseen, fact in Nature. For God leaves nothing to chance, and in all spheres of life and being co-ordinates absolute spiritual state with absolute natural state. So attached to Christ no power in Heaven or Hell can thereafter shake the stability of man's new life, for, in some way unknown to us now, the Will of Christ has become naturally operative, and not only operative, but predominant, upon the will of man.

A reversal of life-bias has been effected, and, since this bias is upheld and is in communion with the Will of Christ, the play of its tendency must continue within the being of man until every evil tendency, to which the Will of Christ is eternally hostile, has been eliminated.

(cccxlx.)

Now it is in the conflict of the new bias of life with the old bias in man that Christ's suffering throughout Time is experienced. For He has completely identified Himself with man after once He has given him eternal life, and has united man's will to His own Will in the real processes of life. Hence, as Christ is always striving for perfect communion with the Father, the perfect rest and beauty of His own mode of life is at all times and throughout all Time arrested and defaced by the impurities existent in the wills of those whom, through regeneration, He has made part of His own body or Being. To God there can be no greater suffering than that which is experienced through

contact with sin and defilement, and when this sin and defilement has been brought into the utmost intimacy with His own life, He is experiencing the dread burden which He perceived to the full when, in the nature of the perfect man while in the garden of Gethsemane, He prayed to be delivered from it. What, in comparison to this agony, were all the physical sufferings of the Cross? They were but momentary, but the suffering of experiencing within His own body opposition to the will of God, must last as long as Time lasts, in the nature of things, for Time exists but for the completion of the work of Redemption.

This, then, is the all-sufficing atonement for sin in the eyes of God, that His Son takes man into His own Being, in spite of all the vitiation of His will, and through the true, natural, and living union (effected by the process of His life on earth) teaches, strengthens, and finally wholly sanctifies, through the life in Time subsequent to regeneration, every soul of all those whom He has chosen for His own.

The suffering thus experienced by the Redeemer as Redeemer is co-terminous with Time and was typified by the whole burnt offering made on the Brazen Altar in the White Court of the tabernacle. The burning of this offering was always going on, and typified therefore an incessant suffering and purification.

(cccl.)

In one sense the eternal sacrifice for man had been made at the moment that the Son of God by entering into Time fashioned the Time creations. In another sense it was also made at the moment of His victory over physical death and pain, for at that moment the cosmical process had been completed wherein the Being of Christ became adapted for a natural union with the being of man; and in proceeding to this adaptation of His Being He had accepted the incidence of all the intense suffering that He must begin to experience from the very moment of first utilising this His new cosmical attribute. For it was in the new and absolute *intimacy* of His life with the life of man which occurred only subsequent to His

Resurrection that He began to experience the whole hatefulness and loathsomeness of sin. Thus was He, Who knew no sin, made sin for us.

(cccli.)

It will be seen that throughout the process of redemption there is the substitution of the suffering of Christ for the death of the sinner. But the suffering that He undergoes is not a specially devised retribution at the hand of a vindictive God, Who artificially assigns to Him a punishment thought to be an equivalent for sin, but the natural consequence of the sin itself:—the conflict of His own Will with the wills of men on which it acts, vitiated and debased as these wills must be through indulgence in any form of the self-life. In this conflict the suffering that He experiences must be greater and far more intense than any form of arbitrary punishment could cause Him. In fact it may be said that it is impossible to punish God. He may be caused to suffer through the sins of others; He can never have cause to fear those evils which men regard as suffering.

(ccclii.)

*The Feast of Tabernacles.*—This was observed on the 15th day of the 7th month, and 157 (or 715) signifies “the restoration of the alienated man.—(7, 3, 5.)”\*

This restoration was symbolised by a dwelling of the people in booths made of the olive, palm, myrtle, and other trees of thick foliage. For the naturalistic symbol for the natural man is a tree not yet shaped for use as a pillar in God’s Courts. The foliage is the natural clothing of the tree, and as such is suggestive of the physical body of man, which clothes his being. The booths thus made were lived in for 7 days, and the figure typifies the placing of the being of man into little arks or tabernacles throughout Time (a complete period 7 days). For man’s incarnation into a physical body was God’s first step in the process of his redemption. Hence we find in

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\* Or, more probably, of “The Alienated Creation.”

Lev. XXIII. 42, 43 "Ye shall dwell in booths 7 days ; all that are Israelites born shall dwell in booths. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt : I am the Lord your God."

Egypt is here representative of the most debased state of life ; that in which the being of super-physical man found itself on the occurrence of the Fall.

(cccliii.)

*The Ark.*—"And Bezaleel\* made the ark of shittim wood :  $2\frac{1}{2}$  cubits was the length of it,  $1\frac{1}{2}$  cubit the breadth of it,  $1\frac{1}{2}$  cubit the height of it.

And he overlaid it with pure gold, within and without, and he made a crown of gold to it round about.

And he cast for it 4 rings of gold, to be set by the 4 corners of it : even 2 rings upon the one side of it, and 2 rings upon other side of it.

And he made staves of shittim wood, and overlaid them with gold.

And he put the staves into the rings by the sides of the ark to bear the ark.

And he made the mercy seat of pure gold :  $2\frac{1}{2}$  cubits was the length thereof, and  $1\frac{1}{2}$  cubits the breadth thereof.

And he made 2 cherubims of gold, beaten out of one piece made he them, on the 2 ends of the mercy seat."

The Ark (in the Holiest of the Tabernacle) contained the 2 volumes of the Law, and therefore represents Him Who is fulfilled by obedience to Law in its multitudinous aspect—Christ Himself. For this reason the ark is crowned—the emblem of sovereignty.

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\* See the evaluation of BEZALEEL in Appendix K.

\* Its horizontal dimensions,  $\frac{5}{2}$  and  $\frac{3}{2}$  units, represent a state the opposite of alienation ( $\frac{5}{2}$ ) and of the work of God on individual life (3 into  $\frac{1}{2}$ ).

Its height ( $\frac{3}{2}$ ) represents an agency which is that of the work of God on individual life.

Thus Christ is at once a subject to the work of God (state) and carrying out that work (agency).

The ark is overlaid by gold to show that the Son of God is all love.

It is lifted by 2 staves passing through 4 rings to indicate that the power of Christ is exercised through a multitude of agencies (2 staves) applied to natural (4) environments (spheres or rings).

The horizontal dimension of the mercy seat again indicates a state of being the opposite of alienation ( $\frac{5}{2}$ ) and subject to the work of God on the individual life (3 into  $\frac{1}{2}$ ).

The 2 cherubims beaten out of one piece of gold signify the many living beings (2), who, all of one nature of love in the highest sphere of life, that of the 3rd Heaven, are carrying out the will of Christ.

(cccliv) *The Golden Altar in the Holy Place.*—Incense was burnt on this altar, and its dimensions were:—

Length 1 cubit.

Breadth 1 cubit.

Height 2 cubits.

It therefore represented:—

State (length and breadth) creational, or, since it was in the sphere analogous to Paradise, the state of re-creation

Agency. That of many (2 cubits).



It is therefore, as a whole, the emblem of the incense of love and praise being offered to God by all His re-created sons in the Paradise sphere of life.

(ccclv) *The Holy Oil*.—In Ex. XXX, 23, the composition of the oil wherewith the Tabernacle of the congregation and the ark of the testimony was to be anointed is given as follows :—

“Take unto thee principal spices :—

of pure myrrh 500.

3	{	of sweet cinnamon	250	}	1,000 (= 10,00).
		of sweet calamus	250		
		of cassia	500		

The 3 latter spices were all sweet; the first bitter. The symbolism, then, is obvious. Man's life (for the life in Time is contained within one of the 3 spheres of the Tabernacle) is made bitter so far as it is in the state of (oo) alienation (5), and sweetened so far as it is a life subject to (oo) the work of Christ (10). This work, moreover, in its 3 grouping, is shown to be the work of God.

(ccclvi) *The Cleansing of the Leper*.—On the 8th day of the ceremonial purification of the leper (Lev. XIV. 10), 8 signifying the accomplishment of (8) purification, the leper, before entering again into the Tabernacle, had to take with him and present to the priest 2 he lambs without blemish, 1 ewe-lamb of the first year without blemish, and  $\frac{3}{10}$  deals of white flour (or rev. version,  $\frac{3}{10}$  deals of an ephah of fine flour) for a meal offering; mingled with oil.

Here it is interesting to find the uncommon symbol  $\frac{3}{10}$  expressive of God's work (3) on that which is antagonistic to Christ ( $\frac{3}{10}$ ); the meal offering being made to signify that, under the work of God, represented by the oil mixed with the flour, man will give up to Him all that in his life is antagonistic to Christ.

(ccclvii) *The Brazen Altar.*—This was the altar in the outer or White Court and therefore denotes a sacrifice in the sphere of the physical life.

Its dimensions (Ex. XXVII, 1—8) were—

Length 5 cubits.

Breadth 5 cubits.

Height 3 cubits.

It therefore symbolizes a state of life (length and breadth) of alienation (5), under the agency (height) of God (3).

It was provided with 4 horns, one at each corner, and since 'horn' signifies power and thence life, these 4 horns which were on the 4 corners of the upper part of the altar suggest a burning or sacrifice taking place in the natural life.

At a height of  $\frac{3}{2}$  cubits there was a ledge. The lower part of the altar was therefore intended to stand for the basis of the upper part, and this basis is therefore a  $\frac{3}{2}$  agency, *i.e.*, the work of God on the individual ( $\frac{3}{2}$  into  $\frac{1}{2}$ ) exercised upon an alienated state of life. The whole altar was uplifted on 2 staves passing through 4 rings fixed to the corners of the lower half, to indicate that the sacrifice here taking place (one sacrifice, for the burning was always going on) is carried out in a natural environment.

The general teaching of the Brazen Altar is that the Sacrifice of Christ, though made once and for ever at His entry into Time, as it was made at the moment of His physical death (for both are indivisible parts of the same great sacrifice) is in continuance throughout the whole of Time and has for every son of God an individual application. The Altar is Brazen to denote the endurance of Christ in His great work of redemption.

(ccclviii) We have no space here to go into the symbolism of the coverings of the Holy Place and of the Holiest, nor of the Priests' dress, nor of the other offerings made on the Brazen Altar. But the reader should experience no great

difficulty in arriving at a correct interpretation of their significance, as he now has in his possession the keys of metallic, numerical, and colour symbolism. He should remember that 50 is the equivalent for Time (generally), 60 for the natural alienated man, 20 for the natural alienated life, 6 for lawlessness, 5 for alienation, so that an 11 group broken up into 6 and 5 does *not* express "the approach to obedience." The numeral 30, moreover, is only resolvable as  $3 \times 10$  when it is conjoined with the symbols of purity, or of creation, or of some indication of restorative work.\*

• We shall now pass on to consider some incidents in the life of Elijah.

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\* A better analysis of these symbols is given in the notes after the first set of evaluations in Appendix K. The more probable meanings of 60 are, (i) The lawless *state*, and (ii) Life that is discharging the many works of God in Christ.

## CHAPTER XVII.

### THE LIFE OF ELIJAH.

(ccclix) *Elijah*.—The first mention of Elijah is made abruptly in the XVIIth chapter of the 1st of Kings. He is there introduced to us as carrying the Divine command to Ahab that, save at his word, there should be no rain. Later in the XVIIIth chapter we learn that rain was thus withheld for 3 years, or rather that in the 3rd year the promise of coming rain was given.

The 3 symbol here occurs to show that the withholding of rain was the work of God.

It is also of importance to note that the addition of the Hebrew letters forming 'Tishbite' give a value of 712 = "restoration to obedience." *Gematria*, or the expression of a name by a numeral in this way, *i.e.*, by the addition of the recognized numerical values assignable to each letter, is, it may be concluded from this instance, sometimes used as subsidiary to the expression of a spiritual state by the ordinary symbolic code.

In any other way than by such a connection to the recognized symbolic numerals *Gematria* is too loose a system to be used for the expression of definite spiritual conditions.\* For instance, some have tried to deduce the meaning of the 666 of the number of the beast by connecting it with the numerical total of the letter-values of Neron Kesar transcribed into Hebrew. But it is obvious that countless other combination of letters might be formed with a little ingenuity so as to make up words to be more or less plausibly in agreement with the supposed meaning of the Beast. On the other hand, under the

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\* Nothing can be more definite than the system of obtaining numerical values, which are all capable of interpretation, from names. But the reverse system—that of framing names to fit in with numbers—is to an exactly equal degree indefinite.

legitimate numerical code of symbols herein explained 666 can have but one meaning,—*lawless amongst the lawless.*

(ccclx.) In the 17th Chapter 3 miraculous events occur in the life of Elijah, first, his being fed by ravens near a small brook of the Jordan; secondly, his maintenance of the widow's small store of meal and oil; lastly, his reviving of the widow's son. If the first scene is symbolical it is very probable that the ravens are figures of the same value as the ravens of the Deluge, where they symbolise the existence of conscious life in a not yet purified sphere. It is in times of apostacy that spiritual refreshment begins to fail, so that the dwelling of Elijah near the Jordan might again be figurative. But even in this sphere, God's judgment on apostacy being continued, there is so little of that refreshment which comes from a common delight in God, that Elijah is obliged to make his approach towards Tyre in order to be sustained at all in the world; for the Divine command is received by him to seek the hospitality of a widow woman living at Sidon. Now Zidon or Sidon is the city always linked with Tyre, and Tyre is the well-known symbol for the city of Hell-power, and the word is so used in Ezekiel XXVII in this sense. But the Divine denunciations against Sidon were never so emphatic as against Tyre, so that Zidon may be held to symbolize a low but not yet wholly corrupt phase of conscious life. What then is the widow-woman, if she is a figure? Apparently she stands for the tendency that is towards good even in debased spiritual states, for her husband is *dead*, and he, having been spiritually an inhabitant of Zidon, must be an index for corruption not of the worst type. Even out of this corruption, when the human soul has been released from its untrue marriage, there springs forth good, and by those who are struggling out of corruption towards the good the prophet of God is nourished sufficiently although humbly.\*

(ccclxi.) The son of the widow by her marriage with a man of Sidon would represent, symbolically, the works of the alienated life, and into these by the work of God (Elijah stretched

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\* See the supplementary analysis at the end of this chapter.

himself 3 times upon the child) a new breath is breathed through the agency of God's servants, and they live with a higher form of life. Under such an interpretation the exclamation of the widow-woman when she sees her son about to die, becomes intelligible "Art thou come unto me to call my sin to remembrance ; to slay my son?" For her sin would imply the former existence of a wholly worldly tendency amongst men.

(ccclxii) On the whole, then, it would seem that this opening chapter of Elijah's life is really a prelude describing in general terms under what circumstances witness must be given to God in the midst of apostacy by all His servants. Elijah appears in the prelude simply because his historical life as recorded in the 18th Chapter of the 1st of Kings, in the 19th Chapter verses 1 to 13 and 15 to 21 and in the 21st Chapter, is typical of that of all upholders of the law.

(ccclxiii) Even in the pseudo-historical part of Elijah's life it is, however, to be noted what a frequent use seems to be made of symbolism. For instance in Chapter XVIII we are told that "when Jezebel cut off the prophets of the Lord, Obadiah took 100 prophets, and hid them by 50 in a cave and fed them with bread and water." The conjunction of 100 prophets and a group of 50 might well be a symbolic statement. So, too, when the prophets of Baal are confounded and slain, their number is given as:—

The prophets of Baal 450.

The prophets of the groves 400.

For the resolution of 450=the natural life of the alienated state ; and 400=the natural condition of life.

Then again 4 barrels of water are filled and 3 times poured upon the altar by Elijah.

Do we not here get the symbolism that, immersed though it is in the nature of the natural man, (water out of the 3'4 barrels) man's sacrifice to God will be accepted when he repents, and truly turns to Him?

(ccclxiv) After the slaying of the prophets Elijah's servant is made to ascend Mount Carmel (or a part of it) 7 times before he can see the first sign of coming rain. Symbolically 7 times = every time or without ceasing, and the picture conveyed is that if man never ceases to ascend (*i.e.* to seek God) he will at length behold the coming of refreshment. In the 19th Chapter Elijah on two occasions is provided with food from Heaven and the repetition of the act gives the symbol 2, and so suggests the many (2) days during which man is fed by God in the wilderness—miraculously—and that this food sustains him during his 40 days of approach to the Mount of God, *i.e.* during the whole time of his natural unspiritual life under the work of Christ. For it is not until the end of this period that he comes to the mount where God makes Himself known, and gives his servant his proper work. The 40 days, however, may typify the larger period of the whole work of Christ upon and within the natural environments, and this is perhaps the more correct rendering, for the successive agencies are revealed to Elijah of:—

- (1) A great and strong wind = the action of the Holy Spirit.
- (2)\* An earthquake = the continual shaking and broadening of truth.
- (3) A fire = purifying processes which epitomise the whole work of Christ in Time. But it is not until after purification that God's voice can be heard.

(ccclxv) So, too, the Lord makes a spiritual measurement of His people when He says to Elijah: "Yet I have left Me 7,000 in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." For 7,000 is the symbol for "a whole (7) race of men (ooo)."

It is not related of Elijah that he had any part in bringing about the discomfiture of Ben-Hadad, the King of Syria, by Ahab, in the 20th chapter of the 1st of Kings. There are several numerical statements in this chapter, but their application, if symbolical, is not clear in all cases. The King of Syria besieges Samaria with 32 kings, with him, and is resisted by

Ahab with 232 princes of the people and 7,000 others—"all the people," for verse 15 runs "Then he numbered the young men of the princes of the provinces, and they were 232; and after them he numbered all the people, even all the children of Israel, being 7,000."

Now if this numbering is literal, how can it be made to agree with the statement in the 19th Chapter immediately preceding, that God's people alone numbered 7,000? But if symbolical, the number 7,000 has another meaning of "the whole (7) race (000)" and this significance would be exactly appropriate.

The figure 232 would then also be symbolic and can be interpreted as a pictorial representation of "God working (3) in the midst of many (3 between 2)". Also the 32 of Ben-Hadad's allied kings would be a generalised symbol for the power in Ben-Hadad controlling all men (32 = all men subject to the work of God).

Under this interpretation the whole incident would depict the attack of the powers of worldliness (Ben-Hadad and his 32 kings are shown as intoxicated in the 16th verse) upon the people of God, and their defeat, because God is among His people (232).

(ccclxvi) The first defeat of the Syrians takes place in the hilly country about Samaria. The second attack is made in the plains. Here again there seems to be an intentional 2 structure inferring the many (2) attacks of worldliness upon the people of God, whether it be in the high aspects of Law (the hills) or in the lower aspects of every-day life (the plains). Both forms of attack are alike defeated by God's watchful providence. It is very noticeable that the 2 opposing armies "pitched one over against the other 7 days. And so it was that is the 7th day the battle was joined; and the children of Israel slew of the Syrians 100,000 footmen in one day.

"But the rest fled to Aphek into the city and there a wall fell upon 27,000 of the men that were left."



For if the story is symbolic, or though actual, if it is written in symbolical indices in order to bring out a spiritual truth, the period of 7 days that the 2 camps are pitched over against one another stands for the whole of Time, and we learn that throughout Time worldliness and the people of God will be in opposition. On the 7th day—*i.e.*, the day of Restoration—which Time is for the people of God—the battle is gained, and in that day (in one day, the day of God's work, or the 1,000 years) 100,000 of the Syrians fall, for 100,000—"the race of men (000) in the created abode (100)." It is more difficult to assign a meaning to the fall of the wall upon 27,000 who got back into the city. But it apparently means that to retire back into the stronghold of worldliness is to court utter destruction, for 27 may mean "the many (2) of all (-) the race of (000)" or "the whole race of multitudes";—a compound term signifying very many of one type (000), all of whom (7) are destroyed.

It must be regarded as a fact of great import that such symbolic narratives should be discoverable at so late a date in the history of the children of Israel.

(*ccclxvii*) In both of the 2 concluding records of Elijah's life as recorded in the 2nd of Kings, Chapters 1 and 2, there is an obvious structural arrangement. The first opens with a statement—probably a symbolical key to what follows—that after the death of Ahab, Moab rebelled against Israel. Ahaziah, the new king, seems to have become overcome by the fear of Moab, for when he falls sick instead of addressing his prayers to God he sends to enquire of Baal-zebub, the god of Ekron, as to whether he will recover. Typically this incident would mean that the nominal rulers of God's people when menaced by the world power (Moab) are forgetful of God and seek help from idols. The judgment on such an apostasy is that surrender to the power of evil will be visited by the overthrow of those who seek its help. It is further shown that when the alienated (Ahaziah) then seek to strengthen themselves through evil they will assuredly next proceed to the attack of God's servants. For, angered at Elijah's declaration of the judgment of God, the king, who summarises in his own

person the power of apostasy, 3 times attempts to make Elijah a prisoner.

(ccclxviii) This final scene betrays in the manner of its presentation a carefully designed symbolic structure. On the first two occasions on which the captains of 50 with their 50 are sent out to bring back Elijah with them, a peremptory demand is made for his descent from the hill on which he is seated. Such a presumptuous endeavour on the part of the power of the world to bring into bondage those who are but the mouth-pieces of the word of God (Elijah) deserves and meets with condign punishment. Fire falls from Heaven and destroys the agencies that attempt to defeat the declaration of the will of God. But, on the third occasion presumption ends, and, instead of being ordered, the man of God is beseeched to come down. To a request made in this spirit the angel of the Lord is favourable to the extent that Elijah is directed to descend in order to declare once more in unmistakable terms that the purposes and counsels of God are without repentance.

(ccclxix) Now there are several purely symbolic indices made use of in this narrative. The first point to be noted is that Elijah is *seated upon a hill*. This is the mountain symbolism and the fact infers that all those who are chosen by God to declare His purposes are enthroned at some height on the mountain of law. Next, the three-fold recurrence of the same incident is expressive of a contest against the work of God (3). Thirdly the broad time symbol of 50 occurs linked with the agency of the world-power. Fourthly, 'the angel of the Lord' is a term to which the paraphrase of "the Holy Spirit" can nearly always be applied. It represents that directive influence which is always at work upon the enlightened.

(ccclxx) It is probable, also, that a compound conjunction of numerical symbols is intended as follows :-

The first attack. 1.50="the creation of Time." Those who are expressing the laws of God will be subject to attack throughout Time.

The second attack. 2.50—"multitudes in the alienated state." They will be opposed by the multitude of the alienated,

The third attack. 3.50—"The alienated state as subject to the work of God" (see Genesis IX, 28). To do God's work his servants are to go down amongst men, interpreting to them their own higher knowledge of law.

It will be seen, accordingly, that throughout the whole of this scene Elijah is typical of the witness for God being given throughout the whole of Time, regarded as the Time of Apostasy, by the servants of God.

(ccclxxi) The closing scene of Elijah's life is recorded as a three-fold progression, *vis.* :—

Elijah and Elisha are at Gilgal and—

- (1) They leave Gilgal and proceed to Bethel.
- (2) They leave Bethel and proceed to Jericho.
- (3) They leave Jericho and cross the Jordan.

From the *East* side of the Jordan Elijah is taken up by a whirlwind into heaven.

The significance of the localities here mentioned is as follows :—

*Gilgal* is the place where the reproach of the children of Israel who had remained uncircumcised in the 40 years of wandering in the wilderness was "rolled" away by circumcision.

It is therefore typical of the mortification of fleshy lusts that has been effected at the coming to an end of the 40 life, *i.e.*, the natural life under the work of Christ. Bethel is 1,200 feet above Gilgal, yet we are told that Elijah and Elisha "went down to Bethel" because their 'going down' symbolises a going down to work among those who are still alienated.

(2) *Jericho*, is the stronghold of the enemy that was stormed and held by God's people. It typifies the alienated life from which the power of evil has been expelled and replaced by the spirit of sonship with God.

(3) *Jordan* is the river that epitomizes the life-giving power of Christ. To cross to the East bank of the Jordan accordingly means the attachment of the individual being to the life of Christ, for to move East is to move towards God, and the river itself is a boundary between one state of life and another. Hence residence on God's side of the Jordan (the symbolism depends on the direction from which the approach is made and may assume an entirely different meaning in different cases) is typical of a life wholly accessible to the refreshment in Christ.

(4) *Bethel* is the place where God spoke to Jacob. It therefore infers a state of receptivity to the comprehension of the will of God.

(ccclxxii) Applying these significances it will be obvious that Elijah's progress to the Jordan exemplifies the following truths :—

To accomplish the work of God in the spiritual life, *i.e.*, by serving among men, the first condition is that the lusts of the flesh and of the worldly life should be mortified (Gilgal). Directly this condition has been observed a start can be made upon the work of serving God (motion). By so doing a full perception of His will is arrived at (Bethel). Thus armed by the knowledge of Divine Law man passes at length into full possession of himself (Jericho), for the power of the enemy is wholly driven out of his nature. It is possible that an even wider application may be made here, to wit, that armed by a perception of Divine Law he becomes one of those who take Jericho, or assists in overthrowing the whole power of the enemy on human life. From this stage he advances to fulfilment by the life and Being of Christ (he crosses Jordan), and thus quickened he is no longer of the earth, earthy. No power of earth can any longer weigh him down, but his quickened being

excites the whirlwind (draws in the power of the Spirit), and upon this he is uplifted to the eternal and incorruptible life of Heaven.

The chariot and horses of fire is a pictorial symbol for a kingly state of being (the chariot being the conveyance of kings) purified and undefiled (able to exist in fire).

(ccclxxiii) There is an obvious pair-grouping in Elijah and Elisha, just as in the case of Cain and Abel, Jacob and Esau, Joseph and Benjamin, Moses and Aaron, &c., and the significance is again that of a multitude (2) of witnesses, of whom some pass first to their rest (Elijah), while those they leave behind are strengthened and exalted by beholding their witness to God. Elijah having passed away, Elisha then becomes in himself typical of all the witnesses to God in the midst of apostasy, so that his request for a double portion of Elijah's spirit is immediately intelligible. What he asks for is a portion for 2, for 2 means multitude, and his prayer therefore is the prayer of all those who serve God, that they may each be blessed by the gift from Him of the spirit of knowledge and of love.

The interpretations we have here put forward of the incidents of the life of Elijah may be held to confirm our view that, in the account of the Transfiguration, he and Moses are alike typical, a pair-grouping expressing the multitude of the sons of God. All these, together with their Master and Redeemer, have in their life on earth witnessed against the Shibboleths (the interpretations of religion and the conventionally religious lives) that are adrift from law, and the idol worship and formal standards of the alienated life.

(ccclxxiii a.)—

*The Life and Times of Elijah: Supplementary Analysis.*

It is not until we apply the system of Gematria in evaluating the personal and place names connected with the life of Elijah that a complete and final confirmation is obtained of the analyses already made of the symbols that are explicitly given in the text.

The following are the evaluations which have to be carefully studied\* :—

Hebrew Name.	Evaluation.	Significance and Notes.
ELIJAH ... ..	46	<i>'The natural life as subject to the many works of God.'</i> This is the value given without the final 'waw'. It is easily seen that this was the spelling intended by the symbolist, since the 6 process symbol is in strong contrast throughout with the less developed process symbol 3 as in the 232 'princes' of Israel and the 32 'kings' of BEN-HADAD (1 Kings XX, 15 and 16).
TISHBITE... ..	712	<i>'The restorer of the created multitudes.'</i> We resolve the 12 in this symbol as a juxtaposition containing the creational sign. It is irregular in form, but is a license sometimes made use of in governing symbols such as the names of the Greek deities. The other interpretation would be 'The Restorer to Obedience'. Either interpretation gives a very appropriate significance for the appellation TISHBITE.
GILEAD (1 Kings XVII. 1)	107	<i>'All men (7) subject to the work of Christ (10).'</i> This is the unfused form of 70.
CHERITH (brook).	630	<i>'God in His many works upon alienated lawlessness.'</i> or <i>'Lawlessness as subject to the work of God in Christ.'</i> The resolution, if 'we take the 6 to be a 2'3 process symbol, must then adopt the 30 as a 5'6 compound, since 2'3 2'10 would give a meaningless redundancy. If, on the other hand, we regard the 6 as a fundamental='lawlessness' the 30 must become a 3'10 process-symbol. Of these two resolutions the former is more probable if we argue from the basis that JORDAN, with which CHERITH is connected, has no specific mention of the work of Christ in its evaluation of 264.

\*Before reading this analysis the reader is invited to study the rules for building up numerical symbols, which are given at the end of the first set of evaluations in Appendix K.

Hebrew Name.	Evaluation	Significance and Notes.
JORDAN ... ..	264	<p>'The many works of God (6) in the natural life (4) as exercised upon the multitudes (2).'</p> <p>Here we may note (i) that the 26 cannot be a compound of 2 and 13 since no life is perfected to obedience in the physical universe, and (ii) that the inversion of the leading position of the symbols for agency is not uncommon.</p>
ZAREPHATH ... (I Kings XVII. 9).	375	<p>'The environment in which alienation is subjected to the restorative work of God.'</p> <p>In this case we know that a state of man, as symbolized by the town ZAREPHATH, is the agent and not the work of God, which could not be typified by the building of man. Hence the resolution is 5 = Alienation, 3 = the work of God, as qualified by 7 = restorative.</p>
ZIDON ... ..	160 or 154	<p>The former symbol (in this connection resolves as—</p> <p>'The creation of the lawless state.'</p> <p>The latter as—</p> <p>'The creation of alienation in the natural life.'</p> <p>Here we have one of the many examples in which a congruous significance is given whether the 'wāw' is added or omitted. But as 160, from its association with CAIN, is more primal, the 160 symbol is to be preferred.</p>
AHAB ... ..	12	'The created multitudes.'
married to	'...	subject to
JEZEBEL ... ..	50	<p>(the tendency of) 'The alienated state.'</p> <p>Here the whole point of the symbolism is to be found in the marriage of AHAB to JEZEBEL; i.e., in the subjection of the policy directing the 12 to the tendency of 50. In all that is told us of AHAB it is JEZEBEL who prompts him to, or reinforces him in, his evil courses. Since AHAB is married to JEZEBEL, the typical power of AHAB is given by the combined symbol 1250.</p>
SAMARIA ... ..	596	'The environment of the alienation of the sons of God as they are subject to His many works'

Hebrew Name.	Evaluation.	Significance and Notes.
JERUSALEM ...	586 or 596 in its extended form.	<p>These evaluations are given in order to bring out the symbolic relation between the two cities JERUSALEM and SAMARIA.</p> <p>The typical use made of the evaluation of JERUSALEM depends upon the fact that the elliptical form of the word without the second yōdh was generally adopted. Hence the normal numerical symbol for JERUSALEM is 586; and the possibility of reading it in two ways gave the symbolists the opportunity of applying the more favourable reading as typical of the Heavenly Jerusalem, and the less favourable reading as typical of the earthly Jerusalem. For example:—</p> <p><i>'586 = Alienation ended ('by' or 'and subject to') the many works of God.'</i></p> <p>This is a definition of the Heavenly Jerusalem as it refers to mankind.</p> <p>Again:—</p> <p><i>586 = 'The alienation of the multitudes in the natural life (8=2.4) as subject to the many works of God.'</i></p> <p>This is a definition of the typical earthly Jerusalem. In both cases, from the fact that the numbers are referred to a city, there is introduced the idea of 'a specific environment'.</p> <p>It is interesting to note that when Jerusalem is written in its full form it gives a value identical with that of SAMARIA. We may thus infer that formal Christianity, which is typified by JERUSALEM in contrast with SAMARIA, the city of the 10 tribes, i.e., the environment indicating the spiritual condition of the non-Christian races, is in no sense the expression of an order of life to be distinguished from the life of Heathendom in an ultimate spiritual classification. In both centres of life the men and women they contain are equally indexed as 'the alienated sons of God'. For the attainment to the state of sonship with God is not so dependent upon the particular religion that a man holds as upon the satisfaction of the judgment of the Son of God on the relative conduct of his life.</p>



Hebrew Name.	Evaluation.	Significance and Notes.													
OBADIAH ...	91	<p><i>'Life that has attained to the state of sonship with God in Christ.'</i></p> <p>This is the 90 symbol with the +1 terminal denoting (in this case) 'passage within' the 90 state.</p> <p>The reader may pause to consider the astonishing fact of the coincidence of the numerical symbols with the textual characteristics assigned to:—</p> <table> <tr> <td>ELIJAH</td> <td>46</td> <td></td> </tr> <tr> <td>AHAB</td> <td></td> <td rowspan="3">12'50</td> </tr> <tr> <td>+</td> <td></td> </tr> <tr> <td>JLZ1BFL</td> <td></td> </tr> <tr> <td>OBADIAH</td> <td>91</td> <td></td> </tr> </table> <p>I. Kings XVII. 1. 'And AHAB called OBADIAH, which was the governor of his house. (Now OBADIAH feared the LORD greatly.)'</p> <p>In Numbers we find men of Israel described as 'princes' whose names all give evaluations defining the status or qualities of sonship with God. The 1st of Genesis, moreover, promises spiritual dominion to 'man'—a word which in the scheme of its symbolic structure must signify 're-created man'. Hence, as governor of AHAB's house, OBADIAH is typically given that spiritual sovereignty over the alienated which JOSEPH also exercised.</p> <p><i>Note.</i>—The 100 prophets = 'the prophets of the created abode' or, possibly, 'the prophets of the re-created condition'; and 'hidden by 50' is a figure depicting the spiritual help and shelter that the lives of the sons of God affords to other men as yet in the alienated state (50).</p>	ELIJAH	46		AHAB		12'50	+		JLZ1BFL		OBADIAH	91	
ELIJAH	46														
AHAB		12'50													
+															
JLZ1BFL															
OBADIAH	91														
BAALIM (I Kings XVIII. 18).	152	<p>A plural form of 'BAAL' which would not have been written had not its evaluation been suitable. It means, <i>'The created alienation of the multitudes'</i>.</p>													
BAAL ...	102	<p>On the other hand BAAL, like SATAN = 359, is a symbol of opposition, found attached to a well-marked evil agency, and signifying <i>'The power that opposes the work of Christ on the multitudes.'</i></p> <p>It is equally customary among the symbolists of the Greek mythology to use symbols for evil agencies which read as if they were definitions of processes of</p>													

Hebrew Name.	Evaluation.	Significance and Notes.
		God. In all these cases the opposition of the evil power is implied, and the continuance of the opposition is co-terminous with the duration of the process symbol.
Mount CARMEL ...	Themount of the 290.	<p><i>'The mount of the multitudes in the state of sonship with God in Christ.'</i></p> <p>2 as qualified by 90. Observe the symbolic use of the word 'mount' here, which was also designedly arranged for by Our Lord in His Sermon on the Mount.</p>
KISHON (brook) ...	466	<p><i>'The natural life in its approach to obedience out of lawlessness.'</i></p> <p>The resolution is 4 and 11.6.</p> <p>The 11.6 qualifies the 4. A 6.11 resolution is more probably correct under the circumstances of the destruction of the evil than one of 2.3.11.</p> <p><i>'The brook' is a figure intended to convey the idea of cleansing.</i></p>
JEZREEL ...	318	<p>Before resolving this symbol we must inquire, Is it specific or general? Since it is the place of residence of AHAB and JEZEBEL and ELIJAH also goes there, it cannot possibly be specific, for no specific definition can include such contrasted states as that of ELIJAH in his service of God and the 50 of JEZEBEL. Hence the compound is probably an irregular juxtaposition of 3 (process), 1 (creational), and 8 = 2.4; equivalent to <i>"The environment of the work of God upon the created multitudes in the natural life."</i> This definition is qualified textually by the description of JEZREEL as the capital of AHAB and JEZEBEL.</p> <p>It therefore represents an environment of 3/8 controlled by worldly power. As we shall see later a better translation is given by 5.6+1A and 2.4. <i>'The life that has emerged from alienated lawlessness, the life of the 2.4.'</i></p>
Mount HOREB (1 Kings XIX. 8.)	Mount of 207	<p>Probably <i>'Mount of the Restoration (from or of) Natural Alienation (4.5).'</i></p> <p>Here the adjunct of 'of God' in the description of the mount is intended to point to the 7 symbol as the agency.</p>

Hebrew Name.	Evaluation.	Significance and Notes.
DAMASCUS (wilderness of).	444	Probably <i>'The nature of man (not yet in sonship with God=wilderness) as controlled by the natural life.'</i> The symbol is a pictorial one, of the control class.
HAZAEI ... ..	46	<i>'The power opposing the natural life subject to the many works of God.'</i>
King of SYRIA = ARAM.	.... 241	As it governs. <i>'Those who attack the multitudes whose unregenerate life is ended (40+1).'</i> There can be little doubt that the evil and afflicting powers of HAZAEI and ARAM have names the evaluations of which are being used as symbols of opposition. Thus HAZAEI is the antithesis of ELIAH.
JEHU ... ..	22	<i>'The multitudes approaching to obedience.'</i> An indefinite classification.
Son of NIMSHI ... ..	..... 400	As developing spiritually from. <i>'The natural abode of life.'</i>
ISRAEL ... ..	541	<i>'Life no longer unregenerate as taken out of alienation.'</i> The 41 is here in antithesis to the 5. The symbol does not apply to all the unit lives of ISRAEL, but, is intended to point through the patriarch JACOB to the destiny intended in the purposes of God for all mankind.
ELISHA ... ..	411	<i>'The natural life in its approach to obedience.'</i>
Son of SHAPHAT...	..... 389	As developing spiritually from <i>'The summing up of the work of God upon His sons.'</i> Here the 8 is probably a qualification of the 3; and = 'a summing up of.' We are not obliged to regard the work of God as the agency in this case. The 9 is perhaps being used in its broadest sense of all men being potential sons of God, so that the source of ELISHA's spiritual life may be regarded as being that of 'Men who are to become sons of God when subject to a summing up of His work.' We shall find many instances of the use of parentage, however, in which the father is made to stand for an agency of God; e. g., AARON = 262; MOSES = 345.

Hebrew Name.	Evaluation.	Significance and Notes.
ABEL ... ..	The meadow of. 89	The fertile sphere in which the spiritual cultivation proceeds of. <i>The multitudes in the natural life of sonship with God.</i>
MEHOLAH ... ..		What is especially remarkable in these 3 chapters—17, 18 and 19—of the 1st Book of Kings is the entire absence of incongruity between the interpretations of the evaluation and the characteristics assigned in the text to the person or places which they are intended to define. As we can hardly postulate such a degree of Divine interposition as can secure the naming of men by names which subsequently exactly define the conduct of their lives—for to do so would be to deny the free-will of man—we cannot escape from the conclusion that the events recorded are not really historical, but have been framed so as to yield an analysis typical of the conditions under which at all times apostasy will manifest itself, and be converted by the servants of God to a truer correspondence with life. At the same time we must be ready to admit that the symbolists may have made a skilful use of historical events up to a certain point, and may have interwoven with actual history a record of personal lives in which the leading characters, who had no real existence, were given names that would yield evaluations accurately defining the functions assigned to each of them.
BEN-HADAD* ... ..	65	<i>'Alienation as subject to the many works of God', or, possibly,</i> <i>The lawlessness of the alienated.</i>
APHEK* ... ..	186	The evaluation with the article, " <i>The environment of the created multitudes in the natural life who are lawless.</i> " But the 6 may be a 2.3 process symbol. It is one of the difficulties of Hebrew spelling that there is no diacritical mark to distinguish He (=5) in its use as the definite article from its use as part of the word. In this case the omission of He would give a value of 181 which signifies 'The creation of life upon which the whole work of Christ has been completed'. 81 thus defines the life of the

\* As in the case of HAZAEL and ARAM these two names may again have been adopted as symbols of opposition. HAZAEL would then signify: 'A power opposing the many works of God on Alienation'; and APHEK = 'The environment hostile to the creation of life in which the re-created state has been attained to':—1 and (7+1).10+1.

Hebrew Name.	Evaluation.	Significance and Notes.
I Kings XXI. 1 NABOTH.	458	<p>Third Heaven and in this context would be apparently incongruous.*</p> <p>In cases such as this the meaning of the evaluation is a valuable guide to the original pronunciation.</p> <p>'Natural Alienation ended.'</p> <p>Here the 8 is being used in the sense of 7 + 1 where 7 is restoration.</p> <p>This is another instance in which the significance of the evaluation exactly agrees with the events recorded in the text. The word 'vineyard' is always used in the Bible as descriptive of a sphere in which the spiritual growth of man is proceeding (V. Gen. IX. 20). Alienation, as represented by AHAB + JEZEBEL, is impelled by its own governing bias to arrest this growth. Hence in the narrative of I Kings XXI. AHAB makes every effort to gain possession of NABOTH'S vineyard.</p>
BELIAL ... (V. 13.) V. 22.	...	This is not a proper name, but stands for 'lawlessness'
JEROBOAM ... Son of	322	'The multitudes approaching to obedience under the work of God.'
NEBAT ...	61	'Life that has emerged from its primal lawlessness.'
BAASHA ... Son of	373	'All men as controlled by the work of God'
AHIJAH ...	24 or 30	<p>The reader must remember that 3 represents a stage of God's work which is far more elementary than the compound 6=2.3. This distinction is always observed in numerical definitions.</p> <p>Multitudes in the natural life.</p> <p>or</p> <p>The alienated lawless,</p> <p>or</p> <p>Men subject to the work of God in Christ.</p>
I Kings XXII. 2. JEHOSHAPHAT ...	410	The natural life as subject to the work of Christ.
Kingdom of JUDAH ...	30	<p>Life as subject to the work of God in Christ</p> <p>JUDAH being head of the confederacy of 2 tribes stands in symbolism for the many Christian nations. The 30 is there</p>

\* Our rendering of 81 as 'perfected life' is by no means fully substantiated. The interpretation of the symbol is dependent upon whether 810 = 'A summing up of the work of Christ', or whether it is a symbol for state of the 40 and 50 type = (7+1) .10

Hebrew Name.	Evaluation.	Significance and Notes.
		for a 3-to process-symbol to which the addition of the word 'men' or 'nations' is to be understood. The Jews retained the true forms of belief, and therefore prefigure the Christian interpretation of life.
RAMOTH ... (in GILEAD.)	641	<i>Life no longer unregenerate as subject to the many works of God.</i> The 6, however, may be a fundamental, in which case the translation becomes :— <i>'The lawlessness of the life that has passed into the regenerate state.'</i>
GILEAD ...	107	Either :— <i>'All men as subject to the work of Christ.'</i> or <i>'(Men) as subject to the restorative work of Christ.'</i>  In all cases of countries used symbolically the addition of the double zero, oo, should be made to the numerical evaluation proper, in order to bring out the intended significance, of 'A condition of.....'
Verse 8. MICAIAH.	94	<i>Sonship with God in the natural life.</i>
Son of	...	as developing spiritually from
IMLAH. ...	85	Either, <i>The end of Alienation,</i> or <i>The multitudes in the natural life who are alienated.</i>  In the case of the Patriarchs the spiritual state of the father is always of a higher typical order than that of the son at the moment of the latter's birth. But in many of the series in NUMBERS the father is made to typify a more primal i.e. less exalted spiritual state, than that given by the evaluation of the name of the son.  Once again there is a most marked correspondence between MICAIAH's evaluation and his conduct as a son of God in refusing to placate the worldly powers by advice against his better knowledge.

Hebrew Name.	Evaluation.	Significance and Notes.
Verse 11 ... ZEDEKIAH.	... 215 or 209	<p>The former symbol might be resolved as an opposition between 21 and 5 = 'Life that has emerged from the natural alienation of the alienated,' but this meaning would be somewhat tautological.</p> <p>Another irregular form would be a juxtaposition of 2, 1, and 5.</p> <p>But it seems probable that the second evaluation is the one intended for use, which is derived from a spelling of ZEDEKIAH without a final 'wāw'. This symbol resolves as:—</p> <p><i>'The natural alienation (4·5=20) of the sons of God'</i></p> <p>Such a definition agrees exactly with the consent of ZEDEKIAH to an action of the 2 kings which does not meet with Divine approval.</p>
Son of CHENAANAH	... 175	<p>as developing spiritually from</p> <p><i>'The Creation of Restoration from Alienation.'</i></p> <p>The symbol 175 is, of course, more inclusive and therefore more primal than 209.</p>
Verse 26. AMON.	97	<p><i>'The sons of God as subject to restoration.'</i></p> <p>AMON was governor of the city of SAMARIA, and the index of 97 attached to him indicates that he stands for the classification of human life which as the inclusive 97 has spiritual control over the 596 sphere. 97 as here used is practically equivalent to 'the control of human life as it is answering to the restorative process.'</p>
JOASH, (the king's son).	317 or 322	<p>The former symbol is determined from the contracted and the latter from the full form of the word JEHOASH.</p> <p>The former is specific in its resolution of 31 and 7 'Life that has attained to the discharge of the work of God in Christ and is subject to restoration'; the latter more indefinite and inclusive in its meaning of 'The multitudes approaching to obedience through the work of God.'</p> <p>Another possible significance of 31 as a 5·6+1 form must not be lost sight of. This is = 'The climax of (or the emergence from) alienated lawlessness' and is found in SAUL, spelt without the 'wāw', and in GOMORRHA.</p>

Hebrew Name.	Evaluation.	Significance and Notes.
		<p>We are about to show that the <i>sign of limit +1</i> may be used in either of two ways as <math>\Lambda</math> or <math>\downarrow</math>.</p> <p style="text-align: center;">↓</p> <p>This JOASH was son of JEHOAHAS and in 2 Kings XIII. <sub>11</sub> we are told that 'He did evil in the sight of the Lord.' In this reference his name is spelt in full, and since his reign is far from being characterized by the evil actions of the worst kings of ISRAEL we may conclude that the symbolic intention is to assess his typification by the 322 symbol construed as referring to the approach to obedience of <i>unregenerate</i> life.</p>
V. 40. AHAZIAH...	31 or 37	<p>AHAZIAH was an idolater who reigned 2, =many, years. If the 31 evaluation is intended it is therefore to be resolved as 5.6+1, but the fuller form of the word with the added 'wāw' probably gives a more congruous correspondence, and may be translated as '(Life) subject to the restorative work of God (3.7).'</p>
V. 48. EZION-GEBER.	431	<p>'The sphere in which the natural life emerges from alienated lawlessness.'</p>

EZION-GEBER means 'the giant's backbone' and the word doubtless refers to the backbone of the power of evil. This conclusion is determined by the fact that EZION-GEER belonged to EDM (51=50+1, where the evaluation is intended to be read as *opposition to 51*), and was located on the shore of the Red Sea, *i.e.*, in geographical symbolism, it depicts a state bordering on the full power of evil (the Red Sea) across which the Israelites were so miraculously led. OPHIR evaluates as 287 or as 297 in its full form, and depicts the '*Sphere of the restoration of the many sons of God.*' To seek for gold of Ophir is therefore a symbolic paraphrase for the impulse on unregenerate life to obtain the fuller joys of love (gold) in the restored life of Sonship with God. In I. Kings IX. 26, we read that 'King SOLOMON made a navy of ships in EZION-GEBER.' Now there can be little doubt that SOLOMON is a figure for the devotion of humanity to the work of building the House of God through spiritual work. And the reason for the selection of EZION-GEBER as the port for the building of King SOLOMON's navy is to be found in the fact that the movement of life towards God must begin from the limit of its lowest spiritual state which is accurately defined by 431; in which symbol we have a movement depicted by 1 out of 30=5.6. This is a movement *towards God* and not away from Him



as in the case of the 31 of GOMORRAH. Hence the terminal 1 is here being used in the upward direction :—

$$\left. \begin{array}{c} 1 \\ + \\ 56 \end{array} \right\} = 31$$

instead of in the reverse direction :—

$$\left. \begin{array}{c} 56 \\ + \\ 1 \end{array} \right\} = 31$$

and the usage of the + 1 terminal accordingly corresponds with that in the 1061 of APOLLO, in which symbol we have :—

$$10 \left\{ \begin{array}{c} 1 \uparrow \\ + \\ 60 \end{array} \right.$$

The symbolism of ship-building and of navigation is derived, of course, from that of the ARK which is the primal type. From this source men are compared to small arks riding over the waves of evil, and before they can help in building God's House they must voyage to distant lands and bring back with them qualities indexed by brass, gold, precious stone; or a development of character typified by wrought stone, or framed wood-work, or by their possession of fine flour, wine, &c., which they can place at the service of the builders in JERUSALEM.

We cannot here investigate the abundant symbolic indices embedded in the narrative of the reigns of King DAVID and King SOLOMON. But since according to the literal chronology of the Bible the reign of DAVID begins at about B.C. 1050, and the time of AHAB, JEHO-SHAPHAT, and ELIJAH has to be dated about B.C. 900, it is clear that if the later narrative is symbolic and non-historical, the former and earlier reign must also be symbolic. Now the analysis we have here made of the life and times of ELIJAH points unquestionably to the conclusion that the whole narrative is built up so as to express spiritual and not historical truth. It is not only that we find ELIJAH's life full of miracle which can all be explained as a pictorial representation of the normal effect of the spiritual laws of God in their immovable resistance to moral debasement. But all the characters associated with him have evaluations in their names which exactly index their typical characteristics. For instance, as regards four names such as ELIJAH = 46; OBADIAH = 91; NABOTH = 458; and MICAH = 94; which are all of them indicative of an attained state in the appearance of the symbols 9, 8, and + 1; or of a high development of the work of God in the 6 of ELIJAH and the 910 of OBADIAH; it is impossible to believe that the correspondence of the evaluations with the textual typification is accidental. So if we study the definition of the agencies opposed to the purposes of God, we shall see an equally clear agreement between the evaluation and the description of character in the narrative in the case of ZIDON (which is always associated with TYRE) = 160 or 154; AHAB + JEZEBEL = 1,250; BAALIM = 152; JEZREEL = 318 (= 56 + 1 of the

2'4); BEN-HADAP = 65; NEBAT = 61; ZEDEKIAH = 209 (= 4'5'9) son of CHENAANAH = 175; and EZION-GBER = 431 (= 4 of 5'6 + 1 Λ).

3 Kings II. 1.

The Translation of ELIJAH.

Hebrew Name.	Evaluation.	Significance and Notes.
GILGAL ... ..	66	<i>'The approach to obedience out of lawlessness.'</i>  The symbol 66 when a composite of 6 and 11 instead of 2'3 and 11 is a more developed form of $61 = 6 \cdot 10 + 1 \Lambda$ .
BETHEL ... ..	443	<i>'The approach to obedience in the natural life through the work of God.'</i>
JERICHO ... ..	224	<i>'The approach of the multitudes to obedience in the natural life.'</i>

There is a definite upward movement from 66 (GILGAL) to 443 (BETHEL) if we read the 6 of GILGAL as a fundamental 6. But the text of II Kings II. 2, says 'so they went down to BETHEL.' We are thus given to understand that the significance of GILGAL is to be applied to the individual training of ELIJAH. After a preparatory period marked by 66, i.e., 'by subjection to the many works of God that lead to obedience' ¶ he becomes fitted to go down from his own knowledge to minister to the relative ignorance of life defined as 443, which is a classification of life the nearest in point of spiritual standing to his own life. The symbolist thus seems to suggest to us that as we learn of God our own advance of education will have its most immediate influence upon those who have learnt nearly but not quite so much of the nature of God as we have learnt.

But there is yet another stage to which the individual powers are to be advanced in the service of God. The work of every soul is destined to help forward the restoration of the whole race as it is conditioned so as to learn of God. This second stage is given by ELIJAH's journey from BETHEL to JERICHO, for JERICHO has an evaluation which introduces the symbol for *multitude* in the 22 = 2'11 of its 224. It is easy to see that JERICHO represents *the subjection of all life to the conditions of the Time environments in order that it may pass through them to the absolute obedience of the eternal mode of life*. For the symbol 4 in its broadest application is the symbol for environment, and when this is associated with a number 22 = 2'11, the word 'environmental life' may be substituted for 'natural life' if the 22 is intended to be inclusive of the approach to obedience both in Paradise and in the physical universe.

¶ Which we therefore substitute for the significance suggested in the Table.

As thus interpreted JERICO becomes a symbol for the imperfection of the Time mode of life as contrasted with the promised eternal mode of life. From this basis we can obtain an interpretation of the capture of JERICO by JOSHUA in the 6th Chapter of the Book of Joshua. JEHOASHUA evaluates as 391 and signifies '*Life that having attained to sonship with God in Christ is impelled by the work of God.*' In this analysis of his being man must abide in patience the continuance of the comparative unreality of Time (JERICO) as contrasted with the absolute reality of life in its eternal mode. This resistance of the citadel of Time, however, is to be overcome through the participation of life in the instrumentality of the cosmical processes that are summarised in the symbolic meaning of the 6 days of creation of the 1st Chapter of Genesis. Each one of these processes must be allowed to proceed to the completion of its efficient work, that is, to the whole of its work. Hence for every day of the week JOSHUA and the children of Israel compass the walls of the city 7 times = *wholly, or completely* in the operation of that particular process, and it is not until on the 7th day a seven-fold journey has been made around the city that its defences fall down of themselves. This seven-fold repetition of the action of the 7th day might seem to be unnecessary symbolically, were it not designed to reiterate the truth that 'All life must have participated in all processes' before to any unit in the Time spheres the conception of the eternal mode of life can be unveiled.

Time in the 1st Chapter of Genesis is analysed in six different ways which echo the meaning of the first 5 numbers of the numerical scale and that of a sixth serial regarded as a composite of 2 and 3.

That is to say the 1st Chapter of Genesis informs us that the spiritual restoration of the race is being accomplished by means of a vast mechanism in Time which can best be analysed under 6 different headings, *viz* :—

- Under 1. As based on a creational effort on the part of God.
- Under 2. As determining the separation of all consciousness into two ultimate categories of 'The waters under the firmament,' *i.e.*, of vitiated life, capable of answering to the restorative action of the laws of Time; and of 'the waters above the firmament', *i.e.*, of vitiated life which has passed to a limit of corruption from which there can be no return through the impact of the laws of Time.
- Under 3. As giving means for the employment of that restorative agency which is defined by the symbol 3.
- Under 4. As dependent upon the instruction in law conveyed through the environment of the natural life (4).
- Under 5. As bringing into perception and relief the various manifestations of alienation (5) in the different degrees of the reception of God manifested by types of alienated men and women.
- Under 6. As dependent upon the development of the process symbol 3 to its highest energy and re-creational efficiency under 6 = 2.3, 'The multitudinous works of God.'

After having performed the work allotted to him in JERICO, ELIJAH divides the waters of the JORDAN by his mantle, crosses it and is taken up into Heaven in a chariot of fire drawn by horses of fire. Here the symbolism is obvious. It is the clothing of man in the garments of the service of God and of his fellows that give him power to pass over into the new order of life which is related to the Being of the Son of God—the waters of the JORDAN. On one side of the JORDAN human life is merely in contact with the universal life of the Son of God. But on the other side of the JORDAN it is eternally united to and fused with that life, and in virtue of its identification with it is uplifted in the Time activity which can live in the fire of the presence of God. Here the fiery chariot signifies a progress of spiritual dominion in the midst of an element, fire, which destroys every thing that is not itself fervent and indestructible.

Our interpretation of the figurative use to which the JORDAN is put in the history of the Israelites will not be far in error if we construe the passage of the children of Israel over it, as described in the Book of Joshua, Chapter III, as intended to signify the full contact of human life with the work of Christ in the physical universe. For it is not until JORDAN is crossed that it becomes in geographical symbolism a figure for the limiting boundary that is interposed between the natural life and the life of sonship with God. Otherwise we should have to conclude that all the children of ISRAEL who entered within the Promised Land were typical of the recreated state of man. This, however, is clearly not the case, since the nation as a whole is apostate in the time of ELIJAH, and the great majority of the kings seduce the people to do that which is 'evil in the sight of the Lord.' Accordingly, the JORDAN is intended to define a limit between two orders of life only when the characters who cross it can be shown to have indices attached to them which, as in the case of ELIJAH, mark in their sequence a distinct progression in the spiritual life from alienation or inactivity towards a perfection of service in the kingdom of God. This conclusion as regards the application of the JORDAN to the whole body of the children of ISRAEL could only be modified if it could be shown from their subsequent history that the later symbolism suddenly re-adjusted the indices so as to mark a reversion in the psychical state of the whole nation from the superior to the inferior order of life.

## CHAPTER XVIII.

### NATURALISTIC, PERSONAL, AND GEOGRAPHICAL SYMBOLS.

(ccclxxiv) *The Major and Minor Prophets generally.*—The use of the naturalistic symbolism of Genesis is used with full force in all the books of the prophets, but they are concerned more with applications of the law to the alienated life than with analyses of cosmical states which are corroborative of the philosophy of the Pentateuch. The 3 major prophets—Isaiah, Ezekiel, and Daniel—are exceptions, however, for Isaiah is largely devoted to a consideration of that climax of all cosmical processes—the appearance of the Redeemer in the flesh; Ezekiel, to a consideration of the end that must come to each one of the embodiments of evil in the world, and of the power behind them all, that of Hell, which is Tyrus; while Daniel, in his last 6 chapters, gives the broadest of all epitomes of the functional powers of evil, and of their conflict with the work and endurance of God.

Here, however, it is not proposed to make a commentary on any of these books save by way of pointing out a few important keys. But to facilitate their general interpretation it is advisable to point out to the reader the consistent way in which a purely symbolic use is made of the words 'Jerusalem,' 'Jews,' 'Judah,' 'Israel,' 'Ephraim,' 'Egypt,' 'Asshur,' 'Babylon,' 'Moab,' 'Edom,' 'Ammon,' 'Persia,' 'Grecia,' 'Samaria,' 'Sodom,' 'Philistines,' 'the Euphrates,' 'the Chebar,' of Nebuchadrezzar, Cyrus, Darius, kings whose kingship epitomises the typical power of the countries over which they rule—all symbolic of a certain spiritual state—of Horeb, Sinai, Lebanon, and of other typical localities in the Holy Land itself—and of certain of the tribes, which have the spiritual significances of the translation of their numbers taken before the entry into Palestine.

(ccclxxv) It is clear that an immense amount of labour is really involved in the co-ordination of these names with their exact abstract ideas of spiritual condition. Yet all of them possess such co-ordinated ideas, and every one of them has a particular shade of meaning. In the large majority of cases it is true that the abstract idea becomes revealed in the passages in which its allied geographical or personal name is the leading motif. But many valuable references will remain unutilized or will be misapplied unless a thorough study of the system is made *ab initio*, from the personal names of the 4th of Genesis up to the geographical names of the 10th chapter of the same book.

(ccclxxvi) The following glossary of symbolic terms will be a help to the interpretation of the non-historical chapters of the Bible.

For convenience we have grouped them in distinct sections.

*A.—The symbolic Spiritual Scale of Life.*

The account of Creation as given us in the 1st of Genesis is really a statement of spiritual, not organic, evolution. Thus the orders of spiritual development with their interpretations are as follows:—

3. Grass (herb) = The earliest signs of spiritual growth.  
Fruit-trees = Spiritual fruitfulness.
  5. Creatures in the waters (fish) = Growth to God in the midst of evil (the waters).  
Flying fowl = Men who arise from things of earth and show their freedom in God's firmament to those beneath them.
  6. Beast of the earth and cattle = Men taking upon them the burdens of God's work in the world.
- Man = Man in his initiation into the eternal order of life, in the 6th day of Creation, regenerate, redeemed.

The numbers that we have put against each order correspond to those of the days of Creation in Genesis. Observe that the first order of spiritual life in man occurs on the 3rd day.

The 7th day has not yet dawned, as, symbolically, it corresponds with the unveiling of the eternal conceptions of life in their proper natural sphere.

(ccclxxvii). Contrasted with this scale there is another inverse scale of spiritual life becoming more and more degraded and hostile to God, in degrees advancing from thorns (evil spiritual growths in character) to 'man', equivalent to *Satan*, as compared with 'man' as 'redeemed man' in the direct scale. See Isaiah XIV. 16 and Ezekiel XXVIII. 2, where the prince of Tyrus = Satan. This scale is as follows:—

Thorns = Evil qualities in man as he learns of law.

Dead trees = Spiritually dead man.

Leviathan and the whale = Powers of the sea, *i.e.*, of evil.

Creeping things = Debased men.

Birds of prey, fowls of the heaven = Evil agencies destroying man as he learns of law.

Wild beasts and dragons. — Evil angels or intelligences, and sometimes evil men. It was against these that Nimrod fought.

Man = Satan.

(ccclxxviii). *B.*—*Symbols drawn from Nature.*

The Sun = The light and activity of Love.

The Moon = Faith.

The Stars = Heavenly virtues.

The Firmament = The whole body of God's Law, which is focussed into different points of light, as the Sun, the Moon, and the Stars.

The earth = Any basis of life, or particular universe.

The dry land = The cultivable part of man's nature.

The sea, or salt and raging waters. = Hell, or the power of Hell

The river of fresh and still waters = The sustaining and refreshing spirit of God.

Rain = The precipitation of evil made gentle through the interposition of physical forces.

The wind = The activity of the spirit of God.

Mountains = Height of knowledge, or governing laws.

Clouds = Cosmical processes veiling behind them the presence of God Who causes them.

Valleys = Life in a relatively ignorant state.

Valley of = A sphere of life. 'Valley of the shadow of death' = 'the physical sphere of life'.

Food = Man's correspondence with his environment.

The City = The spiritual conditions which man's actions in life build up for him or which arise from his spiritual state.

Island = A sphere of life surrounded by evil (the sea).

Flour of wheat = The nature of Life with Christ in God.

Oil = The presence of the Holy Spirit in man's nature.

Meal, barley = The correspondence of the natural life with its environment.

Cedars and fragrant trees = Men whose life is acceptable in the sight of God.

Trees, fishes, fowl, cattle = As in the scale of spiritual life in Genesis I.

Bones = Men not yet clothed as real men ; the unregenerate or natural man.

The horse = A general symbol for the progress of individuality through Time. In a comparative scale with other animals the following values may be assigned :—

Man riding on a horse or seated in a chariot = A ruler, or men in opulence or power.

Man riding on an ass = Man in a humble state of life.

Man riding on a camel = Man passing through the desert of the physical life.

Man riding on a wild ass = Man passing through the wilderness of life in which God is not visible.

Man in a litter = Man oppressed by physical infirmity.



The wild ass=Man in the unregulated life of lawlessness in the wilderness.

The wilderness=The physical life of the alienated.

The desert=The state of life in which refreshment by the spirit of God is deficient.

Hunting=Overcoming the fierce passions of the natural or lawless state.

Cultivation=Preparing the soul for the work of God.

Irrigation=Refreshing the souls of others.

Sailors=All men upheld above Hell in the individual ark of the human body.

Merchants=Those who traffic in spiritual matters: who sell souls for gain.

The earthquake=Any spiritual event that must greatly alter man's view of life.

Intoxication=The enjoyment of evil.

(ccclxxix) C.—*Symbols drawn from localities or abodes and personal names.*

Only the most important of these can be given. The symbolism of proper names is most carefully worked out by the numbers of the groups and sub-groups in the 10th chapter of Genesis. ¶

Adam=Men and women in the natural alienation of the physical life which in the scheme of the redemption is to be wedded to Eve, 19,=(the tendency of) The creation to sonship with God.

Abel and Cain.=The spiritual man and the natural man, between whom there exists an essential antagonism in their outlook on life.

Noah, Shem, Ham, and Japheth=4, the natural man open to both good and evil.

Noah, Shem, Ham, and Japheth with their wives=2×4 natural men and women open to both good and evil.

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¶ These groups form the enclosing boundaries. But the particularity of the symbolism of any proper name within that boundary is given by the evaluation of the name.

The precise value at any point to be given to the spiritual state of these types is dependent upon the numerical and other indices accompanying.

The Ark=The safe-guarding environment of 3 universes :—  
the Physical life, Paradise, and the 3rd Heaven.

Before the Flood=Before the Time-creations were instituted.

After the Flood = After the Time-creations were instituted,  
subsequent to the Fall.

The Garden of Eden=The created sphere before Time was,  
when life was in its innocent eternal mode.

The Euphrates, The Tigris (Hiddekel), the Pison, and the Gihon—4 rivers, the universal sustaining power of the Spirit of God. Of these the Euphrates, flowing from near Ararat North to South, is especially the figure for the support by Christ of the natural life in the Time Universes He has created.

Ararat (symbolically) -The fount of the Euphrates. The  
fount of the life of Christ.

Noah=In the broadest sense, man to be redeemed.

Enoch=Redeemed man regarded from the point of view of  
his eternity of life.

Shem, Ham, Japheth=The classification of the human race  
as subject to the work of the God-head (3).

Shem=Primarily, the classification of the cosmological  
processes through which redeemed man passes out of Time  
into Eternity. Secondly, that section of the human  
race to whom the oracles of God, or Revelation, in form  
has been entrusted. The guardians of formal Revelation.  
Thirdly, the figure for all the Redeemed by reason of  
Shem being the type of man directly in communion with  
God.

Japheth=The section of the human race to which revela-  
tion, though not entrusted, is interpreted, or which inter-  
prets revelation. Shem is the formalist, Japheth the inter-  
preter of the form jealously guarded by Shem.

**Ham**—The section of the human race that exhibits the working of spiritual law without the advantages accorded to Shem or Japheth, so constituting a necessary check on the activity of both. Every living man, of course, embodies in his nature the threefold characteristics in varying degree ; and nations are indexed as a whole by the predominance of one phase over the other two.¶

**Egypt, Babylon**—The state of conscious life in its most debased condition.

**Nineveh**—A less selfish phase of wordly life 4.5 as contrasted with 5.6. .

**The Chaldeans**—Men in the natural life subject to the restorative work of God.

**Darius**—The power of the world in its aspect of being an instrument for the execution of the purposes of God. See Daniel XI,1.

**Cyrus**—Is used in a similar sense.

**Nebuchadnezzar**—Epitomises the 3.4.5 power in the world, or the power of the natural alienated life. In this capacity he, also, sometimes becomes the executor of the judgments of God. See Daniel I to IV.

**Belshazzar**—Appears in Chapter 5 of Daniel and since the chapters follow the natural divisions of the book a figure under this number would express active hostility to the work of Christ (5).

**The Jew**—When found with favourable indices and used symbolically, Jew—a son of God, and a son of God who is in the true, that is, the Christian environment.

**The 2 tribes (Benjamin and Judah)**—The Christian peoples.

**The 10 tribes (Israel)**—The sons of God dispersed throughout all the world in other than Christian religions who are animated by the Spirit of Christ (10). The same qualification applies in the attachment of indices, to the use of 'Judah' and 'Israel.' There are false Christians and lawless men not symbolically of the 10 tribes.

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¶ In Appendix J it is shown that JAPHETH represents the teaching of man through natural law and the natural life ; while HAM is really a crystallisation of the alienation in man.

Tyre = The city of sea-power ; or the centre of evil.

Edom = The obstacles, like those of a fortified city, to the attack upon evil in the world.

Pharaoh — The ruling power of lawlessness.\*

(ccclxxx).

*D.—Symbols drawn from Family Relationship.*

Father and mother = Natural origin, usually origin from the alienated state of life.

Brother and sisters = Indices to the environment in which man appears in the world.

Marriage = Deliberate spiritual choice.

A true marriage = The choice of spiritual good.

Concubinage = The choice of spiritual evil. Prostitution has a similar sense. But the evil of concubinage may simply infer continuance in the choice of the evils inherent to the natural alienated life.

Begetting = Spiritual tendencies set in motion by deliberate choice. These may be either good or evil. The figure of 'begetting' thus often simply indicates the continuance of a chain of processes.

Children = The fruit of the spiritual activity of a man's life.

Birth = The action of God in translating the being from one universe of life to another.

In the genealogies of Genesis 4.5.10 and 11 the words 'begat sons and daughters', &c., are all symbolical.

(ccclxxxi).—

*E.—Symbols of the Points of the Compass.*

East = The direction from which light comes. The approach to God.

West = The direction from which enmity to God arises.

North and South = The quarters in which God is at work.

Life in the North and South thus means the natural physical life of man. This imagery is followed in the

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\* These are merely tentative equivalents deduced from explicit symbols. The exact equivalences are given by the evaluations of the names, for which see the supplementary analysis under DANIEL and Appendix K.

arrangements of the Tabernacle. 'The South' is equivalent to a sphere subject to 2.3 'The many works of God.'

(ccclxxxii).

*F.—Hours of the Day, Days of the Month and Months of the Year.*

\* Here the symbolism is wholly numerical. The 3rd hour of morning sacrifice is the beginning of the work of God (3). The 9th hour of the evening sacrifice is the hour of the coming of the sons of God (9). The 6th hour is the hour of rebellion. "And it was about the 6th hour and there was a darkness over all the earth until the 9th hour." Thus Nature itself was made to symbolise. The month of 30 days conveniently illustrates "the work of God in Christ" ( $3 \times 10$ ). And the 12 months of the year repeat the notes of the chromatic octave scale; the 1st month of a second series becoming equivalent to 13.

(ccclxxxiii).

*G.—Metallic Symbolism.*

Wood=the natural life of man, which is generally further indexed by some covering to the wood, the covering indicating in what precise state the natural life is, *e.g.*, if as yet unconverted to God's service the wood appears as a wild tree, and hence the forests of Lebanon, &c. If a son of God in the physical life is to be connoted the wood is found in the form of a pillar; if being in Paradise or the 3rd Heaven is to be expressed the wood becomes a tenoned-board covered with gold, 10 cubits high and 3 cubits broad. Vessels of wood simply represent the natural life of man to which life no further index of spiritual state can be given until we are told with what the vessel is filled.

Stone=Stone is symbolic of a harder nature than wood or, numerically, of the 3.5 or 3.6 state rather than of the 3.4 state. Vessels of stone can be applied symbolically like vessels of wood.

Brass=Endurance.

*Iron.*—Hardness. See Jeremiah XV. 12. "Shall iron break the northern iron and steel"—"shall hardness of life break up the hardness of man's spiritual nature in the alienated (northern) state."

*Silver.*—Silver ornamentation is a sign of attachment to the life of the Deity.

*Gold.*—Love.

Gods of gold, silver, brass, iron, stone, and wood—forms of false worship which simulate love, the attributes of the life of God (silver) and spiritual endurance, but are really based on the works and nature of men (iron, stone, and wood). It will thus be seen that 3 substances are generally characteristic of the heavenly (gold, silver and brass) and 3 of the earthly (iron, stone, and wood). See Daniel V. 4.

(ccclxxxiv) I. *Symbols of Divine Punishment.*

*The Sword.*—The instrument of decapitation, and so in its fall symbolic of the withdrawal of the Spirit of God from the soul of man, whose being is then figuratively headless. It is 2 edged sometimes, to indicate that it is both protective and destructive.

*The plague.*—Any deformity of character that results from indulgence in sin.

*Wild beasts.*—The powers and intelligences of evil who spiritually wound and tear to pieces those who are not protected from attack.

*Famine.*—The insatiable hunger experienced in the pursuit of the worldly life.

*Thirst.*—The unquenchable thirst of those who do not seek God. Spiritual refreshment is given even in this life to all who obey law.

*Hail.*—As rain represents a gentle precipitation of evil through the intervention of the physical life, so hail represents an experience of evil and punishment that is quick, heavy, and astonishing.

*Fire.*—God's purifying processes in life which either refine or destroy.

*The earthquake.*—Only a symbol of punishment in so far as it causes the earth to open and swallow the sinner. It stands for any sudden awakening of man to truth: whether it be a truth of life or of death. Those who neglect to obey divine law are at the end suddenly swallowed up, *i.e.*, they awake too late to a perception of the reality of the immense horror into which they are falling. In other cases the earthquake represents a sudden disturbance of conventional religion and habits of thought with regard to spiritual matters.

*The darkening of the sun.*—Love obscured through the violence of evil.

*The moon turned into blood.*—Faith through the predominance of evil appearing to be synonymous with suffering.

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## CHAPTER XIX.

### “ EZEKIEL ” THE HADES LIFE, THE 5 UNIVERSES.

The 8 sections given in the preceding glossary are not by any means exhaustive but they will suffice for preliminary interpretations.

(ccclxxxv) Isaiah XIV. 4 to 23.—The symbolism under which Satan is addressed as ‘ man ’ in the 16th verse should be carefully noted, and the equating of him to “ King of Babylon ” and “ Lucifer ”.

Between chapters XIII and XXIII a number of names of localities are used to describe spiritual condition.

*Jeremiah*.—Chapters XLVI to LI are full of the same geographical symbolism.

(ccclxxxvi) *Ezekiel*.—Ezekiel is of all the prophets the most deeply figurative in speech. We have already briefly noted his analysis of life given under the description of a mythical temple in chapters XL to XLVIII. The introductory numerical prefaces he uses under the guise of dates have also been considered. But the most interesting writing of all, perhaps, is to be found in the 37th and 39th chapters. In the former chapter verses 1 to 15 depict the armies of the alienated as men without flesh—dry bones upon which flesh will not come till God’s servants prophesy to them, and who will not even then live till God breathes life into them. The earth, or universe of the alienated life, is thus seen to be “ the valley of dry bones. ”

Verses 15 to 28 of the same chapter give a picture of the eventual union of the sons of God taken out of the Christian peoples (Judah) with those taken out of the heathen nations (Ephraim and the tribes of Israel) “ upon the mountains of Israel ” i.e., when conscious being has at length been led by God to the complete perception of law and love in eternity—the promised land.



(ccclxxxvii) It is in the 39th chapter, verses 11 to 16, however, that we encounter one of the most illuminating pieces of writing in the whole Bible, for these verses appear to affirm unmistakably the existence of Hades—or that sphere of life into which all men pass on the occurrence of physical death if their spiritual state at that moment is one of instability, that is, if it is the state of those who as yet have neither been condemned by God nor accounted worthy of Eternal Life.

It is a very common idea that a man's eternal future is decided at the moment of his physical death, but there is not a shadow of evidence in the Bible to support this view, neither can it be held philosophically or logically for one moment.

It is true that a passage occurs in Hebrews IX. 27 : "As it is appointed unto men once to die, but after this the judgment\* so Christ was once offered to bear the sins of many." But such a statement could be made without prejudice to a belief in the re-incarnation, under certain circumstances, of the soul of man. Whether, as we believe, the alienated who are not yet judged unworthy of life, re-appear in the body, or whether they do not so re-appear, the man dies to his friends and to his environment, and so, as a particular individual man, his death takes place once only and is final. Having thus died he goes to judgment, for re-awakened then, although it may be but for a time, to perceive the final truths which his flesh and environment had veiled, he beholds in his exact spiritual state the judgment that has so far passed upon him. The laws of God are not to be evaded ; for every action there is an assigned re-action ; and the sum of all such re-actions can be beheld clearly when the limitations of earthly being are removed. This is what appears to us to constitute judgment. Not a final judgment as to worthiness or unworthiness for life it is true, but nevertheless a judgment showing the effect of life in moving the being towards one extreme or the other.

Moreover, we know from the case of all who were brought back to human life by the Saviour and His followers, Elijah, Elisha, and St Paul, that there had then been no final judgment, for if so a return to the earth-life would have been

\* We have shown in the Introductory Chapter that in reality Judgment is the exercise by God of His power to bring man into one or other of two opposite states, and that each act of Judgment necessarily occurs while man is alive in the physical body. Hence the words, 'after this the judgment' must mean 'after this the declaration in explicit natural terms of the Judgment.'

impossible; as Hell or Heaven must have become the habitat of the spirit. Hence the event of physical death does not necessarily involve the incidence of a final judgment.

(ccclxxxviii) But on quite independent grounds it is necessary to postulate the existence of a Hades sphere of life. Else to what sphere are the souls of those to be assigned who die still-born, or in early infancy, before there has been any will-action towards good or evil? Eternal life being given as a reward for a faith that has endured, how can these souls be made eternal, so long as the action of God is not arbitrary, and Judgment infers a weighing of action, motive, and faith by a Supreme Authority? Moreover, how are all men who die suddenly together on the battlefield, in the wreck of a ship, in the explosion of a mine, in an earthquake, by an invasion of the sea, —how are all these to be classified together as if in each case there had been the same opportunity offered by life of learning of God? It may be said, God can weigh relative circumstance. True. But why, if some can be saved without having to face the worst evils of life, should not all be so saved, and what is the imperative of the education that the physical life is designed to complete if it can in any case be dispensed with? Lastly, the whole teaching of the Divine philosophy included in the Bible is to the effect that it is not *after physical death* but during the continuance of a man's life on earth that the gift of eternal life is first made to him. For human life is everywhere symbolised as the time of work, of growth, of subjection to the work of God, and when the work ceases so also must all answer to it in man. It can also be seen that to judge of a man's life the Omniscient need not wait until the moment of his death. It is here and now that judgment is passed upon us: this is the valley of decision; and this the sphere of life measured spiritually as three hundred.

(ccclxxxix) On all these counts, then, it must be held that necessity exists for a sphere of life in which the alienated man on the occurrence of physical death may be brought to see his exact standing in the Cosmos, not as it is measured by man,

but as it is measured for him by God. In such a sphere action would entirely cease, for action implies work. There would be a full perception of realities, but no possibility of spiritual improvement or of degradation. Nevertheless, the pressure of an insistent necessity to return to the body would always be felt, for the fate of every living soul must be worked out in the environment of the Ark either for life or for Death.

(cccxc) It in no way devolves upon us here, however, to attempt to explain how or to what body a return is made by an alienated soul that has once passed into the Hades life. All such processes must be under the direction of God; but it is not inconceivable that some day a connecting link may be found between the life in Hades and the birth of man. Still, tentative though all such conjecture must be, it may be permissible to look upon the Hades life as reflecting to some degree the state of life after the Fall before the conception of Time was imposed upon creation by the pressure of the Will of God. There must, however, be this wide difference, that formerly in the Fallen Sphere, the chaos or deep of Genesis, I. 2, the earth of Genesis, VI, that life of figurative marrying and giving in marriage alluded to by our Lord in Matthew XXIV, 38,—in this abode, in which the eternally evil intelligences and the being of man in embryo were associated together, there must have been intense spiritual activity and effort in proud defiance of God. But the creative power of Christ brought it to an end, and separated off into their new time-sphere of Hell, the eternally evil intelligences—those “waters that were above the firmament” of Genesis I, 7—from the souls now known as men and women, which were plunged into the inactivity of the Hades life until the time should come for their appearance in the body—then, and not till then to be subject to the moulding of the Potter; and under His hand to become vessels fit for the Master’s use.

(cccxcī) It is certain that such a conception of the origin of man will alone satisfy the philosophical scheme of thought that exists veiled in all the symbolism of the Pentateuch, and has determined many references in the New Testament.

Opposed though it may be to many current ideas of life, when it comes to be examined without prejudice, it will not be found to tend towards any lowering of the spiritual life. For if—and this will probably be the first objection—the theory seems in offering chances of another life to conduce to carelessness of the present life, in reality such a view springs from confusion of thought, for the theory, if it teaches anything, shows that human life is not a function of Time so much as of spiritual state, and that, so long as the state of alienation exists, for so long man is confronted by the danger of spiritual death and annihilation. He may have another physical life to live—that is nothing. What is all-important for him is to know whether at any moment as he is standing in the degradation of which his life is the natural symbol he is far from, or near to, the precipice over which, when he once falls, there is no return.

(cccxcii) Again, it is certain that pre-existence is affirmed of man in the opening chapters of Genesis, and between this pre-existent state of super-physical innocence and his present life there must have occurred a phase marked by all the associations to which we have alluded. Incarnation, then, being admitted, re-incarnation within certain limits presents no psychical difficulty.

(cccxciii) But arguments against a theory because of any tendency of thought it may at first excite when improperly understood in all its bearings are beside the point. It must stand or fall according as it can be shown to be based upon Law, or not so based. On this principle, the standing of the theory of the physical re-incarnation of those who, although alienated have not yet been condemned, is firm, because, like all laws, it is found to satisfy and co-relate facts in life which would otherwise have to be connected by an arbitrary Divine action; and if there is any ground on which man's faith in God is most surely reposed, it is that in Him there is no variableness neither shadow of turning; that arbitrariness of action is impossible to Him; and that we may have the most certain confidence that as He judges one so He judges all.

(cccxciv) From another direction this theory of the re-incarnation of the alienated dead may be seen to be in agreement with Fundamental Law, for under it there is an exact equation of state with environment. The individual opportunity for work and growth has ceased: therefore the individuality itself must pass into an environment in which there may be perception and reminiscence, but no such contact with modes of progression and purification as exist in our present world.

(cccxcv) It is along these lines of thought that the existence of the Fourth Universe—that of Hades—is derived. The other four universes—for there are 5 in all—are—

*The Ark*—1st—The Third Heaven, the  $10 \times 10 \times 10$  sphere of the Holiest in the Tabernacle, the uppermost of the 3 tiers of the Ark.

2nd—Paradise, the  $30 \times 10 \times 10$  sphere of the Holy Place, and the common abode of all the sons of God immediately after they leave the earth life.

3rd—The physical universe, the  $100 \times 50 \times 10$  sphere of the Tabernacle, in which our own world is set.

Then comes the Hades sphere of inactivity, the fourth universe, and lastly—

5. Hell, the environment of the spiritually dead and the eternally evil. Symbolically this sphere is represented by the Sea, and the figurative capital of its kingdom is *Tyre*.

(cccxcvi) It will be seen that the fourth or Hades sphere is intermediate between Hell and the physical universe. In the order of spiritual life the physical universe is accounted as being nearer to God, because it is in that sphere that the sons of God are continually being born to Him. Figuratively, then, Hades may be described as being West of the 3rd Universe, and East of the Hell Universe.

(cccxcvii) The distinctive note of life in Hades is that of imprisonment ; for it may be compared to the existence in a prison cell, where all the normal activity of man is made to cease. If we describe it under the naturalistic symbolism of the Bible, its proper code word becomes "under the earth," where 'earth' is a wide term expressive of a basis of life or environment accessible to outside influences. Exactly such a term is applied to it in Rev. V, 13, "And every creature which is in heaven (the 1st and 2nd universes), and on the earth (here in the physical life), and under the earth (in the Hades life), and such as are in the sea (that is, oppressed by the power of Hell), and all that are in them heard I saying, Blessing and honour and glory and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever."

This thanksgiving is made because in all spheres, even in that of Hades where the eternal future of the soul is as yet undetermined, God's creatures can, to a greater or less extent, perceive how great things the Lamb has done for them.

In one way this is especially evident in Hades, for there the awful menace of spiritual death, and of the tortures and destructions of the powers of death, are clearly visible as cosmical truths. Hence, while the alienated in Hades fear greatly, they also greatly hope, for the splendours of the life of sonship with God are also visible to them.

(cccxcviii) Now there in one remarkable passage in the Bible in which the imprisonment of the soul in Hades is clearly alluded to. We refer to I Peter, III, 17 to 20:—

"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which (in the which, Rev. Ver.) He went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, 8 souls were saved by water."

Now, the reader will have understood by this time the manner in which the past tense has to be used in symbolic epitomes of life, which are inclusive of all Time, in order that processes not yet ended may be included. He will therefore also understand that, figuratively, we are still in the days of Noah, for the days of Noah are *the days of the redemption of man*, neither more nor less, which redemption is effected, so far as natural processes go, in and by the mechanism of a safeguarding environment of the first 3 universes—the Ark. “While the Ark was a preparing” is, therefore, a paraphrase for “during the period that the Son of God was putting forth His creational power”; and this effort was not fully accomplished until after His physical death in Judæa, for it was not until that moment that accommodation for life in the new active environment of Paradise became opened to the being of man. Until Christ had died there was, in fact, no natural power existent in the Cosmos whereby the being of man could be united in natural terms to the Being of Christ. In the possibility of that union was to be found the nexus in nature whereby the individual life could be welded to the universal life, and this correlation between the natural and the spiritual must never be lost sight of, for otherwise much of the significance of the work of Christ on earth will be invisible. That work was not only a revelation of the perfect life of God in man, but it was also a carrying out of a natural and psychical process, upon the completion of which the Being of Christ had acquired a new potency—to link indissolubly to itself, not only in the spiritual but in the natural, the life and being of man. Here, in using the word ‘natural,’ we are not, of course, referring to the physical body of man, but to that external entity of his being when dissociated from the physical body which must be held to have a real and independent existence.

(cccxcix) Accordingly, St. Peter’s words, “When the Ark was a-preparing,” have this scope—that the imprisoned spirits were the spirits of those who had been disobedient between the time of the original Fall and the moment of Christ’s death; whose disobedience had not been overcome;

and who, as yet unaccepted by God, were therefore necessarily confined, when out of the physical body, in the sphere of life—Hades—which is the proper habitat for alienated individuality when not subject to the work of God.

St. Peter's words, in fact, cover all the alienated, and apply to the whole multitude of them when they are not in the body. It was to these unstable souls that Christ delivered his message of mercy and hopefulness, when, triumphant in His victory over Death, and in His acquisition of the new powers necessary for the exaltation and redemption of man, He passed in the spirit to have communion with them, and to cheer them, shaken and overwhelmed, as they must have been, in beholding clearly the menace of torture and annihilation held over them by the enemies of God, the powers of Death.

(cccc) The concluding clause of St. Peter's reference "wherein few, that is, 8 souls were saved by water" is, of course, based upon the numerical symbolism of the Pentateuch, and interpreted accordingly, means that in the Ark, that is, in the environment of the first 3 universes, the  $2 \times 4$ , or "multitudes in the natural life" are saved "by water"—here probably not by being able to perceive the raging of the waters of death outside their Ark—but by the water of cleansing through the processes of the work of God, which promotes in man "the answer of a good conscience toward God."

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## CHAPTER XX.

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### THE HADES LIFE AND THE RE-INCARNATION OF THE ALIENATED.

(cccci) As the philosophical and spiritual basis of the theory of the Hades life has now been put before the reader, it is time to examine the 39th chapter of Ezekiel in which we hold there is given a picture of the existence of Hades.

This chapter opens with references to Gog in the following words :—

“ Therefore, thou son of man, prophesy against Gog, and say, thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal.

“ And I will turn thee back, and leave but the 1/6th part of thee, and will cause thee to come up from the North parts, and will bring thee upon the mountains of Israel”; and in the 6th verse :—

“ And I will send a fire upon Magog, and among them that dwell carelessly in the isles : and they shall know that I am the Lord.”

In these verses the significance of the words Gog and Magog is dependent upon their having the over-lordship of Meshech and Tubal, descendants of Japheth, nations which were remarkable for—

- (1) Their remoteness from Israel.
- (2) Their rudeness.
- (3) Their supply of vessels of brass and slaves to the Tyrians.

They are thus symbolically indexed as—

- (1) Being far from the knowledge of God.
- (2) Lacking the Christian virtues.

## (3) Being agents for the enslavement of men to the city of Hell-power.

Combining these indices, they can all be expressed numerically by the combination 5,6 or "alienated lawlessness".\* S.

In the second verse it is to be noted that God affirms that He will "turn them back"—they shall not approach to Him in that state; further, that He will leave but a  $\frac{1}{6}$ th part of them; that is, He will destroy all of them who are not antagonistic to lawlessness (the inversion of 6); He will bring them *up* from the North parts, for the North is the direction in which alienated life is found; and He will bring them upon the mountains of Israel; that is, He will bring them into collision with the operation of fundamental law (the mountains of Israel) by contact with which they must either die or become converted.

So, in verse 6, God's fire will be sent on Magog, or the alienated must be purified through affliction, and "among them that dwell carelessly in the isles," that is, among them who continue to be careless of the laws of God in spite of the fact that they are surrounded by evil (dwelling upon islands).

In all these passages, then, the broad expression "the alienated" will cover the meaning of Gog.

(cccccii) We will now give verses 11 to 16 of the same Chapter :

11. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea : and it shall stop the noses of the passengers : and there shall they bury Gog with all his multitude : and they shall call it the valley of Hamon-gog.

12. And 7 months shall the house of Israel be burying of them, that they may cleanse the land.

13. Yea, all the people of the land shall bury them : and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

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\* Here and at other points marked S the reader should turn to the supplementary analysis at the end of this Chapter.

14. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it : after the end of 7 months shall they search.

15. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16. And also the name of the city shall be Hamon-ah. Thus shall they cleanse the land.\* S.

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The period '7 months' occurring in the 12th verse is the ordinary signature for Time regarded either as a whole, or as a period of restoration. But as cleansing is under consideration the latter significance will apply the better.

We may note here that it is possible that 'months' is intended to have the value of  $30 = 3 \cdot 10 =$  'the work of God in Christ', in all passages in which it occurs either alone or when grouped with days or years, for this symbol can be made an affix to every one of the 13 fundamentals so broad is its sense. Thus the 5th month the 2nd day might perhaps be written as 5302, "the alienation of many under the work of God in Christ." This possibility is only suggested for future analysis.

These verses, then, are dealing with conditions that extend throughout all time. But it may seem difficult to reconcile this interpretation with the fact that in the 11th verse the words 'in that day' occur. The difficulty, however, is more apparent than real, since, as has been explained before, all time is 'one day' to God, and His measure of Time is not concerned with its duration but with its aspect. Hence as Time has many aspects it is the custom in the Bible to analyse Time by a series of different pictures, each one referring to 'a day,' but in one case a day of sorrow, in another a day of rebellion, in a third a day of rejoicing. In these particular verses Time is regarded as 'a day' or process of *cleansing*, and since the cleansing is still in operation, the future is used to denote that the end of

the cleansing is not yet, as well as to show that it is the Absolute Who is speaking. If for 'day' we substitute 'state' we shall be the better able to appreciate the sense in which the future is used of an action now taking place. It is a use of language on a large scale which is very similar to that which we use on a small scale of individuals, as, for instance, when we say 'He who sins will be punished by God.' So here, they who throughout Time after having lived on earth die alienated from God yet uncondemned to the final withdrawal of His Spirit, will find that that a provision for such a condition has been made in the Divine Government of life, so that speaking of such, the Almighty says "I *will* give unto Gog a place there of graves in Israel." There is thus at times occasion for the employment of future tenses regarding a work of the Absolute which so far as existence of the environment itself is concerned, though not of the environed, is already completed, while at other times a past tense may be used of Divine decrees the accomplishment of which is still to come.

(ccccciii) What, next, is the meaning of "a place there of graves in Israel"? The interpretation is dependent upon the meaning to be assigned to "in Israel." Now, in the chapter on spiritual numbering and measuring, it has been seen that 'Israel' is the term by which the Bible describes all men in the physical natural life so far as they are to be regarded as under the Divine work and instruction. Prospectively the house of Israel are sons of God, but they are typical of the state of life that precedes sonship, while only the Levites typically represent the functions of life after regeneration.

Consequently 'in Israel' epitomises the life of alienation in this physical world so far as it is amenable to the work of Divine guidance, and if we combine with this interpretation the word "graves" in the sense it is always used in the Bible, especially in the New Testament, where Christ in His raising of Lazarus and in His resurrection of the daughter of the ruler of the synagogue shows that He regards physical death as a sleep, we are at once given the value of "the sphere of the rest of the spirit after the event of physical death" for the

expression "a place there of graves in Israel." It is certain that graves does not mean the state of final death in Hell. For this state, if it has to be expressed symbolically, would be called Tophet, or the valley of the son of Hinnom, or the valley of slaughter. See Jeremiah, XIX, VII, 31. The word Gehenna is thus derived, for it is a compound of Ge and Hinnom. Figuratively, Hell is hidden from the sight of man by the corruptions spread above it (first by Josiah), such as the bones of dead men and the uncleannesses, sewage, and carcases of the city, which are all emblems of the covering of Hell, in that they represent those tortures and abominations of the power of evil which become evident to the consciousness of man even in his well-sheltered physical sphere of life. And if these things are done in the green tree what shall be done in the dry?

(cccciv) The next symbolic expression in the 11th verse is "the valley of passengers on the east of the sea," and here we are given with perfect distinctness the symbolic definition of Hades or the 4th universe. For observe that this sphere is distinct from the abode of physical life, inasmuch as it is stated to be subsidiary to that life in the words "a place there of graves in Israel." Moreover, although as the reader will see on reference to the order of the 5 spheres of life in Time given in Sec. (cccxcv), four of these are figuratively east of the sea, i.e., they contain more God-like orders of life than exist in Hell, yet of them all only one, and that the one nearest to Hell or Hades, is absolutely fixed in position by such a reference.

(ccccc) Again, the words "valley of" stand for a sphere of life surrounded by the eternal hills of law. Even as regards Hell this applies, for Hell is fast bound into its own sphere by the mighty chain forged by Christ when He evolved the Time creations, and separated off into this the most debased habitat of life the waters that were above the firmament, so that evil should have to work indirectly through natural environments, instead of directly upon the human race which it lusts to destroy. The same conjunction of words appears in "the valley of the shadow of death" which do not express, as

it is so often considered they do, the approach of physical death, but the whole period of conscious life in the physical body, for the life of humanity as a whole is menaced by the possible incidence of the horrors of spiritual death upon all its units so long as they remain alienated. With the same meaning Joel exclaims (Joel, III, 14): "Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision;" the decision that has to be made being that for eternal good or evil. Lastly, the battle of Armageddon is so called in Rev. XVI, 16, because Armageddon is derived from the valley of Megiddo, where the great fights for national existence took place between the Israelites and the typical enemies of God. Hence the word Armageddon clearly denotes the sphere of the physical life, for the Israelites represent the natural man being made victorious in the battle of the physical life by the power of God.

(cccccvi) On the whole, then, "valley of passengers on the east of the sea" is a symbolic equivalent for "the sphere of life next above Hell for those who are in time." The last 5 words in the interpretation is the best rendering that can be given for "passengers".

(cccccvi) Of this state of life it is affirmed in the 11th verse that "it shall stop the noses of the passengers." Here the symbolism is obvious when we recall the "all in whose nostrils was the breath of life, of all that was in the dry land, died" of Genesis VII, 22, where "in the dry land" refers to the basis of life of the 6th Chapter, which was that of great spiritual power combined with lawlessness. To be in possession of such power is to have in the nostrils the breath of life, and there are many allusions in the Bible to the humble estate of man as he lives now when compared with his former less conditioned estate, both before and immediately after the Fall. The Fall itself, in fact, seems to have been occasioned by a temptation to add to this power of life, and some such accession of cosmical Sovereignty appears to have been secured after the Fall, since we are told in the 6th Chapter of Genesis that the evolution resulting from the traffic of the sons of God with spiritual debasements

(and also after that when the sons of God came in unto the daughters of men) was a great exaltation of personal power (and they bore children to them, the same became mighty men which were of old, men of renown). All this occurred before the Flood, that is, before the Time universes were created; and was the second stage of the super-physical pre-existence of individual conscious life.

The effect of life in Hades, then, is wholly to arrest the exercise of individual power on life, for it stops the noses of the passengers. This deduction gives a strong confirmation of the truth of the view, philosophically based, that a fourth universe must exist in which the activities of life, although not its reminiscence and perception, are suspended.

(ccccciii) We will continue by giving a collateral translation of the remainder of the 11th verse and of the other verses, appending explanatory comments to each interpretation.

(cccccix) -

<p><i>Verse 11.</i>—And there shall they bury Gog and all his multitude.</p>	<p>Into this sphere the multitude of the alienated shall be caused to pass into spiritual inactivity.</p>
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*Note.*—"They shall bury" may be rendered either as "shall be buried" or "certain agencies shall bury them".

<p>And they shall call it the valley of Hamon-gog.</p>	<p>And it can be described as a sphere of life for the multi- tude of the alienated.</p>
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The word 'life' has to be used, but the mode of existence in Hades must be very different to our idea of life.

'Hamon' means 'multitude'. The words "the valley of Hamon" have a numerical equivalent in 200,\* and this symbol appears with the same meaning 'a common abode' in the 7th term of the genealogy of Shem, in Genesis XI, 23, only in that

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\* The author does not mean that HAMONAH evaluates as 200, but that any common sphere of life can be represented by the symbol 200.

case it is descriptive of the life of the multitude of souls in Paradise. The compound 200 Gog = the common abode of the alienated (after physical death understood).

(ccccx)—

<p><i>Verse 12.</i>—And 7 months shall the house of Israel be burying them that they may cleanse the land.</p>	<p>During the continuance of the restoration effected by Time (7 months) the alienated shall thus pass into this sphere on the occurrence of physical death.</p>
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Typically the house of Israel buries the alienated, for Israel is God's house only in so far as it is amenable to the work of God. Hence the house of Israel is also cleansed by the temporal removal from it of those who are not yet elected sons of God.

(ccccxi)—

<p><i>Verse 13.</i>—Yea, all the people of the land shall bury them; and it shall be to them a renown in the day that I shall be glorified, saith the Lord God.</p>	<p>This passage of conscious alienated life into Hades shall be common to all nations for all Time; and in the day of eternity their own release from alienation shall be the renown of all men.</p>
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"All the people of the land of Israel" equals all men throughout all Time, for every man is, prospectively, a son of God whether he eventually attains to sonship or not. Figuratively, those who bury the alienated are those who have been released from alienation, for in release from alienation sonship with God is attained, and only those who are God's sons are really living in His sight. Hence it is the continuance on earth of the process of regeneration that necessitates the burying of the alienated, and it is the living who bury the dead. As long as there are two contrasted types of men on earth for so long must the lower type be judged fit only for burial, so that in this sense also the sons of God bury the alienated.



(cccxi)—

*Verse 14.*—And they shall sever out men of continual employment passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of 7 months shall they search.

The life of sonship, with God, which is one of continual employment in God's service of purification, shall thus, by its existence side by side with the alienated life, determine the judgment of God upon the latter—that the alienated but as yet uncondemned spirit incapable of exaltation to Paradise must pass into its own appropriate sphere of Hades when any one term of its physical life is over.

It is after the accomplishment of their own purification (7 months) that the life of the sons of God testifies to the impurity of the alienated life, so that their own life becomes a life that searches other life.

“They shall sever out” is again expressive of a separation affected by the processes put into operation by God in the physical life—which processes are covered by the word ‘they’. This severing out, or separation, is referred to also in the genealogy of Shem, in the significance of the word “Peleg”, in verses 18 and 19 of the 11th chapter of Genesis “And Peleg lived 30 years and begat Reu. And Peleg lived after he begat Reu 209 years and begat sons and daughters.” Translated out of symbolic form these two verses read literally “Separated (Peleg) by the work of God in Christ (having lived 30 years) the redeemed (the descendants of Shem) become shepherds of God's flocks (begat Reu) and subsequently (after he begat Reu) their state is that of sons of God

taken out of the natural alienated life ( $209 = 4.5.9$ , where 9 is antithetical), and this process continues, or the development is continued (begat sons and daughters, *i.e.*, Peleg indexed as 30 continues to beget sons and daughters)."

(ccccxiii) The reading of this verse of Ezekiel given in the revised version is clearer. "And they shall sever out men of continual employment, that shall pass through the land, to bury them that pass through, that remain upon the face of the land." Here it is clear that one type passes through the land, *severed out to continual employment* (*i.e.*, to the eternity of God's service) and bury the other type that pass through, *but remain upon the face of the land*. Now, 'to remain upon the face of the land' is the ordinary symbolic form expressive of a nature or spiritual condition that, like grass, exhibits only the typical development of the earth-life. It is a life that is of the earth, earthy, and that cannot rise above the earth. So in Genesis I, 2, we read "The Spirit of God moved upon the face of the waters." In this latter reference "the face of the waters" expresses a life bounded by evil (the surface of the waters) yet of all evil most accessible to God's influence, from without and from above. But when terrestrial naturalistic symbolism is employed certain symbols such as "fowl that fly in the firmament of heaven" can be used to express spiritual states that do not wholly remain upon the face of the earth. Hence when we are told expressly of a certain type of life that it remains "upon the face of the earth" we may conclude at once that the natural or 4.5 life is intended.

(ccccxiv) It will be noted that in our interpretation of the latter clause we have attached to "after 7 months" the value "after their own period of purification." For 7 means restoration, so that after 7 months may mean, when applied to individuals (as it is applied here) "after attainment to the time of restoration." In the 12th verse the words "seven months" is applied generally, not individually, to the whole house of Israel—*i.e.*, to God's people throughout Time and not at any one time:—and the tense is different "shall be burying of

them," to express a work going on indefinitely, instead of, as in the 14th verse, "shall they search," which is more indicative of an individual action.

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(ccccxv)

<p><i>Verse 15.</i> And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-Gog.</p>	<p>The alienated man shall, however, retain his own individuality when, after his physical death, his spirit passes into Hades.</p>
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Ezekiel, in the 37th chapter, applies the phrase "the valley which was full of bones" to describe the world of alienated men and women; the physical sphere of life of the 4-5. In the 11th verse of the same chapter we read "Son of man these bones are the whole house of Israel: behold they say, our bones are dried and our hope is lost;" and it is not until God has breathed His breath into them that they live. Now sonship with God is life. Hence the dry bones of those not yet living represent the souls of the alienated; and "to see a bone" must signify the external perception by those qualified to judge God or the angels of God—that a certain individuality has not yet attained to eternal life.

Yet since every man, alienated or lawless, is a son of God in embryo, the individuality of every living soul is to remain known to the Almighty, and this fact is expressed by the statement that a sign will be set up by it. It is possible, however, that the interpretation should be that no disguise can be made of the alienated life while man's spirit resides within the physical body. In this sense it would be an anticipation of Christ's analysis "Ye shall know them by their fruits."

The revised version gives a somewhat different rendering to this verse:—"And they that pass through the land shall pass through: and when any seeth a man's bone, then, etc."

It is not necessarily, therefore, the passengers who set up the sign.

(ccccxvi)—

Verse 16.—And also the name of the city shall be Hamon-ah. Thus shall they cleanse the land. This state of the departed shall be common to multitudes. Purification will be effected by means of its existence.

“The city” symbolism generally denotes any particular environment which man has built up for himself. So here “the name of the city” = “the description of the spiritual state so constituted by the alienated is that it shall be common to multitudes.”

(ccccxvii) It is easily seen that the translation of the spirit to Hades out of the earth life may be a powerful instrument in the hands of God for arresting the full development of evil tendencies in man, and the curtailing of the span of human life of which it permits is at the same time a great check on the undue exercise of individual power. In short, it may be compared to a constant pruning of a tree bringing about a sturdy growth, and finer fruit. It cannot be denied, also, that the knowledge of the short span of life has generally acted as a stimulus to well-doing. In all these ways, as well as by its commencement of the process of sifting and separation, the Hades life is acting as one of the great cosmical agencies for the purification of conscious being.

(ccccxvii-a)—

Ezekiel XXXIX. 11-16. Supplementary Analysis. The word GOG evaluates as 12 and therefore signifies ‘The Created Multitudes’—an inclusive classification which is made specific by its association with the MAGOG of the JAPHETIC races in the 10th Chapter of Genesis. MAGOG is the 2nd serial of the primary 7 group of JAPHETH, and in this position *common estate* is denoted, which common estate is defined by the 52 = ‘*The alienated multitudes*’ of the evaluation of MAGOG. The 2 grouping of the nations GOG and MAGOG is intended to represent ‘The many (2) alienated nations, or peoples’.

In the 16th verse Ezekiel says that 'The name of the city shall be HAMONAH.' This word evaluates as 106, and so results in a symbol in which an independent use is being made of the zero. It has been remarked before that this independent use of 0 occurs whenever an analysis is being made of the conditions of life in either of the spheres of HELL or of HADES, since both those environments are differentiated from the other universes of the Time-Cosmos in the cessation of the work of God (3, 6, 10, &c) that promotes spiritual growth. Hence the symbol 106 may be interpreted as :—1, *The Creation* ; 0, *that has no contact with* ; 6, *the many works of God*. This definition of the state of life in HADES exactly illustrates the suspension of spiritual activity within it, and strongly confirms the arguments we have put forward as to the place of HADES in God's cosmical scheme of government in Time. Our theory, moreover, is finally substantiated by the declaration in verse 11 of this Chapter of Ezekiel that it is life of the GOG-MAGOG type for which *the city Hamonah* exists as 'a place there of graves in ISRAEL, since ISRAEL is the word applied throughout the whole of the Old Testament to epitomize *humanity as subject to the work of God*. Since ISRAEL is an inclusive term it is used in general analyses as an equivalent for *alienated man in the body*, and when the spirit leaves the body it is compelled by its dominant bias of alienation to enter within the inactive sphere of HADES. As we have remarked before, the whole Biblical point of view is that God's work upon the alienated continues only so long as the consciousness inhabits the physical envelope, and periods of suspended spiritual activity intervene between the successive incarnations of the soul until the finality of God's judgment is declared by His election of man, while in the body, to eternal life, or the withdrawal from him of the Holy Spirit, also while man is in the body.

In the 15th verse HADES is somewhat differently defined as 'The valley of HAMON-GOG.' Here the conjunction of the two words HAMON and GOG links together the two indices of HAMONAH and GOG, by which the environment of HADES is assessed, while the verbal significance is 'The ravine of GOG's multitude.' 'Ravine of,' or 'Valley of' as elsewhere in 'the valley of the

shadow of death' is a symbolic phrase for 'a lowly state of life surrounded by the mountains of cosmical law.' Hence all the code-words that appear in these 6 verses are associated with perfect congruity to depict an environment into which, on the occurrence of physical death, the alienated multitudes enter, there each to await a return to another physical body and the impact of the work of God upon it.

An identical philosophy of life is discoverable in the interpretations of the Greek myths dealing with 'AIDES, PERSEPHONE, and PLUTO. Thus PERSEPHONE evaluates as 1026 = 'The Creation that has no contact with the multitudes subject to the many works of God; while under Πλουτων = 1730, and Ἀιδης = 223 different notes of definition are introduced, in the former case the ruler of HADES, *i.e.*, the cosmical power operative upon the life within it, is described numerically as, 'The creation of, restoration from alienated lawlessness', where the 30 is a 5.6 composite referring to the most debased and primal spiritual state of man; for while in the latter evaluation a broad symbol is used which points to HADES as being one of cosmical instruments by which 'the approach to obedience of the multitudes as subject to the work of God' is effected.

Again in the labour of HERCULES a very striking picture is given of the passage of all human life into HADES, and its return therefrom in the course of the recreational processes of the work of God upon man.

(cccxviii) There is still one other aspect of the Hades life to be considered. We have not so far adverted to the fact that before the work of Christ had been accomplished upon earth, that is, before the moment of His death upon the cross, Hades must have been a sphere of life or universe that included both the righteous and unrighteous. For the Bible only shows us 5 spheres of life in Time that are now existent, and access to the Holiest, that is, the sphere of the 3rd, Heaven, was not opened until the moment of the rending of the veil of the Temple. The symbolism of that incident, which synchronised with the moment of the death of Christ upon the cross, is so obvious that it cannot be disputed. But the outer,

or White Court, of the Tabernacle did not communicate direct with the Holiest, since the vestibule of the Holy Place intervened between them : Are we then to suppose that even before the death of Christ man had access to the Holy Place ? The answer is emphatically, No. For the opening of the Holy Place to man, that is, its opening to the actual attachment of the being of man to the Being of Christ, was one with the opening of the Holy of Holies to man. Both openings were effected by one cosmical event,—the death of the Saviour in Judæa ; but since the opening to the Holy Place was but the first stage, and entry into the Holiest typifies the absolute sanctification of conscious being, it was the Veil over the Holiest that was rent, because that rending gives the highest summary of the whole great change that had been effected in the Cosmos.

(ccccxix) Nevertheless, although the separate environment of Paradise was not instituted in the Cosmos until the natural basis on which it rests—the ability of the Son of God to unite man's being to His own in natural processes—had at length been accomplished by the physical death of Christ, there must have always been that association of the just with the just, of like to like, in Hades which constitutes the communion of the Saints, and which the Jews were wont to describe, symbolically, as “being in Abraham's bosom.” In that Communion in the Hades-life nothing could harm them, for every kind of power that influences the being of man on earth, angelic or demonic, ceases to operate upon the spirit in Hades so far as it tends to affect will, and, in affecting will, elevates or debases character. The very hypothesis of that state of life is, in fact, that the spirit is so conditioned that its environment presents no grasp for the alteration of spiritual state, so that if being is temporarily debarred from ascending the ladder of life it is equally debarred from descending it. It may be surmised, accordingly, that centripetal impulses result towards a grouping in associations of allied spiritual natures, and all these would fall into the two major divisions of sonship with God, or alienation.

(cccccxx) But the state of sonship with God before the coming of Christ to earth could have been the sonship of

promise only. It had not been consolidated by the union in cosmical processes to the Being of Christ; for the acquisition of their cosmical power had yet to be accomplished. The life of the disembodied spirits of the accepted of God previous to the coming of Christ must therefore have been all of expectancy for that great event, since seeing, as all in Hades can see, the ultimate truths of life, they were aware that their entry into their proper sphere of Paradise, and their further sanctification therein, must be delayed until the Son of God could take them into His own Being as the rainbow takes the raindrop. All the purification that the earth-life could effect in them had already been effected, and seeing Life, and Time with unclouded eyes, they knew absolutely that God had accepted them as worthy of sonship with Him in Christ. It is in this sense of their awaiting the natural fulfilment of a spiritual promise that we read verses 39 and 40 of the 11th chapter of the Epistle to the Hebrews which refer to the sons of God who died in the years before our Lord "And these all, having obtained a good report through faith, received not the promise. God having provided some better thing for us (*i.e.*, the better life in Paradise and in the Holiest, the way to which was yet to be opened) that they without us, should not be made perfect."

(ccccxxi) During the analysis of the Tabernacle symbolism it was explained that the state of life in Paradise is given dimensionally as 30 cubits (length) by 10 cubits (breadth). These indices as to state show that the work of God in Christ (30) is still operative in Paradise,\* and that it may be operative some form of resistance to it must exist. This resistance is unquestionably the residue of vitiation in the wills of the redeemed, which must be eliminated through the cleansing power of the Will of Christ before the further exaltation of the consciousness to the sphere of life in the Third Heaven can be permitted. Dimensionally this sphere is symbolised by  $10 \times 10 \times 10$  to indicate that the Will of Christ therein is absolutely pre-

\* (Note).—Since the life in Paradise is of the re-created order, the 30 is an index to the life itself, and defines it as 'discharging the work of God in Christ.'



dominant. All opposition to it must therefore have ceased, so that the life of the Third Heaven is therefore possible only to those who are wholly sanctified. •

(cccxix) From these considerations it may be understood what is the meaning of the 35th verse of the 11th chapter of Hebrews "Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection." It is probable that the word "women" is here used in its symbolic sense to signify "the fallen" ; while "their dead raised to life again" would be the symbolical equivalent for "out of the alienated life (their dead life) a new life." The others who were tortured cover the whole multitude of men who, in giving witness for God and for truth, have necessarily suffered at the hands of the world. In Rev. VI. 9 a similar form occurs "The souls of them that were slain for the word of God, and for the testimony which they held," and again in Rev. XX. 4 "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God."

Now it is suffering that eliminates impurity from the consciousness of man ; neither does man escape the necessity for suffering even when made a son of God in Christ. That great climax of the history of the soul is the turning point from death to life ; in the reversal of the bias of life from self to God which it effects it has arrested all the further progress of decay ; but to the extent that decay has already proceeded there will be necessarily occasioned suffering both to the sinner and to his Saviour. All the eternal hills of Law—and Law is eternal in incidence both individually and cosmically—would be overthrown if the Almighty had power, which He has not, and exercised it, to remove from the sinner the purifying pains of his recovery from sin.

Does it follow, then, that Christ Himself does not suffer for the sinner? Not for an instant. It is in His union to and communion with the redeemed, who all are impure at the moment of birth, that He suffers unceasingly for each until the purification of each has been effected. Moreover, the whole trend

of the Bible teaching is that the work of God is of infinite patience, requiring Time and that slow grinding which gives Him the finest flour. Neither naturally nor spiritually is work ever accomplished instantaneously, so that it is impossible for us to believe that sanctification is accomplished at the moment of regeneration. As an inevitable result it is assuredly accomplished in the fact of regeneration, but as a present state the partial vitiation of will must continue long after the first moment of election and regeneration.

(ccccxxiii) Consequently, the Apostle who wrote to the Hebrews taught in the 35th verse of the 11th chapter that a greater suffering on earth is necessarily followed by a higher and purer mode of life in Heaven, and that although all men whom Christ in his mercy unites to Himself are eventually to be wholly pure both in being and in tendency, yet each of all must suffer either here or hereafter in due proportion to the extent that he has allowed sin to vitiate his will. But for the intervention of Christ he could not have escaped from spiritual death: now the whole power of Death over him has been shattered, but the period of his convalescence will be more or less painful according as he has suffered his spiritual vitality, his knowledge of God, to be lowered more or less by the power of Death.

## CHAPTER XXI.

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### THE UNIVERSALITY OF THE WORK OF CHRIST.

(cccccxxiv) We have before explained that the Bible consistently avoids any explanation of the mechanism of life-processes. It therefore becomes a legitimate matter for scientific analysis to discover, if possible, what is the super-physical independent entity of the being of man. It necessarily follows from the conception of a Hades life that such an independent entity exists, and in some manner, as yet unknown, is linked during the term of one earth life to a physical body, which is its vehicle for the will-action which is dormant in Hades. Further, it is also apparent that there is action and re-action between the body and the spirit that informs it. During the time of childhood and youth it is the physical hereditary tendencies in the body that are mainly predominant, but these yield in their turn to the power of the extra-physical spirit when it has made them complete instruments for its own manifestation. From this moment, which we call physical maturity, the acts done in the body are continually moulding and changing the cosmical standing of the spirit itself. Consequently, the event of physical death in itself occasions neither loss nor gain; if a tree fall toward the South or the North (*i.e.*, in the alienated state) where the tree falleth there shall it be. For the spirit then returns to Hades, and remains in Hades in precisely that state of spiritual development to which it has been carried by its response to the work of God in the physical life.

If alienated the spirit in this precise state of development returns again to some other physical body, in which the memory of all its former life-actions is suspended. Again it informs its new tabernacle, applying the new instruments placed at its disposal in those directions which are the index of its proper being; and the process is repeated if necessary, through many a death and re-birth, until a final incidence of the judgment of

God occurs and the individual soul is either elected by the Son of God to union with Himself, which is life eternal, or is judged unworthy of life by the withdrawal from him of that Holy Spirit under Whose influence alone he is enabled to perceive the true and the good.

(ccccxxv) Hereditary tendency, then, may be that physical environment which is in exact correspondence to the proper nature of the standing of a disembodied spirit, so that it is only into a particular grouping of physical qualities and associations that a particular spirit can enter. Consequently, it may be the external pressure of the necessity for such intelligences to proceed to the final incidence of God's judgment that in reality determines the characteristics of the different races of humanity and their relative numerical preponderance. For it is necessary also to suppose that the scope of each individual soul, or its cosmical power, that is, the particular analysis of life that it makes when its being is wholly purified, was fixed by the original creative act. And as we see in the natural sphere that the grasses and shrubs are far more multitudinous both in number and in form than the trees, and that these again infinitely exceed in variety the known forms of animal life, so we may conclude by analogy that individual being of a higher scope will always require as a background an infinitely greater number of individualities of a lower scope, both forming in conjunction and contrast a perfect whole. It is therefore to be deduced on this analogy that the whole life of humanity will always be contained to a greater extent in beings enjoying a relatively humble contact with life than in beings whose nature and force can only be fulfilled by a more complete perception of the whole glorious power of God.

(ccccxxvi) The reader will understand, however, that we are not here referring to the relative spiritual perfection of the individual life, for that life is wholly perfect which fully contains God and in no way contains self. We are rather referring to the fact that the measure in which personal individuality can be fulfilled by God differs not relatively, but absolutely, for one vessel may be moulded to contain more of the water of life in

it than another vessel. Yet as the beauty of a landscape is the added beauty of all its different parts—its meadows, its woods, and its living objects—so the beauty of life as a whole is dependent upon its completion by every small as well as by every great unit-phase of activity in life. It is, in fact, not only the existence of multitudinous forms that constitutes the glory of the world of nature but also the repetition of the same form with minute differences.

(ccccxxvii) This leads us on to the general conclusion that very partial appreciations of law will at all times suffice for the instruction to sonship of the great body of the race, and in this truth we find the explanation of the fact that God has for so many ages taught the mass of mankind through philosophies and religions which intellectually express so little of the fundamental laws of the cosmical government of Christ. Yet there have at all times been higher epitomes of that Rule in existence, which have served to restrain any great conventional debasement of the inferior laws under which the Ham peoples are being taught and guided. These higher standards erected in front of them have at all times pointed out the true way, whether they have been beheld consciously or unconsciously.

(ccccxxviii) For it must never be forgotten that Christ Himself is working through all those philosophies and religions which we are accustomed to call heathen. In the ultimate analysis there are but two opposing tendencies in life—towards good or towards evil—and since all tendencies towards good cannot but emanate from the highest source of good in Time—the Will and Work of Christ—so it follows that, in so far as law is being learnt through any school of thought, religion, or philosophy, it is being learnt through the agency of the Son of God.

(ccccxxix) Since, then, the analysis of law need only be adapted to the receptivity of the being subject to it, it is immediately apparent that the gift of Eternal Life is not primarily dependent upon a knowledge of the highest synthesis of Law—

true Christianity, for the elements of this true synthesis must exist, and have always existed, in all religions from the first day that man was placed as a rational being in the physical universe. Even now the interpretations of Christianity are multitudinous, for they vary not only with the doctrines formulated by each Church, but also in the manner of their reception by the individual members of each Church. Here again, in fact, we find Law being analysed and received according to the measure of the individual receptivity; nor can we suppose for a moment that a finally true and complete analysis of the Laws of life will ever be apprehended by any living soul in this physical universe.

(ccccxxx) The necessity, then, for the formulation of advancing and truer appreciations of the Christian philosophy of life lies in this: that since, on our hypothesis, it is the only true statement of Universal Law, and is so stated symbolically that it can be extended to apply to and include every natural synthesis of life that may yet be made scientifically, *unless the highest statement of it possible to any age is made in that age*, a marked conflict will arise between reason and revelation, and the effects of such a conflict will be disastrous both to the interests of science and of religion. Science will suffer because its hypotheses will be directed into wrong channels, since most of them are becoming more and more enveloped in the ultimate facts of life, while religion must suffer because the imputation of error to any interpretation of Revelation will be held to affect all interpretations, even those which are concerned with the statement of elementary moral law.

(ccccxxxi) Combining together all these inferences the conclusion may be arrived at, that, in point of time, the first amongst men to receive the promise of eternal life were those for whom in the very early ages of the world the analysis of universal law at that time extant was a sufficient standard for guidance, or that souls of the lowest cosmical power were first made eternal, and that the beings of other men were not brought into the physical sphere until the advancing syntheses of law had reached a higher stage. Further,

if, as may perhaps be held, no great extension of the apprehension of Law is possible to man, the world has arrived at its last stage of development and we are not very far from the 7th day of creation. Every order and height of the spiritual life is now apparent in man, and the conjunction of all these different types is what is depicted in the symbolic account of the 6th day of creation in the 1st Chapter of Genesis.

(ccccxxii) It is simply because Christianity is the final epitome of fundamental law that it has become and is destined to remain the governing school of thought in the world. Its analysis of law establishes the Personality of God ; and the natural union of the being of regenerated man to the Being of God. Unless, then, we live as if these two great laws are realities to us, we must be jeopardising our hold on life, for the disregard of law constitutes the sole danger to the life of man. So also with regard to all the other laws that evolve from Christianity : they are safeguards to life so far as they are complied with ; they are terribly destructive in their penalties, their natural penalties, if they are ignored.

(ccccxxiii) Because, then, Christianity formulates the laws of well-being, faith in Christ leads the soul away from danger to soundness of life. It has no other basis than this, constantly though the words "faith in Christ" are used as a shibboleth expressing a momentary intellectual conviction. To be operative to win eternal life faith must continue ; and to sin is to lose faith. It follows, therefore, that the faith of none is perfect, even in Christ, so that here judgment must step in to determine if our faith, such as it is, is acceptable. But directly judgment has stepped in a balancing of the actions of life has begun, to which every soul of man must submit.

(ccccxxiv) We may ask, then, if the faith of no man in Christ is perfect, what degree of perfection is required, and how it is manifested? As to its degree, it is obviously impossible to state it in absolute terms since the judgment of Christ is required to assess it in each individual case. But, as to its manifestation, it is equally obvious that it cannot be

dissociated from will-action in life, and there is no will-action spiritually except under the pressure of temptation. The faith, as when Abraham believed in God and it was counted to him for righteousness, may seem to be a spontaneous belief; but the trial will assuredly come later; and if under the trial there is failure, there was no faith before but self-delusion.

(ccccxxv) We conclude, then, that although a genuine faith may suddenly arise in man, he is himself incapable of measuring it, and that the Divine patience will in general foster its growth in the state of alienation until it moves the Divine love to give man eternal life. Through all this period there will be many failures, yet so long as there is the least response in the nobility of action to which the Holy Spirit is always prompting man the potentiality of eternal life is still abiding in him. This state may continue over more than one life, before man is accounted worthy of eternity.

(ccccxxvi) But what is this worthiness? There is no escape from the answer: It is the attainment; it may be only the momentary attainment, by man of a state befitting sonship with God. This state necessarily varies in each individual case according to the relative power of perception of Law. Our Lord thus declares "For unto whomsoever much is given, of him shall be much required." For many years, it may be for many lives, man's faith is insufficient to raise him to the proper conception of the standing and action required of him by the Son of God. But, so long as he has faith, that is so long as he is victorious in small spiritual conflicts, he has within him the power that will at length raise him to his proper foothold on the mountain of eternal law and life. And once he has stepped on to that platform the power of the Almighty will hold him there eternally. To use a parallel drawn from nature, man is placed as if he were within a boat floating on the sea of death. The tide of faith raises him, but to avail himself of it constant effort—which is spiritual work—is required on his part to maintain himself near his proper landing stage, or he will be carried out to sea. If he thus stems the tide it will raise him at length, however, to the height where he can step out on to the land. It may be his boat is



on a quiet sea, in which case his approach will be effected by steady perseverance, or it may be that he has to ride the waves upon one of which he will at length be enabled to rise suddenly to safety. The former case is that of the many whose lives are of quiet endurance and trust in the midst of normal difficulties; the latter is that of the few who in circumstances of great trial, facing death perhaps in giving their testimony, rise suddenly to their proper status in the eyes of God. But equally in all cases faith is a state, not an act, and a state that calls for endurance on the part of all.

(cccxxvii) It is in this sense of faith being an abiding state that all the promises in the New Testament of eternal life are made; as for example, the promise in St. John V. 24 "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." To hear the word of Christ is to obey His Law, the statement of which is given throughout the Bible, not only in the New Testament, but also in the Old, for the 10 commandments are sealed with Christ's seal of 10, and the present tense of "heareth" clearly implies a habitual state of obedience. Once, then, such a state has been attained to, even if the crowning moment has not yet come at which the potential power over temptation is put into operation at the final end of the alienated life, it is wholly true of it that it is the state of eternal life. For every act of faith adds to the power of faith already held, so that before the last trial comes which constitutes the individual test of worthiness, the soul may be already potentially in possession of eternal life. Now, if we apply this reasoning not only to the perhaps insignificant victory which in effect secures and immediately precedes the final triumph, but to the very beginning of the upward ascent the law still holds good. For it was from that moment that the perseverance and endurance of faith first brought about the upward tendency, and before that moment the mean line of motion, which is irregular in any case, was on the whole downward, in spite of an occasional effort to overcome.

(ccccxxviii) It can be seen, therefore, with what extreme care the promises attached to belief should be applied. In the breadth of His thought God looks back in all of them to the very first moment of that habit of life which, continued, secures eternal life, not only potentially, but in the irreversible natural power of the attachment of the being of man to the Being of Christ. But with man the danger is that his inability to apprehend this breadth of statement may lead him to the conclusion that in a momentary perception and confession of truth he has secured the promises attached to belief. What escapes him too often is that faith is not an intellectual assent, or even a religious or emotional assent, but is so equated with the manner and habit of life that it secures an actual approach in character to the nature of God. It can never, therefore, be dissociated from the action of life. But it may be freely admitted that the first moment of acknowledgment of a failure hitherto to have lived as becomes a son of God is all important, for this is the moment of self-recognition under God's standards, of confession, and repentance. It is from that moment that the ascent is made, and from it dates the spiritual beginning of eternal life which has its complement, after a period of endurance, in the natural union with the life of the Son of God.

(ccccxxix) That eternal life is not to be won without overcoming may be seen most clearly in the addresses to the 7 churches in the Book of Revelation: "To him that overcometh will I give to eat of the tree of life". "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." "And he that overcometh, and keepeth My works into the end, to him will I give power over the nations. . . . And I will give him the morning star." "He that overcometh, the same shall be clothed in white raiment: and I will not blot his name out of the book of life." "Him that overcometh will I make a pillar in the temple of My God." "To him that overcometh will I grant to sit with Me in My throne".

Now it is clear that in all these references the "overcoming" that is insisted upon takes place *before* the gift of eternal life to the individuality. For all those who are made eternal necessarily eat of the Tree of Life in being part of the Body of Christ. To promise it to them after their union with Christ would therefore be superfluous. Similarly, in the address to the Second Church the escape from spiritual death could not be made a subject of promise to those who were already eternal. In that to the Third Church the hidden manna (or the correspondence with the life in Christ as compared with the correspondence with the earthly life) is already being partaken of by the sons of God. In that to the Fourth Church the symbolism of the 1st chapter of Genesis shows that regenerated man at once obtains spiritual dominion over the human race. In that to the Fifth Church, white raiment is already known to be the clothing of the Saints. In that to Sixth Church, the whole symbolism of the Tabernacle shows that the act of regeneration by Christ constitutes a man a pillar in the White Court. And, lastly, in that to the Seventh Church, we know from Rev. XX. 4, that the function of the sons of God is to live and reign with Christ during the period of His struggle with evil (the 1,000 years).\*

Since, then, God cannot promise to give the redeemed those things which are already theirs, it is clear that the 7 promises here collected are addressed to the alienated who are approaching God through the exercise of faith.

(ccccxl) We must next point out that, in thus equating the manifestation of faith with nobility and cleanliness of life, we are not disputing St. Paul's philosophy of the inability of works to give man eternal life. Christ gives man eternal life; it is not works that give it him. For man to receive eternal life there is implied immeasurable self-sacrifice on the part of

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\* We shall see later, in Appendix K, that in the case of the 1st, 2nd, 3rd, 4th, 6th, and 7th Churches, the Son of God is, as it were, preaching through the Redeemed to those who are as yet outside the fold. In general terms, then, the deduction remains good, for He points to inclusion within His Church as the reward for overcoming.

Christ, since for every man to whom He gives birth He adds to the suffering experienced in His own Being, into which the impurities of the new-born man now intrude. But it is in this very fact that the immensity of the love of the Son of God is seen; for He is thus ever adding to His own suffering in order to avert from man the horrors of spiritual death. Nevertheless, although all love, He is also all law, and the inflexibility of Divine justice demands that man must prove himself to be worthy of sonship with God before the indestructible natural link is welded by the Son of God between Himself and man.

(ccccxli) The question of works is therefore altogether beside the question of the gift of eternal life. In the time of St. Paul's missionary work he was continually being confronted with the Jewish claim of sonship with God, which they based mainly on their ceremonial observance of the Mosaic ritual. But since all that ritual was symbolic they had missed the whole essence of its meaning. Moreover, in their pride in their textual knowledge of the Law there lay an immense obstacle to their surrender of the worldly position it conferred upon them and an immovable barrier to the acknowledgment that eternal life could only be given by the elective act of God. In their eyes this act was a consequence of certain actions flowing as naturally as effect follows cause in the natural sphere. But we have seen that there is no *natural* co-relation between the acts of a man's life and his entry into eternity. To make eternity possible for him the whole Being of the Son of God had to enter into Time, and, long after His entry into Time, the process of the earth life upon the nature of Christ was necessary to fashion in the Son of God the natural or cosmical power, by the exercise of which He alone could unite man's consciousness to His own mode of being. Consequently, whatever Christ may demand of us it will eternally remain His gift that He should make of men sons of God. Unaided by the power in Christ man, if he continued to strive for age upon age, could never develop in himself that living presence of God which is in reality eternal life.

Obedience to the commandments of God, a phrase which covers all nobility and cleanliness of life, is therefore only co-ordinated with the presence of the living God in man, but can never be the natural cause of that presence. For it can never be without the sacrifice of God in Christ that the consciousness of man can be translated from its own environment into the environment of eternity.

(ccccxlii) We have seen that faith always acts through an acknowledgment of Divine Law. Now, Divine Law, spiritually applied, is simply a codification of all that is noble, just, and clean in life. Hence, wherever we see the qualities of nobility, justice, and purity affirmed in life's actions amongst men—and they can never be affirmed except under opposition, or as the result of a state acquired through previous affirmations of them—it is certain that we are beholding the action of faith in God, springing from the active work of Christ within the Universe. Faith, then, or the impulse that leads men to God, is not the sole property of the Christian nations, but can arise in all philosophies and religions which express part, if not all, of the law of God. It is in this sense that the whole world is the Church of Christ. Formally separated the Churches are nevertheless inseparably linked together by these manifestations of the presence of the work of Christ among them all.

Since, then, this power exists everywhere, it is not only out of the Christian Churches that men are made sons of God. There is no restriction upon the exercise of the power of Christ to give eternal life except the inflexibility of His own Judgment, and it is therefore certain that, since even in Christian Churches faith and the apprehension of Divine Law are both imperfect, it is not the measure of spiritual knowledge, not even ignorance of the historical life of Christ, that can prevail against the Will of Christ to make eternal those whom He accounts worthy, according to the measure of light they are capable of receiving and exemplifying.

(ccccxlili) It can be read clearly in Genesis, and in all the symbolism of the Mosaic ritual, and the numerical description of the 12 tribes, that the sons of God are to be taken out of

all the nations of the earth, irrespective of their knowledge or ignorance of the perfect philosophy of life—Christianity. For there are only two states possible to man on earth—he is either alienated or not alienated—and alienation does not necessarily cease in adherence to a Christian Church, but through the work of God upon man and his response to it. And since faith, through the work of Christ, is possible in different degrees to all men, eternal life, through a faith which is always Christian in spirit though not necessarily so in name, is equally open to all men.

(cccxlii) Is there, then, no scope for Christian work upon the heathen if, as has been shown, Christ makes them eternal in nature even before they have acknowledged the pre-eminence of the Christian philosophy? There is every scope. For eternal life is not withheld until man is perfect. Perfect he can never be on earth. But he may rise momentarily to the status of a son of God, to manifest at some moment those actions or to give that witness which the Son of God expects of him. In thus rising, even for a moment, he is accounted worthy of eternal life, yet there is still within him all the vitiation that has resulted from his former life of alienation. It is, then, upon this impurity and these debasements, still existing in him although he has become a son of God, that Christianity can direct its light, showing him how far is he still behind the attainable standard of the life with God.

Similarly, the work of Christianity can never cease even upon those who have been given the clearest perception of its imperatives. The human race is one under the eyes of God even although the spiritually false classification of Christian or non-Christian blinds the eyes of men to their own relative standing.

(cccxlii) Correspondence with the environment of the life in Christ—that figurative feeding upon Christ—is so many-sided that it would betray the highest degree of ignorance and presumption to assert that the whole value of the faith of the true Christian lies in averting from him the dangers of eternal death. Certain it is that faith, whether Christian or

non-Christian, has this effect, since faith is in essence an abiding acknowledgment of the insistent necessity of obedience to highest known law; and through obedience to law men escape the penalties of sorrow and suffering that attend its infraction. The faithful, or obedient, thus move along a secure path surrounded on all sides by danger. But our consideration of the subject of faith has here been framed on the Biblical method of analysing life from one particular point of view at a time, and since our argument has been concerned with the attainment of eternal life we have had to consider primarily the menace to the consciousness presented by the power of evil so long as that limit has not been reached. From other directions the analysis of the life of faith brings before the mind those supreme joys which only the knowledge of the full expression of Christianity can confer—the sense of fellowship and friendship—for in the Abraham correspondence with life all the sons of God are friends of God—and those deeper mysteries of life which have supported and comforted a St. Paul—the perception, actually in the physical body, of the natural presence of the life of Christ within the being of man.

(cccxlvi) It is therefore the function of the Christian Churches to strengthen and sweeten the lives of the unenlightened sons of God among the heathen by introducing them to the knowledge of these higher truths, which all spring naturally from the highest statement of Law. It is in such knowledge that their own strength and activity in doing the work of God is contained, since a higher form of service demands a higher form of support. As man's day so shall his strength be, and the Christian's day of work should be characterised by an ability to work and suffer for truth to a far higher degree than is possible to the unenlightened. In fact, it is demanded of him, for unto whomsoever much has been given, of him shall be much required.

(cccxlvii) The scope of the work to be done by the Christian Churches in the world is not therefore limited by the truth that the regeneration, or the election to sonship with God of the heathen, is not effected by their agency. Regeneration is

effected by the elective exercise of the personal will of Christ. It is not for man to attempt to circumscribe the natural power which Christ holds to make any human being eternal, and, as we have seen, since all knowledge is relative and in no case is absolute, it is impossible to assign any limit as to the degree of the knowledge of Christ, that is, of truth, which is necessary for the support of individual faith. Receptivity to knowledge is a function of individual being, and the knowledge of Christ, that is of law and truth, which is required for the education to sonship with God must therefore vary within the widest limits. The broad law is obvious, in fact, that so long as a man is not spiritually dead, he must possess faith of one degree of intensity or another, whether he be Christian or heathen. For except by the channel of faith there is no opening for the work of God upon man. Yet it is most clearly expressed in all the symbolic doctrine of the Pentateuch that man, at the moment of his physical birth, enters into a sphere which is universally a sphere of the work of God. The Ark, which is the representation of our safeguarding environment, is described as 300 cubits long—that is, it is a condition of life (100) everywhere subject to the work of God (3). The same symbol is again met with in the ENOCH term of the Adam genealogy, and since each of these 9 terms is a universal analysis of life taken from a different point of view, the state affirmed of ENOCH applies to every living man. The same note of the work of God upon man is found in the presence of the 3 in all of the numerical symbols by which the unit life is described—whether man is assessed by the conjunction 3.4 ; or 3.5 ; or 3.6 or 60 or 90—God is still at work upon him even in his most lawless state, and for the incidence of this work upon him faith must exist, even if it be in the most rudimentary form. It is a question therefore of degree, not of kind.

(cccxlviii) We conclude, then, that all men not spiritually dead have faith, and since the Almighty cannot be supposed to bring any being into a sphere of His work to whom the broad laws of that sphere do not apply—for this would be to stultify His own action—it follows immediately that real faith must be existent in all the heathen nations of the world.



The first act of man in seeking nourishment from his mother is an act of faith, and from this point up to its highest possible manifestation it may exist in every degree of intensity. This general law is true, in spite of its apparent conflict with St. Paul's dictum in 2 Thessalonians III. 5 that "all men have not faith". For such a statement may be made, as we have remarked, of the spiritually dead, or it may refer to an effective faith. In this latter sense it is again used in Hebrews XI. 6 "But without faith it is impossible to please God: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him". Here the faith excites a diligent search for God.

(cccxlix) Now the whole work of God that has to be carried out in Time is the eventual complete sanctification of all the sons of God; and at any one moment of Time it is the whole vitiation of will in the house of God, elected and yet to be elected, that must be eliminated before the eternal conception of life can be opened in natural terms to man by the Almighty. In this work of elimination there is an endless need for all the purifying agencies of the Christian churches, and the work will be the more effectively accomplished in proportion as they divest themselves of beliefs which take no count of the presence of Christ in all the heathen religions and philosophies, and which assume that the sons of God are only to be found among their own members.

(cccl) Another parallel may now be put forward to illustrate the work of faith in exalting the being of man to sonship with God. Men, in their potential power of giving witness to God, as derived from the scope of life with which they were endued by the original creative act that brought each of them into being and assigned to each of them their proper individual limits in life, may be likened to incandescent electric lamps of different illuminating powers. But the light that they give never rises for long periods—it may be of more than one earth-life—to more than a dull red glow. Sometimes even such a glow is hardly perceptible. We must now suppose that the lamp has power to admit or exclude the current that

will make it shine with its proper brilliancy. Then the current is the Holy Spirit; the exclusion of the current through some added resistance is the state of alienation, and a momentary glow of full brilliance is the attainment of worthiness for sonship with God. To complete the metaphor we must also assume the following conditions:—that it is easier for the lamp to attain to a momentarily full brilliance from a degree of light a little short of that brilliance than from the dull red glow, and that this degree of facility of adding to its light extends throughout its whole range of illumination, from almost total darkness to light. So also its danger of total extinction is indexed by the fall of its brilliancy below its brightest light.

(cccl*i*) Now the nature of man is many sided, while our metaphor would suggest that the illumination of the whole being must increase gradually to perfection before man could be accounted worthy of sonship with God. It is, however, far from our intention to suggest this idea. What we would rather suggest is that under certain worldly trials, which call for the exercise of certain virtues, a response of full brilliancy is at length made by a certain combination of those virtues. It is as if, for a moment, the original innocent being had re-asserted to the full the knowledge of God, although the assertion of that knowledge evoked the qualities of only part of the being. In other aspects of the character the vitiation of will is still deep; but it was not those aspects that God had tested. And we conceive further, that this, even momentary, re-assertion of full sonship under particular circumstances, so evokes the love of the Son of God, and satisfies His judgment, that He then puts into operation His power to make the sinner eternal.

(cccl*ii*) Under such an allegory it becomes possible to see how a great sinner may be suddenly exalted to sonship with God, while those who have never fallen greatly are yet in the alienated state. The former has risen suddenly to full stature in a crowning moment of trial; the latter have never adventured the relatively small effort required of them even in

repeated opportunities. Hence vitiation of character may exist to a great degree even in a son of God, while there may be no noticeable or marked vitiation of character in the alienated man or woman.

Nevertheless, the sinner who fell greatly must, in spite of his sonship, also greatly suffer, and before the moment of victory he was standing in imminent danger of eternal death. For indulgence in sin weakens the will to serve God; that is, it necessarily increases the resistance of alienation, and therefore also makes the re-affirmation of the proper being more difficult. Moreover, in such a state even one small flicker in the light when it has sunk low may lead to the total extinction of light in the soul, and once this has occurred it is impossible that the light should be renewed again.

(cccliii) Now, the theory of the re-incarnation of the alienated as applied to this parallel simply affirms that, when the independent spiritual entity re-enters a physical body from Hades, the lamp which the new human being represents will glow, when the spirit has fully enveloped the body, with the same brilliance as that with which it left its former body. The period of childhood and adolescence stands for the operation of connecting up the lamp with the current. The disembodied spirit is independently receptive to the influence of the spirit of God up to its own former degree of illumination.

(cccliv) There is no difficulty, however, in supposing that eternal life may be won in childhood. New and moulding influences are again at work upon the spirit from the very first moment of human birth, and if the former receptivity to the spirit of God was a high one, any small subsequent advance in the knowledge of God may early bring about the final moment of victory.

(ccclv) We have assigned the first moment of full proper illumination as the crisis of the history of the soul, as the instant at which life eternal is given. Under our metaphor, the event that then occurs would mean that, although the brilliancy of the light might again sink, it could never more

ink to extinction point. The lamp has now been so connected that the excess or added resistances will be gradually eliminated by the same power that causes the light, until at length the ultimate degree of illumination possible to the lamp is attained in such a way that no circumstance in the cosmos, and no external power, can ever again make it lose in brilliancy. The moment of the gift of eternal life is therefore imperceptible to man; for, as at human birth, the being has in reality been brought into a universe, with which the new mode of life has a minimum of correspondence at the first, and the analysis or rational perception of external truth is then impossible.

(ccclvi) We would not wish to be misunderstood on the subject of re-incarnation. It is a philosophical way of explaining the spiritual escape of the being of man from the incidence of natural law, which would otherwise greatly affect his spiritual education, and his equality of opportunity. It saves us from having to impute arbitrariness of action and judgment to God, whether in the spiritual or natural sphere. For in the natural sphere also Nature may be allowed undisturbed to teach man how to obey her if the event of physical death has no effect on spiritual opportunity, or in alteration of spiritual condition. Lastly, the theory equates definite environment to definite spiritual state in 3 universes as follows:—

(ccclvii)—

*State.*

*Environment.*

Subjection to the work of God in the physical body.

The sons of God as well as the alienated in the physical body—the physical universe.

Sonship with God after physical death subject to the work of God.

Paradise.

The state of alienated disembodied spirits after physical death; neither sons of God nor spiritually dead; temporarily removed from the moulding process of the earth-life.

Hades.

(ccclviii) We have shown how the belief in the existence of Hades is supported on the authority of Scripture. It is clear, however, that there is no ultimate necessity for the return of every spirit to Hades. One earth-life may suffice for many to bring them into sonship with God. Whether any particular consciousness actually passes into Hades must depend wholly upon the spiritual circumstances of the individual life.

(ccclix) The interpretation of the genealogy of Shem, however, leads to the conclusion that for many generations in the early days of man he passed into Hades and returned again to the earth-life. For the first announcement of the taking place of that separation which is continually sifting the human race into the two classes of the sons of God and of the alienated, is not made until there have occurred 3 prior and successive developments in the ascent of man.

(ccclx) Before concluding our remarks on the subject of faith, which the theory of the Hades life necessarily leads up to, it is expedient to inquire into the meaning of "being under the law" and "being under grace" in the sense in which these expressions were applied by St. Paul. It may be said at once that they are alternative expressions for "alienation" and "sonship with God." To be under the law is to be in the state in which the tendency to self is still predominant in the life. The reversal of bias by the act of Christ in uniting man to Himself has not yet occurred. Consequently it is on the whole more difficult to be obedient than to be disobedient. But when man becomes actually a son of God by the elective act of Christ the Will of Christ within him is stronger than the desire for the life of the flesh within him. The inevitable result is therefore a gradual elimination of all desire for sin. Sin does not cease immediately; in fact the lingering tendency towards alienation cannot end until man enters within the sphere of the Third Heaven. But the tendency towards sin is constantly being weakened in all the actions of life.

(ccclxi) As applied to the early Christians these classifications were used by St. Paul as if all were by nature sons of

God. Of this fact neither he nor any man could have been certain as regards the individual case, for a man's actual status is known to God alone ; neither does an acceptance of Christianity necessarily infer the election of man to sonship with God on the part of Christ. We have shown why this is so. It is because the true profession of the Christian faith needs testing by endurance in the life, and the moment at which a man so being tested is accounted by Christ worthy of sonship with God is known to Him alone. Such a decision as to worthiness is, in fact, the prerogative of His judgment ; and the standard of decision varies in each individual case. Nevertheless, since the highest analysis of the love and law of God had then passed into the keeping of the early Christians it was for them so to act as if the assured promise of immortality to those who were thus obedient had already been made good. They had all entered upon the path which would lead them, if they remained in it, straight to the very throne of God. If they were not all yet sons of God by the fact of the cosmical union of the being of man to the Being of Christ they had yet attained to the state in which self is being forgotten in God, so that anxiety as to personal security ceases, and in the fact of its cessation through the negation of self eternal life has become an assured certainty.

## CHAPTER XXII.

### DANIEL, JONAH, AND THE APPARENTLY MIRACULOUS.

(ccclxii) *Daniel.* -In the 7th and 8th chapters of *Daniel* the use of the word "horns" as equivalent to "forms of powers," is to be noted. \*

In the 7th chapter the 4 beasts typify the evil agencies acting upon the sphere of the natural life of man. Their definition as 4 "kings," in the 17th verse does not alter this interpretation, because "kings" is symbolically equivalent to "horns". "Ten horns" thus equals "forms of power co-terminous with the work of Christ." Amongst these horns a little one comes up and 3 fall before it, thus leaving 8. Now 8 = "all", so that the "little horn" would appear to epitomise all these evil forms of power, and powers that are subject to the work of God (3) fall before it, because this is the law of the *natural life*, that the world has natural, but not spiritual, dominion in the natural sphere.

(ccclxiii) The 4 beasts bringing about evil in the physical universe may be interpreted as follows :

The 1st, or that which appeared from the dawn of creation (1), is the power of Satan. Satan is compared by St. Peter to a "roaring lion", seeking whom he may devour. The wings of the eagle express that all things in the fallen basis of life (the earth) were open to his attack,† but the power of Satan to destroy man was modified through the creation of natural environments, which obliged his attack to be conducted through the physical nature of man. "It was made to stand upon the feet as a man, and a man's heart was given it." It was lifted up from the earth to show that its power is properly external to man's sphere of life.

The 2nd beast, which serially expresses a menace to the multitude, is the animal nature of man.

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\* As horns branch out from the head, the word has a special sense of intellectual power.

† The simile is that of a bird of prey, poised, with a whole world open to attack beneath him.

The 3rd beast, which was like a leopard and had upon the back of it 4 wings of a fowl and had 4 heads, and dominion was given to it, is characteristic of the natural life in its 4 heads (that is, the way in which it looks on life) and 4 wings, the natural power it has to rise in the firmament of law. The leopard itself may signify by its spots the admixture of good and evil in every natural man. We are thus given the 3.4 symbol.

The 4th beast is undoubtedly the power of alienation from God. It has iron teeth, and iron is used of hardness of heart; and when combined with the natural agency by which man eats, there is suggested correspondence with a life (eating) of hardness and cruelty. It "devours" and "breaks in pieces" in token of the constant warfare of alienation with the Kingdom of God, and "with his feet" stamped the residue, because the residue that is not this beast's is God's, and the figure here therefore repeats that of Genesis III. 15: "It shall bruise thy head, and thou shalt bruise his heel." "Feet" or "heel" expresses the basis of any order of life. Here, then, the basis of the alienated life is ever trampling down the earthly power and happiness of the children of God, but in so doing it is in reality itself being judged and bruised.

(ccclxiv) The first 8 verses of this chapter, then, give in the following picture of a sequence of agencies in Creation:—

1. 1. Origin. Satan.
2. 2.6. The bear. Animalism is represented numerically most closely by 6. The figure is that of the lawlessness of many following upon the appearance of Satan in creation. This lawless animal tendency in life has power to destroy the natural man—the 3 ribs or 3.4 symbol.
3. 3.4. The natural man, or the dominion of the natural man. He did not appear in creation until after the first development of lawlessness in a super-physical state. It was through the creative effort of Christ ["the 4 winds of heaven brake forth upon the great sea"] directed upon life in the fallen sphere, that man was enabled to appear in his own safeguarded environment.



4. 4.5. Natural alienation. The power of alienation is to last so long as Christ's work (10) lasts. Hence this beast has 10 horns.\*

(ccclxv) Wind is properly the term applied to the purifying power of the Holy Spirit. When conjoined with 4—the symbol for environment—it denotes the direction of the power of the spirit of God into the creation of environments. Hence we have interpreted it “the creative effort of Christ”.

We have seen that the whole power of natural alienation is epitomised (8) by the little horn which had “eyes like the eyes of a man, and a mouth speaking great things”. That is, alienation from God may be summarised in two ways: 1st by a philosophy of life which is man's, not God's (eyes like the eyes of a man; ‘eye’ denotes perception and analysis of the external) and 2nd by the pride and pomp of the world (a mouth speaking great things).

(ccclxvi) After this Daniel beheld “till thrones were placed.” This figure unquestionably expresses the process of the election and regeneration of the sons of man to the honour of reigning with Christ as sons of God. “And one that was ancient of days did sit.” God's sovereignty is exercised through His sons. They sit, and His Throne is over theirs.

Then the books were opened. The passage of Time is the opening of the Book of Judgment and the turning-over of its pages, for all Judgment is pronounced in Time. When time ends Judgment has also ended, for all states, individual and general, have then become eternal. They are no longer subject to change. Finally, the beast, *i.e.*, the power of alienation, is slain, and with its slaying dominion passes away (1) from Satan, (2) from lawlessness, (3) from the world of the natural

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\* There is little doubt that the serials are here being used as opposition symbols, because of their connection with the evil term ‘beast’. Thus the first serial denotes the origin of the opposition to God; the second the opposition common amongst the multitude—lust and animalism; the third, opposition to the work of God as symbolized by the leopard; the fourth, the opposition lying in Nature, or natural alienation.

man. This slaying occurred finally as a cosmical fact when Christ rose from the grave with healing in His wings. For from that moment man could be made eternal in environment as well as in spirit. The natural nexus had been forged. Eternity then dawns with the bringing in of the everlasting dominion of Christ before the Father.

In the 24th and 25th verses of this chapter the other "king" or the final form of power adverse to God— that of alienation—is regarded as being possessed by the spirit of Satan. Since the institution of the Time-Creation it is, in fact, only through the alienation of man that Satan can conduct his attack on life. Hence Daniel, or rather he who instructs Daniel, speaks of the 4th beast here as 'he,' since alienation contains Satan, and goes on to say that "He shall speak words against the Most High : and he shall think to change the times and the law ; and they shall be given into his hand until a time and times and half a time." The whole effort of evil (which must necessarily be directed by one central controlling agency to enable it to oppose the unity of purpose of God) is directed towards the overthrow of order (the times, the orderly succession and measurement to which life is subject) and law. Disorder will obtain in creation (and they shall be given into his hand) throughout  $2(3^1)$  units of time ; i.e., for a period symbolised as the opposite of (division by one half) perfection or eternity 7.

We have given this interpretation at length, because it largely serves to illustrate the particular scheme of expression employed in the book of Daniel. Our space is too limited to enable us to give any other interpretation in detail. But one or two passages may be noted in brief.

(cccclxvii) Chapter VIII. 13 and 14. "Then I heard a holy one speaking ; and another holy one said unto that certain one which spake, How long shall be the vision concerning the continual burnt-offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2,300 evenings and mornings ; then shall the sanctuary be cleansed."

From the Tabernacle symbolism we know that "the sanctuary" is the figure for universal life regarded as being God's. We know, also from the same source, that the continual burnt offering is the continual suffering of Christ. The transgression that maketh desolate is the presence of evil in creation. The host is the army of the children of God. And 2,300 = many (2) in a state of life, or in an abode of life, under the work of God (300). Evenings and mornings = times of trial and times of work. "Unto 2,300 evenings and mornings" is therefore an abbreviation for "during the whole period of the trial and work of the multitudes in that sphere of life which is subject to the work of God." For the last 13 words here the words 'in the Ark' might be substituted.

(ccclxviii). *The 11th Chapter.* This chapter requires the closest study in the whole book of Daniel. But there can be no doubt it is a symbolical epitome of the whole progress of the work of evil from the dawn of Time. North and South = the alienated under God's work. East — the direct contact of God's power. Women = the fallen; daughter of women = a condition of life, or sphere of thought, evolved from among the fallen, but reverting to the knowledge of God.

Egypt = the full corruption of sin. (5.6 form of 30.)

Two kings — many forms of power.

To speak lies at one table having the same false or lawless correspondence with life.

Daughter of the king of the South = The power of alienation reverting to a knowledge of God through His many works (South = 6).

Neither shall he regard the desire of women = There is no tendency to fall further in him: — he is already wholly corrupt.

"The desire of women" is expressive of the prostitution of a residue of godliness. But Satan is already finally lawless.

\* Edom, Moab, and the chief of the children of Ammon, here convey the idea of natural worldliness, or the worldly not given over to abominable lusts. Egypt, the land of corruption, is given immediately after in contrast. "The land of Egypt shall not escape."

Treasures of gold and silver = Hold on love and the potentiality of eternal life possessed by men.

Libyans and Ethiopians = Corrupted tendencies in life to which the being of the natural man becomes wedded (see Numbers XII. 1).

The sea = the Hell Universe.

The glorious holy mountain = The height of the glory of love and law in God.

(ccclxix.) We have given the same value both to 'North' and 'South' in making these words equivalent to 'alienation under the work of God.' But there is probably a distinct shade of meaning between the two, since life in the South is under the full power of the sun, while life in the North has short summers and long winters. The former word is therefore probably expressive of 'alienated life under the instruction of the highest known codification of law, *i.e.*, among the Christian nations' Or, in short:—

South = alienated Christians under the work of God.

North = alienated heathen under the work of God.

(ccclxx) At the beginning of this chapter Darius the Mede is probably a figure introduced as an epitome of "the power that ruleth over men". And the words "there shall stand up yet 3 kings in Persia" would signify "until the end of time the power of the world will be subject to the work of God" since the 'kings' are indexed by the symbol 3. "And the 4th shall be far richer than they all" is a symbolic statement of the fact that the power of the natural life (the 4th king) includes and contains all other forms of worldly power. "And by his strength through his riches, he shall stir up all against the realm of Greece (Javan)." This sentence apparently has the signification that, as man's knowledge of and control over

Nature increases, the tendency to dispute the final syntheses of true wisdom will be developed. Progress is thus to be marked by a constant conflict between what is partially known and expressed in terms of the natural life, and the full statement of the true analyses of life made in symbolic phraseology—which statement is generally called ‘Revelation.’

(ccccclxx a). The Book of DANIEL ; Supplementary Analysis

Evaluations of most of the proper names in the book of Daniel, and their interpretations, will be found in Appendix K. At this point we will notice only a few of the more prominent ones.

The word DANIEL is spelt in two ways—with or without the Yodh. The former spelling gives 95 ‘*Sonship with God out of alienation*’; the 9 and 5 being in opposition; the latter 85 = ‘*Re-creation from alienation.*’ In this latter form the 8 is a 7 + 1 symbol. DANIEL is spelt with the Yodh throughout the books of Daniel, Ezra, and Nehemiah; and in I. Chronicles III. 1; and without it in Ezekiel XIV. 14 and 20 and XXVIII. 3. Both evaluations yield the same idea of life of the type that has passed into the eternal order, and the alternative spellings afford yet another instance of an identity of definition being given by means of a small variation in the lettering.

As thus indexed by the numerical significance of the name of the author, the Book of Daniel is evidently intended to be a symbolic summary of the work of God in Time written from the point of view of men and women who have entered within the eternal order of life.

The first Chapter shows how in the natural life, which is represented by the 4 grouping of DANIEL, HANANIAH, MISHAFI, and AZARIAH, God makes proper provision for the correspondence of His sons with their new order of life of sonship. They refuse the flesh-meats of the world, and yet at the end of 10 days, i.e., after the work of Christ has been operative upon them, ‘their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.’ The symbolic period of 3 years mentioned in verse 5 should also be noted.

NEBUCHADNEZZAR is the king under whose rule the life of DANIEL opens. This name also is spelt in two ways which give very similar numerical definitions, *viz.* :—

NEBUCHADNASSR = 423 — ‘The natural life of the multitudes as it is subject to the work of God.’

NEBUCHADRASSR = 573 — ‘Alienation as subject to the restorative work of God.’

As king of BABYLON (= 3.4) Nebuchadnezzar epitomises the spiritual impulse which makes life of the Babylon or 3.4 environment active. His index is neither good nor bad, since it simply represents the state of life common to all men before they pass into the eternal order.

The companions of DANIEL have names giving the following evaluations :

2nd Serial. HANANIAH = 123 or 129 — (adopting the 129).  
‘The created multitudes of the sons of God.’

3rd Serial. MISHAEL = 381 — ‘Perfect life as impelled by the work of God’ or possibly  
‘Life that has attained to the recreated state as impelled by the work of God.’ In this latter reading the 8 is taken to be a 7 + 1 form fused with 10.

4th Serial. AZARIAH = 223 — ‘The multitudes who are approaching to obedience and are subject to the work of God.’

It is not an easy matter to determine to what figurative use the power denoted by ‘the prince of the eunuchs’ is intended to be put. The symbolism, however, is unquestionably an off-shoot from the symbolism of marriage relations, and the word ‘eunuchs’ would therefore seem to signify *life wedded to no definite spiritual tendency*, i.e., consciousness neither debased nor yet elected to sonship with God. Upon this basis the prince of the eunuchs in his spiritual indifferentism would

have no impulse of hostility against DANIEL and his companions. Hence, in verse 9, we read, 'Now God had brought DANIEL into favour and tender love with the prince of the eunuchs.' As in the case of Nebuchadnezzar and other rulers, the word 'prince' is intended to epitomize the spiritual activity defined by the name itself.

Another question that arises is, what is the significance of the re-naming of the 4 holy children by the prince of the eunuchs in Chaldee? The evaluations given by these Chaldaic names are —

(1) BELTESHAZZAR

(Daniel) = 632 = 'Lawlessness subject to the many works of God.'

(2) SHADRACH

(Hananiah) = 524 = 'The alienation of the multitudes in the natural life.'

(3) MESHACH

(Mishael) = 370 = 'The waters under the firmament (70) as subject to the work of God.'

(4) ABEDNEGO

(Azariah) = 135 = 'Alienation as subject to the work of the Creator.'

Now it will be observed that while all the definitions of the 4 holy children as given by the Hebrew names are favourable, those given by the Chaldaic names are either unfavourable or neutral. The arrangement, in fact, exactly echoes the scheme of thought in Gen. XI. 31. 'And they went forth . . . from UR of the CHALDEES to go into the land of CANAAN.' Where obedience or position within the eternal order of life is to be expressed, the name is given in the sacred language of Hebrew, but where man's old nature is to be defined, a Chaldaic nomenclature is more appropriate, because, typically, Babylonia represents the original environment of the natural alienated life. Moreover, the alienated, as typified by the prince of the eunuchs, can see the frailty of the sons of God, but seldom the truth of their regeneration (V. Rev. XI. 9).

In both of these series, Hebrew and Chaldaic, the governing idea is that life of the DANIEL type requires an analysis in 4 terms. The Chaldaic series analyses the pre-regenerate life, and the Hebrew series the re-created life. But all 4 terms really refer to one unit of life, not to 4 units. There are 4 terms in each analysis in order that the physical life may be marked, and a grouping of 4 thus being determined, the analysis under each term takes up the theme of the serial as regards the DANIEL life.

In the second chapter of Daniel we are given the allegory of the image of which the head was gold; the breasts silver; the belly and thighs of brass; the legs of iron, and the feet part iron and part clay.

Here there is a division of the figure into 5, or there is a grouping of 5 parts which together constitute the figure. The whole figure is therefore a picture of Alienation; and, probably, of the alienation of the natural life. The head is Nebuchadnezzar himself; or the whole body of alienation in the world is under the controlling direction of 423 (Nebuchadnezzar) because this symbol is, as it were, the resultant of the power of the natural life and the work of God upon it. The second kingdom, or power, is the trunk which represents from its serial position the common state of the alienated multitudes. This power is of silver, which is in contrast with the more precious head, because that head is specially marked as being prompted by the work of God. The third kingdom or power is of brass, to denote the endurance (brass) of the opposition of alienation to the work of God (3). Here the serial is being applied as a symbol of opposition. The fourth kingdom is the opposition latent within the natural life, and the difficulty with which it is overcome before the spiritual life obtains sway is given by the symbolic 'iron' of the legs—the northern iron and steel of Jeremiah XV. 12. The fifth kingdom is the *basis* of alienation, which is partly in the mire and clay symptomatic of the impurities or a debased spiritual state and partly in the footing to the entry of those impurities afforded by the iron of the natural life.



All these powers or influences which in combination enable alienation to stand in life are to be broken in pieces by 'the stone cut out of the mountain without hands,' *i.e.*, by the appearance within Time of a new order of life which is self-existent and drawn from ultimate law. This new order of life is, of course, life which derives its consciousness from union with the self-existent nature of the Son of God.

Here, as in other cases, Daniel's interpretation of the King's dream is not a final one, and is little more than a resumé of the original description, save that the various portions of the figure are said to be 'Kingdoms.' But this word is itself figurative, and no adequate explanation of the parable can be effected until a resolution is made in accordance with the general rules for the unravelling of symbolic analyses. It will then be clear that the sequence of the different 'Kingdoms' is more probably symbolical than chronological, so that the words 'after thee' in verse 39 do no more than point to the proper serial position of the second part of the image.

In the third chapter we are given an account of 'the image of gold, whose height was 60 cubits and the breadth thereof 6 cubits.' Our prior interpretation of the symbol 60 as a 3·4·5 composite must now give way to the more probable fusion of 6 and 10 = 'The lawless state'; while the 6 of the breadth is to be regarded as a 2·3 process-symbol, since a number written down as 606 would have to be interpreted in this way. But we must still apply the number of the height as an index to the activity of conscious life, which activity is accordingly being controlled by the many works of God (6). This golden idol is well called an 'image,' for it is the worship and praise of lawlessness\* which the spirit of alienation in the natural man constrains him to substitute for the true gold of the love of God. We may note that the word 'Jews' in verse 12 is used as an expression for men who are conforming to the true doctrines of eternal law, while DURA = 211 stands for '*the sphere*'

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\* It is often better to render the fundamental 6 as 'disobedience' rather than as 'lawlessness', for the latter is less inclusive in scope.

*of the multitudes who are approaching to obedience.*' The teaching of this chapter may be summarized as showing that sonship with God declares itself in a refusal to bow down before the lawless standards of the world, and that while this refusal will involve men and women in a fiery persecution, they have to fear no injury to their real selves, for the Son of God is with them in the furnace of affliction, and will uphold them, so that not a hair of their head will be singed.

The fourth chapter is devoted to a consideration of the power of alienation in the physical life as represented by Nebuchadnezzar. Pride is one of the chief signs of the alienated state, and will declare itself sooner or later before the soul bows itself in humility at the feet of God, and confesses its sins. But since alienation is a necessary evil its existence is suffered by God during the ages of Time, and the compendium of it given by the kingship of Nebuchadnezzar branches out so as to fill the whole world, and shelter beneath its permitted manifestation every type of life, although of these types many are learning to depart from the traditions of the alienated spirit. Yet while the Almighty suffers alienation to exist as a matrix out of which the true higher life shall be born, it is far from His policy to abide in silence the wilful pride of the heart of man. His laws are in continual conflict with pride, and presumptuous self-worship will be visited by a punishment which will condemn the alienated (i) to a removal from the society of the sons of God; (ii) to an association with the lower orders of spiritual life in man; and (iii) to a correspondence with life in general which is of the lowest type. All these terms of the punishment of pride are given symbolically in the words (verse 25) 'They shall drive thee from *men*, and thy dwelling shall be with *the beasts of the field*, and they shall make thee *to eat grass as oxen*'.

We may note that the '7 times' of verse 25 stands for 'a complete period'—the period of the natural unspiritual life, while the '12 months' of verse 29 as clearly signifies 'after a period of the work of God in Christ (30 days = 1 month) upon the created multitudes' (1, creational, and 2 in juxtaposition).

Chapter V.—BELSHAZZAR=623 = 'The lawlessness of the multitudes subject to the work of God'.

This chapter exhibits the wrath of God against an unlawful use of the instruments of the physical life which He has placed at the service of man with the end and object of his regeneration. These instruments are 'the gold and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem'.

The sons of God in the person of Daniel are called forth to witness against this unlawful use of life, and interpret the writing on the wall as follows :—

MENE. God hath numbered thy kingdom and finished it.

TEKEL. Thou art weighed in the balance and found wanting.

PERES. Thy kingdom is divided and given to the Medes and Persians.

If we evaluate these words we have —

MENE = 91.

TEKEL = 530

UPHARSIN = 406

PERES = 340.

If, now, we apply these 4 terms as forming a 4 group we have : —

1st, or *re-creational* serial 91. God has many times declared (MENE, MENE, a repetition which is emphatic) that the state of sonship with God in Christ has been attained to.

2nd, or serial defining *the common state*.

Mankind is assessed as being alienated beneath the work of God in Christ (5 and 30 = 310).

3rd serial, defining the change from the 2nd serial as due to *the work of God*.

[Alienation is to give way to] the unregenerate life as acted on by the full development of the many works of God.

4th serial, defining the status of *the natural life*.

For the illegal use of the instruments of the natural life (BELSHAZZAR) there is to be substituted the kingdom of the Medes and Persians—340--The unregenerate life as subject to the work of God.

Medes and Persians is a 2 grouping based on MADAI, the 3rd term of the primary group of JAPHETH, and as MADAI=54, Medes and Persians is numerically equivalent to 'the many nations of the 543' *i. e.*, the many nations whose alienation in the natural life is subject to the work of God'. These nations are to replace the kingdom ruled over by BELSHAZZAR so that we may suspect that the 530 of TEKEL, which defines the condition of Belshazzar's subjects, is intended to stand for 5, *The Alienation*, 30=56=*of the Egypt life*. Only as thus resolved would this 530 symbol be in strong contrast with the 54 of the MADAI.

Accepting its significance as such we need only compare the similar terms in the two series as given, one by Daniel's explanation, and the other by the resolution of the numerical symbols in the light of their serial position, to see how exactly they correspond.

For (MENE), The inauguration of the eternal order of life in sonship with God has numbered and finished the life of lawlessness.

TEKEL, The Alienation of the Egypt life is weighed as 530 and as such found wanting before God.

PERES. (340) The natural life is no longer to be controlled by the power of lawlessness. The unregener-

ate state which is a necessary precedent condition to re-creation is to replace it, but the power of this state is to be broken up amongst many nations of the 543 classification.

Chapter VI. 'In this chapter the only difficulty is to determine the precise significance of 'the law of the Medes and Persians'. From the analysis of Medes and Persians made under Chapter 5 it is sufficiently obvious, however, that these nations are numerically indexed by 2513. They represent the spiritual life of all peoples which is as yet in a state of instability, outside the gates of the eternal order of life. Now in this state a prejudiced synthesis of life and conduct is inevitable, because the being is not yet united to the final reality of life in Christ. Hence the judgment of men thus indexed upon the conduct of life of the sons of God will in certain directions display invincible prejudice and injustice, and this habit of judgment, which is intrinsic to the very nature of the alienated spiritual life, is the 'law of the Medes and Persians, which altereth not'.

The reader will find no difficulty in deciphering the other symbols used in this chapter. The 120 of the opening verse is evidently the 1.4.5 symbol for '*The Creation of Natural Alienation*'.

DARIUS evaluates as 520 - '*The alienation of the multitudes subject to the work of Christ*'. The 62 years of his age in V. 31 is intended to signify 'in the state of the multitudes subject to the many works of God'.

In the succeeding chapters SHUSHAN=656='*Alienation as controlled by the many works of God*', a pictorial symbol of control; ULAI=47='*The natural life as subject to restoration*'; AHASJERUS=821='*The multitudes in the natural life as subject to the restorative work of God*'; GABRIEL=216='*The spirit of the many works of God upon the multitudes in the natural life*'; MICHAEL=101='*He who has fulfilled all things*'.

We may note, finally, that the 1290 symbol of Daniel XII. 11 may conceivably signify 'The period of the *re*-creation (1) of multitudes to the state of sonship with God in Christ'; and, but for the fact that finality is clearly indicated, the following symbol 1335 might be resolved as 1, 33=3.11, and 5. The resolution of 13, 3 and 5 is to be preferred solely because an ultimate end is referred to.

(ccclxxi) *Amos, 9th Chapter.*—The symbolic use of "in the top of Carmel" is to be noted; and also of 'door-posts' as men in verse 1; the sword of God in verse 4; the flood of Egypt in verse 5; of God's stories or spheres in the Heaven, *i.e.* the 3rd Heaven and Paradise, in verse 6; of the phrase "Are ye not as children of the Ethiopians unto Me, O children of Israel? saith the Lord, of verse 7.

(ccclxxii) *Jonah.*—The book of Jonah is an allegorical picture showing how vain it is for man to attempt to evade the commands of God because they are distasteful. Jonah seems to typify the disinclination of the sons of God to carry their own appropriate message to the world—a disinclination which is felt most strongly when the spirit of sonship is weak,—that is, shortly after the actual moment of regeneration, when the fear of the world is hardly overcome through belief in the promises of God.

The first scene opens with Jonah's attempted escape to Tarshish. Tarshish is a name of two ports: one on the south coast of Spain, and therefore the most westerly of the sea-coast cities known to the Jews; the other on the Red Sea, the waters of which were crossed by the children of Israel. Symbolically both give the same idea, *viz.*—that of *spiritual life very remote from God*. This is obvious when we remember the whole scheme of the Biblical sea-symbolism, and how the sea stands for the power of evil, which most oppresses those who know little of God.

Consequently Jonah's embarkation on a ship of Tarshish represents the deliberate degradation of his ideals to the

standard of those who have learnt little of God. But the full idea is probably that every man has a message to deliver, which he holds back so long as he is alienated.

(ccclxxiii) But although a son of God may conceal his better knowledge of laws of God it cannot be done without jeopardising the lives of all men. This is shown in the fourth verse where the Spirit of God (the wind) stirs up the power of evil to fury (the sea). It is in these times of the sudden manifestation of the power of evil that the witness of the sons of God is most required, and the analysis that the Bible makes of them is that the times of evil are in reality wholly controlled by the Spirit of God, Who determines how long evil is to be left undisturbed, and at what epochs His full resisting and overcoming power shall be directed against it. At such epochs the wind arises and sweeps the sea into fury, and this natural figure suggests times of great trouble, warfare, persecution, or civil disturbance upon earth.

The allegory then proceeds to show that God's new message, the interpretation of truth or the warning His servant is charged to deliver, cannot be silenced even by the unwillingness of the messenger, whose delivery of it (for his confession to the boatmen is identical, symbolically, with his subsequent work in Nineveh) leads to the temporary quieting of the elements. But in delivering His messages the servants of God are swallowed up of the power of evil (the leviathan or whale, the monster of the deep) and remain subject to its oppression, alive but in the darkness of trial, for 3 days and 3 nights; that is, for the whole period, whether of activity or tribulation, that God's work (3) is being effected by them.

In this state prayer is their great solace, and Jonah's prayer of the 2nd Chapter expresses broadly the fears and hopes of all the sons of God when subjected to oppression.

(ccclxxiv) The symbolic structure is worked out with great skill, for the second charge of God to Jonah, although apparently delayed until the whale has vomited Jonah on to "the dry land," appears at this juncture really to show by its repetition

that God makes many (2) calls to His sons to work for Him in the world. Jonah's being vomited up upon the dry land expresses, symbolically, his entire escape from the power of evil, and this, in man's case, occurs only when he passes into the re-created order out of the natural order.

It follows, therefore, that the 2 pictures, the first of the storm to which Jonah and his shipmates are exposed, the second of his progress to Nineveh and his preaching there, are really synchronous, and show the same scene, the one from a point of view of the dependence of the human race for its security upon the work of the sons of God in the world, and of the sufferings the latter must necessarily occur in opposing evil; the other from a point of view of the effect of the message delivered upon the world itself.

(ccclxxv) This second picture is given in the third chapter, and it is noticeable that Nineveh is described as "an exceeding great city of 3 days' journey"; which is a symbolic way of saying that man's preparation for the work of preaching to the world is effected through *the work of God*. Jonah then delivers his message. He "began to enter into the city a day's journey, and he cried, and said, Yet 40 days and Nineveh shall be overthrown." In other words, the delivery of his message is the day of man's work, and the message itself is to the effect that the power of the world (symbolised by Nineveh) will be over-thrown at the end of the period of Christ's work upon the natural environments of life (40 days). For all Time is to be regarded from one point of view as the upholding of the natural environments in which the work of regeneration and sanctification is accomplished. The natural life of man as a whole is ephemeral and is only subsidiary to the accomplishment of the eternal purposes of God.\*

The result of the message thus delivered is that the King of Nineveh and his people repent, and they are thus saved from the evils that continuance in the alienated state of life would otherwise bring upon them.

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\* Or, better, the overthrow at the end of 40 days refers to the escape of the individual soul from the power of worldliness when its unregenerate state (40) is past.



(ccccxxvi) The last picture is devised to express the difficulty even the messengers of God experience in understanding His long-suffering of evil. They see the abominations of misery, selfishness, and cruelty that occur in the city and wonder how such things can be permitted by an Omnipotent God Who hates evil. But God explains His patience through the symbolism of the gourd which He makes to grow up over Jonah, giving him shade from the heat of the sun, and shelter from a vehement east wind. Directly the gourd is caused to die by a worm that attacks its vitality Jonah faints and asks for death.

Here the parable is obvious. Man, even when regenerated, is not yet fitted to live in the sight of all the glory of God, and must be sheltered for a time from the full searching of the Holy Spirit. This shelter is given to him in the existence of the natural environment of the physical life (the gourd) which comes up in a night (the night of the existence of evil in creation) and perishes in a night. The full perception of the Divine glory, and of man's own impurity as it would stand disclosed under its scorching brilliance, is thus withheld until the sanctification of the individual being has been gradually effected. We are thus given more explicitly the statement of the truth that no man can see God and live. The sudden disclosure of his own impurity that would thus be revealed would be a shock of such magnitude that consciousness would be annihilated.

Hence the sanctification of humanity must be carried out slowly through the long ages of Time. Since Jonah himself needs shelter, shelter must also be given to the many whose life is still that of alienation, as Jonah's was but a moment before. So God says: "Should not I spare Nineveh, that great city, wherein are more than 120,000 that cannot discern between their right hand and their left hand; and also much cattle?"

(ccccxxvii) It is interesting to find Nineveh definitely indexed here as the state of life, spiritually regarded, of the race of men (ooo) in the creation of natural alienation (1,4,

5; 120 with the creational 1 resolving as 1,4,5). Of men in this state it is affirmed that they "cannot discern between their right hand and their left hand," that is, they have not yet learnt that one form of activity in life (the life of sonship, the right hand) is eternal and obtains dominion, while the other form of activity, the life of alienation, the pursuit of worldly ideals (the left-hand), is merely permitted during the ages of Time, but is to have no eternal continuance. Nineveh has more than 120,000 persons, for, besides the alienated, the world or physical life contains also many of the regenerated. There are also much cattle within it, because "cattle" is the symbolic equivalent in the Genesis scale of life to those who are not far from the Kingdom of Heaven.

Just as in the 4th Chapter the alienated life is regarded as a work of God for the purpose of sheltering the infected and alienated consciousness of man, so, in the 1st Chapter, the subjection of His sons to the persecution of the world, and their 3 days of darkness under the power of evil, in the belly of the whale, is also looked upon as ordained by Him, and we are therefore told in the 17th verse:--"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish 3 days and 3 nights." In order that he may escape from evil man must be subjected to the power and oppression of evil.

The book of Jonah is pre-eminently the book of all others to study in order to become conversant with the general scheme of symbolic expression that obtains in the Bible. The allegory not only makes a full use of geographical and naturalistic symbolism, but gives a typical example of the analysis of truth by two synchronous superimposed statements, the second of which employs and develops many of the indices originating in the first. An economy and co-ordination of expression thus results that would be impossible in a statement made in literal language.

(ccclxxviii) The conclusion that Jonah's imprisonment for 3 days and 3 nights in the belly of the whale is to be considered as the time of work and suffering of the sons of God on earth

as they deliver each their own proper message to the world is wholly confirmed by our Lord's application of the parable in Matthew XII 3,9,40.

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah.

For as Jonah was 3 days and 3 nights in the whale's belly, so shall the Son of man be 3 days and 3 nights in the heart of the earth."

For if we give the concluding clause its most restricted interpretation, *viz.*:—that of reference to Christ's descent to Hades—we know that His presence there was marked by His preaching to the spirits in prison. It was therefore a time of work, so that in its being co-related with the analogy of Jonah, it follows that Jonah's imprisonment was also a time of work. And 'the sign of Jonah' is clearly the spectacle of the suffering and persecution of those who are doing God's work in the world; for in a greater or less degree all men suffer through self-abnegation and the refusal of worldliness, so that the application is not to the prophets and spiritual leaders only, but is universal.

Another and broader interpretation may perhaps be given to the 3 days and 3 nights of the Son of man in the heart of the earth, in making it equivalent to the whole period of the work of God upon the hardness of alienation (the heart of the earth) as controlled by Christ in the opposition of His Will to fleshly lusts and ideals.

The adoption by our Lord of this parallel of Jonah to His own work is one of the most certain proofs that He was acquainted with, and sealed with His own authority, the symbolic narrative form of the expression of ultimate truth in the Scriptures. We may, if we like, believe that Jonah was actually swallowed by a whale. But we lose nothing in the spiritual application of the story if we regard it as wholly allegorical, and we escape the unnatural and

miraculous at the same time. The miraculous in the works of Christ upon earth stands upon a wholly different footing. For here a human body was holding the full power of the glory of the Son of God. There could therefore have been no such subjection to the physical laws of the environment as necessarily obtains when the environment is the proper index of the spiritual state. The nature of the Son of God was not properly indexed by the mode of life of our environment. Consequently it must have been less conditioned to our environment than that of the nature of fallen man and it would have been miraculous indeed if His physical powers had not transcended those of the normal conscious life. But in the case of Jonah, as the miraculous could only have had as its object the establishment of the allegory, it is preferable to dispense with the miraculous altogether, and to believe that the miraculous is simply due to the necessities of symbolic expression, which, as we have pointed out elsewhere, frequently result in the formation of pictures characterised by the association of incongruous literal values.

(ccclxxix) Arguing on these considerations it will be generally safe to delete the miraculous whenever it appears incidentally to the symbolic expression of truth, except, where the agent of the miracle, as in the case of our Lord, is pre-hypothesised as being naturally the possessor of super-physical power. On the physical plane of life only men known to be sons of God—a knowledge usually impossible of attainment whether from within or from without—can be held to participate in such a power, because, in their case, a cosmical natural change has already taken place, and they are actually, and in fact, united to the Being of the Son of God. A few men such as St. Paul, St. Peter and the other apostles, have been known to be so united in the definite fact of their election by Christ, and their sympathy with His Spirit. The miracles that they wrought, therefore, stand upon an assured basis. But it is impossible to attach the same weight of authority to the miracles of any other Biblical character, and it is therefore legitimate to put

all other miracles to the test of deciding whether they are simply the result of symbolic expression.

Applying these tests it will be found that the pictures of the serpent tempting Eve in Eden ; of the creation of the world in 6 days ; of the patriarchs whose ages approximate to 1,000 years ; of the entry of men, beasts, and fowl into an Ark which held all that remained of life ; of the destruction of Sodom and Gomorrha ; of the death of Lot's wife ; of the ram provided in the place of Isaac for a sacrifice ; of Jacob's struggle with God ; of the meeting of God with Moses to slay him ; of the plagues of Egypt ; of the passage of the Red Sea ; of the wanderings of the children of Israel and their food from Heaven ; of the thunders and lightnings of Sinai ; of the capture of Jericho ; of Elijah's destruction of the 3 bands of 50 with their captains ; and of Jonah and the whale—are all resolvable symbolically, and that while some are not inconceivably statements of fact described under spiritual indices, others are inconsistent in themselves. If, then, we surrender miracle in regard to all of them we gain much and lose little. The much that we gain is the instantaneous coherence and intelligibility of the whole sacred narrative ; the clearest prophecies of the work and coming of Christ ; the discovery of a highly developed philosophy of life as to its states, environments, and processes ; the recognition of the common brotherhood of man and its division in God's eyes into but 2 classes—the non-alienated or alienated—independently of nominal belief or of intellectual or spiritual environment ; the definite expression in the Mosaic ritual of the actual union in life processes between the being of redeemed man and the Being of Christ, and the gradual purification of the being of man thus resulting ; the eternal predominance of Law, and of the attainment to the eternal state of life through obedience ; the pre-existence of man in a super-physical sphere ; his fall and subsequent association with eternally evil intelligences in a sphere of increasing torment ; his rescue therefrom by means of the formation of the natural time environments ; and, lastly, the absolute differentiation in idea between the life and heavens of Time and the life and heaven of Eternity. All these conceptions are derived from

the treatment of the Old Testament narrative as, in the main, symbolic, and by the interpretation into literal values of the symbolic analyses of life so presented.

The sole loss experienced is that the Biblical characters become types instead of individual beings, while the chronology becomes unhistorical and is dissociated altogether from the measurement of time in the physical units of years, months, and days. It becomes instead a spiritual measurement of limiting states effected by means of a definite and absolute code of numerical symbols.

(ccclxxx) When we thus have so much to gain and so little to lose ; when on the one hand we can lay hold of a clear and harmonious analysis of every tendency in the life we see around us, and through the analysis so given are enabled to pierce through the clouds of the present life up to the eternal hills guarding the sin-excluded life that is to be ; while on the other hand the literal acceptance of Biblical history leaves us still in profound gloom as to the system of the Divine co-relation of spiritual state to natural environment, it argues either an unreasonable fear of the ability of the word of God to hold its own unless it can be shown to express itself by our own rules, or a profound incompetence to perceive to how great an extent the literal cosmology of the Bible fails to summarise even our present knowledge of life and law, if we any longer hesitate to accept the necessity for the symbolic presentation of truth. Accepting it we shall not fear to surrender the historical truth of many Biblical incidents, because we shall recognize that through the surrender we are obtaining an infinitely wider outlook on life. Nor need we fear the superficial deduction that many will make when they attempt to extend the principle so as to deprive the life of Christ itself of historical accuracy. For the cosmical necessity that He should have lived a physical life on earth is really wholly based on the higher philosophy of cosmical processes which is contained in the symbolic, not in the literal, statement of truth in the Old Testament. It is by treating the expression of incident in Bible in many parts as symbolic and making deductions

all other miracles to the test of deciding whether they are simply the result of symbolic expression.

Applying these tests it will be found that the pictures of the serpent tempting Eve in Eden ; of the creation of the world in 6 days ; of the patriarchs whose ages approximate to 1,000 years ; of the entry of men, beasts, and fowl into an Ark which held all that remained of life ; of the destruction of Sodom and Gomorrha ; of the death of Lot's wife ; of the ram provided in the place of Isaac for a sacrifice ; of Jacob's struggle with God ; of the meeting of God with Moses to slay him ; of the plagues of Egypt ; of the passage of the Red Sea ; of the wanderings of the children of Israel and their food from Heaven ; of the thunders and lightnings of Sinai ; of the capture of Jericho ; of Elijah's destruction of the 3 bands of 50 with their captains ; and of Jonah and the whale—are all resolvable symbolically, and that while some are not inconceivably statements of fact described under spiritual indices, others are inconsistent in themselves. If, then, we surrender miracle in regard to all of them we gain much and lose little. The much that we gain is the instantaneous coherence and intelligibility of the whole sacred narrative ; the clearest prophecies of the work and coming of Christ ; the discovery of a highly developed philosophy of life as to its states, environments, and processes ; the recognition of the common brotherhood of man and its division in God's eyes into but 2 classes—the non-alienated or alienated—independently of nominal belief or of intellectual or spiritual environment ; the definite expression in the Mosaic ritual of the actual union in life processes between the being of redeemed man and the Being of Christ, and the gradual purification of the being of man thus resulting ; the eternal predominance of Law, and of the attainment to the eternal state of life through obedience ; the pre-existence of man in a super-physical sphere ; his fall and subsequent association with eternally evil intelligences in a sphere of increasing torment ; his rescue therefrom by means of the formation of the natural time environments ; and, lastly, the absolute differentiation in idea between the life and heavens of Time and the life and heaven of Eternity. All these conceptions are derived from

of God to unite man to Himself in living processes. By His life on earth not only had He revealed God to man, but He had become Lord of Life over the whole universe. And it is in this acquisition by Christ of a hitherto wanting cosmical power that Christianity becomes the governing philosophy of life in the Cosmos. For even if human life exists elsewhere in the universe than in our own little world, it is still wherever it may be found, capable of exaltation to the eternity of life in Christ by His exercise of this power that will abide in Him until the end of Time. The environment of such life is still the physical environment; therefore its possible spiritual states must be identical with those on our planet, and living beings must be either alienated or sons of God.

No other classification is conceivable, whatever may be the local peculiarities and differences of the inhabited world.

There, as in our own world before the incarnation of the Son of God took place, the same facilities must exist for the promulgation of the truths of the work of the Father, Son, and Holy Ghost. There human life must be placed as in our own world through the creative effort of the Son of God, and thence, by the exercise of His re-creative power, it can be withdrawn from alienation and admitted to all the joys of the life of communion in Paradise.

Thus, cosmically interpreted, it will be seen that the work of Christ carried to a triumphant conclusion in one world—our own—so far as regards His power to save from spiritual death is applicable to all worlds for all time. The process by which He was to acquire His natural power to give eternal life to the fallen being of man had to be carried out somewhere in the physical universe, but wherever carried out its result would remain the same—the existence of a new and eternal power over all alienated consciousness whether placed in one or many worlds of that Universe.

We have now briefly epitomised the directions from which light pours in upon the meaning of life when the symbolism of the Old Testament is properly understood. We propose to



pass on now to the consideration of some passages in the Epistles and the Book of Revelation; then to analyse the numerical symbolism of the Psalms; and to close by showing the correspondence of the teaching of our Lord in the Gospels with the whole philosophy of life deduced by interpretation from the rest of the Bible.

(ccclxxxi a) The Allegory of JONAH. Supplementary Analysis.

The interpretations of the evaluations of proper names occurring in the Book of JONAH fully establish the proposition that the whole document is symbolical.

For instance, JONAH = 71, and this symbol when applied to human life must mean '*Life that is included within the restorative work of Christ.*' It is identical in meaning with 'the waters that are under the firmament' of the 1st chapter of Genesis, and is one of the most inclusive definitions for conscious life subject to redemptional processes.

Again TARSHISH = 1030. Here since the first part of the composite is 10 it is clear that the second part 30 must resolve as 5.6. The full significance of the word is therefore, '*Man's spiritual environment of [city] alienated lawlessness as subject to the work of Christ.*'

NINEVEH, 'that great city,' = 121. The form is clearly a primal one, and the 21 is therefore the 3.7 fusion used as a process upon the creational 1. The word therefore signifies '*Creation as subject to the restorative work of God.*'

JOPPA = 96. Here the 9 is generalized, not specific, and speaks of all men as being sons of God. The 6 is probably the 2.3 process symbol. Some port has to be selected as the figurative starting point for the stormy voyage of man upon the ocean of the Time-life, and the broad index 96 (00) is quite appropriate in its import of '*the sphere of the sons of God as subject to the many works of God.*'

AMITTAI, father of JONAH, =451 = ' *The natural life no longer dominated by alienation.*' In this case JONAH's parentage is intended to express the impulse of the re-created upon the alienated in leading them to their own security. A somewhat similar form is ISRAEL=541 ' *The alienation of life that has become regenerate.*' This is a symbol clearly defining life of the eternal order which is not yet perfected, and the children of ISRAEL, or the alienated in their movement towards God, are held to be the children of, that is subject to the guidance of, life indexed as 541 ; just as JONAH is under the spiritual guidance of AMITTAI, 451.

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## CHAPTER XXIII.

### ST. PAUL ON FAITH AND WORKS.

(ccclxxxi) *St. Paul's Epistles.*—From the fact that St. Paul was the Apostle to the Gentiles it may be anticipated that little symbolism will be found in his letters to the Gentile churches, who could have known little of Hebrew forms of expression. This is found to be the case, although it will be seen that some incidental references which are undoubtedly symbolic exist in such writings. But before considering these it will be expedient to notice briefly St. Paul's attitude on the subject of faith. As we have pointed out already, his whole life was in one way a conflict with the Jewish philosophical school which insisted upon observance of the Mosaic law and ritual as the means of the salvation of man. These views had even permeated into the Jewish Christian churches to such an extent that some of the Apostles, including St. Peter, were inclined to regard formal compliance with the Hebrew Law a necessity even for the Gentile Christians.

Consequently many of St. Paul's discourses are devoted to combating these views, and it is from this attitude that he so emphasises the inefficacy of "the works of the law."

(ccclxxxii) If we approach the subject from the broadest side, we may show how St. Paul's philosophy is wholly confirmed by the symbolic analyses of the states of life found in the Old Testament, as follows:—

- (1) All men are alienated from God on birth, or they would not have appeared in the physical universe.
- (2) The great majority of the Jews found it possible to fulfil every dictate of the Mosaic Law from the time of their birth onwards, without infringing it in any particular.

- (3) Hence obedience to the Law did not bring about any reversal of tendency in life: it did not end the state of alienation.

Now compare with this obedience to the law of negation and ritual (the Mosaic Law) the spiritual law of life in Christianity, and in the difference between them will be seen to emerge *the life of faith*. No man has even yet fully obeyed the laws of life which fulfilled the life of Christ. But many have fully obeyed the Mosaic Law. Hence it is in adopting this higher conception of the duties of life that man passes into the path leading to eternal life.

(ccclxxxiv) Faith is thus born, not in remaining steadfast to the conventional standards of the time, but in ever seeking to make the individual life conform to the highest and noblest. The former mode of life is simply the avoidance of penalty: the latter the search for God, which is eventually to be rewarded at a certain moment by the act of Christ, which attaches the individual life naturally to His own, and in the attachment makes the full ultimate knowledge of God by the consciousness an assured certainty.

(ccclxxxv) The birth of faith, in this sense of the recognition of the necessity for obedience to higher standards than those which define lawlessness, is not, however, the same thing as the new birth to sonship with God. Only prospectively is it the same thing; for this recognition must endure until the Son of God holds that man's obedience to it has proved him worthy of sonship with God. The perception must be equated with the life, without which it has no reality. And the life is a series of experiences of trial, and of a surrender of those things which please self to those things that advance the kingdom of God both in self and in others.

That faith must endure before man attains to sonship with God can be seen from such passages as:—

For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. (Heb. III. 14.)

Blessed is the man that endureth temptation: for when he is tried [and conquers, is to be understood] he shall receive the crown of life, which the Lord hath promised to them that love Him. (James I. 12.)

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(There is only one crown of life—the crown of sonship with God.)

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And if a man also strive for masteries, yet is he not crowned, unless he strive lawfully. (2 Tim. II. 5.)

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For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Romans VII. 13.)

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. . . . God, Who will render to every man according to his deeds.

To them who by *patient continuance in well doing* seek for glory and honour and immortality, eternal life. (Romans II. 7.)

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(ccclxxxvi) Again, that the first moment of faith is not necessarily co-equated with the gift of eternal life, may be seen from the following passages:—

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

But a certain fearful looking for of judgment and fiery indignation. (Heb. X. 26.)

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The devils also believe and tremble. (James II. 19.)

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Holding faith, and a good conscience; which (*i.e.*, a good conscience) some having put away, concerning faith have made shipwreck. (I Tim. I. 19.)

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But if any provide not for his own, and specially for those of his own home, he hath denied the faith, and is worse than an infidel. (I Tim. V. 8.)

(ccclxxxvii) When to these verses the verses on overcoming in the addresses to the 7 churches are added, in all of which the gift of eternal life is made contingent upon overcoming, it is certain that the personal assertion of faith in Christ, and the real fact of the union of the being to the Being of Christ, by His act, are very different things. Man's governing thought, in fact, is to assure himself of security; Christ's to determine by His judgment on the life whether the individual soul is worthy of sonship with God.

(ccclxxxviii) Before we apply St. Paul's remarks on the subject of faith and works it is essential, therefore, to recall to mind, first, the claim made by the Jews of possessing sonship with God on the grounds of ceremonial observance by which St. Paul was continually being confronted, and next the fact that the promises of eternal life attached to faith presuppose that that faith is an enduring one. If, then, the will is so set as to make faith endure, anxiety as to the precise moment at which the act of regeneration by Christ takes place is eliminated, for the fact is already certain that that act is about to take place. But it is precisely because the will is so often weak that St. Paul says: "Work out your salvation with fear and trembling." Did man know already that he was eternal, there would be no occasion for either fear or trembling. For judgment has ceased on the attainment of eternal life. Therefore, on that score there is nothing to fear. Nor could the menace of spiritual death then be feared, for it would be a contradiction in terms to say that the fear of it was possible. But it is because the believer may be still alienated in the fact that he has not yet been united in natural terms to the Being of Christ, although he possesses faith, that he is enjoined by St. Paul to "work out his salvation with fear and trembling." Elsewhere also he says "Be not high-minded, but fear."

(ccclxxxix) Another point to which attention should be called is that St. Paul does not describe acts of mercy and love as the "works of the law." These, on the contrary, he describes as "the fruit of the Spirit." Thus, in Galatians V. 22 "But the fruit of the Spirit is love, joy, peace, longsuffering,

gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's *have crucified* the flesh with the affection and lusts." Incidentally, the 'have crucified' here is worthy of note. The crucifixion is precedent to becoming Christ's.

But he does call 'separate eating' a 'work of the law,' and the inference is therefore that when he mentions 'works of the law' he is speaking of ceremonial observance.

For instance, in Galatians II he comments upon St. Peter's dissimulation in suddenly separating himself from the Gentiles in Antioch with whom he was formerly wont to eat, and goes on to remark :—

"I said unto Peter before them all, if thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews.

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by *the works of the law*, but by the faith of Jesus Christ."

Again, 'justify' is to 'make righteous.' But how often is this word used as if it were an instantaneous act rather than the result of long-continued belief in the highest.

(ccccxc) St. Paul's whole attitude on the subject of faith, then, may be summarised as follows. If man is really seeking for the highest, he has no occasion to study the dictates of the law, for he has already adopted the whole law in spirit. Thus he says "knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, &c." Nevertheless the law is necessary, and "not the hearers of the law are just before God, but the doers of the law shall be justified." It serves to protect man from the full incidence of spiritual death, while he is in the state of alienation. "So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith." Life, in fact, is marked by two stages: first an unwilling acceptance of law; then an unconscious obedience through the impulse of a will which is stronger than our own.

But the change from the first state to the second is not effected save by our endurance and submission to law while we are still alienated.

(ccccxci) It is obvious, then, that Christianity in absolute state is only attained to through the impact of an outside power upon men—the elective act of Christ in attaching man to His own consciousness, not through communion, but by the exercise of a definite, cosmical power. Such a man then is, *ipso facto*, a son of God, while all others, Christians or heathen, whose natural being has not yet been fortified by this natural change, are yet alienated, whatever be the measure of their faith. Man cannot reverse the tendency towards alienation that is in him, but Christ can and does reverse it, through putting into operation a natural attribute of His own Being, when He has satisfied Himself of man's worthiness.

(ccccxcii) The faith of all religions is thus co-ordinated, for faith is simply the impulse to obey the highest, and that impulse is derived everywhere from the presence and action of Christ in the world. He has power to give life, not only spiritually, but naturally, for the spiritual reversal of tendency is dependent upon the natural union, and the natural act precedes the spiritual reversal. He has power also to withhold life and does withhold it, until faith has wrought in man that obedience which He expects of him.

(ccccxciii) The light that the Christian has been given is more brilliant, but is not a light different in kind to that which enables the heathen to see his way. If we deny this, then we deny also the government of the world by Christ, and we dispute the presence of the Holy Spirit with all men. Wherever law can be appreciated at all there exists a potential capacity to advance therefrom to higher appreciations of law. Such an advance is due to the action of faith, and faith is upheld by the action of the Holy Spirit. Now, since all law is analysed for man by Christ, both in His life as man and in His works as God; since it has throughout been the presence of His will that has brought these analyses down even



into the spheres of greatest spiritual ignorance, although the light they carry down to such depths may be very dim, it is still faith in *Him* which causes man to acknowledge and obey the imperative of the higher life, and being faith in *Him*, it can be rewarded wherever it is manifested by the eventual gift of eternal life. But, in thus recognising the universal existence of faith, and the power of Christ to give man life simply as man, independently of his spiritual environment, whether Christian or heathen, we are making no attempt to belittle Christianity or its work. The water is brightest where the rays of the sun directly fall on it. Here is the highest conception of the Christian life, and the measure of the light in the depths below is in direct proportion to its intensity at this point. Clear the water, then, here, and all life below will brighten and rejoice; nor will it be until false and obscure interpretations of Christianity yield to more inclusive views of the work of Christ that the universality even now of His church on earth will be freely seen.

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## CHAPTER XXIV.

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### SYMBOLISM IN THE EPISTLES.

(ccccxciv) *The 'Epistle to the Romans.*—It is noticeable that St. Paul makes a literal use of all the figures of the Pentateuch to which he refers. This does not imply that he is ignorant of their symbolism, but that those whom he is addressing are ignorant. Instruction into the symbolic system of thought must have been passed on verbally in any case, for the majority of the Jews accepted their sacred writings literally; and some of the keys to the whole system are not put into writing until the Book of Revelation is published.

In St. Paul's references to Jacob and Esau in chapter IX the reader will understand that Jacob is already indexed in Genesis XXV as a man who is to become a son of God, because the first-born of the natural man is typically the natural man and his second-born is the spiritual man. Now, Isaac is specially stated to be 60 years old at the time of the birth of Esau and Jacob, and  $60 = 3.4.5$ , the natural alienated man.\*

This is exactly the same progression that is found in Genesis IV. 1 and 2: "And Adam knew Eve his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord.

"And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

In both cases the child favoured by God is the last born.

(ccccxcv) 1 Corinthians I. 22.

"For the Jews require a sign, and the Greeks seek after wisdom."

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\* The 60 may be the symbol for 'The lawless state' or for, 'life discharging the many works of God in Christ'. This latter significance infers a development from  $30 = 3.10$ .

These characteristics of the Shem and Japheth peoples are to be noted. Grecia stands for the natural wisdom of the world in Daniel. It is a lower form of knowledge than spiritual wisdom, but is none the less necessary, for through its agency, duly checked by the syntheses of life given by Revelation, man learns of the wonderful works of God, and increasingly understands the nature of Christ's government of the Cosmos.

(ccccxcvi) 1 Cor. VI. 2.

"Do ye not know that the saints shall judge the world"?

According to the 20th chapter of Revelation, verse 4: "And I saw thrones, and they sat on them, and judgment was given unto them"; Daniel VII. 9: "I beheld till thrones were placed" (Revised Version); and Genesis I. 28, where man, *i.e.*, recreated man, is given dominion over all other orders of men, the Saints are already judging the world. The 'shall' must therefore be taken here to be equal to "shall to the end".

(ccccxcvii) 1. Cor. X. 8.

"Neither let us commit fornication, as some of them committed, and fell in one day 23000."

We seem to have here a conclusive piece of evidence as to St. Paul's knowledge of numerical symbolism. For if we refer to Numbers XXV. 9 we shall see that the number who died in the plague is there given as 24000. Now, St. Paul was too well versed in the knowledge of the Pentateuch to make a misquotation. We know in fact, that he was one of the most skilled legalists of the day. But the discrepancy is absolutely explained on the supposition that he had become aware of this symbolic statement of truth, and used another symbol, expressing the same truth as the former one, but giving a more accurate agreement with his argument. For the death of 24000 simply denotes the death of the race of (ooo) the many, (2) in the natural life (4) who commit whoredom with Moab, *i.e.*, worship the world. But St. Paul is bringing out the displeasure of God. Hence he gives the number as 23000:—the race of (the committing whoredom) many (2) subject to

the work of God (3). For God's work in life consumes the corrupt as surely as it saves the righteous.

(ccccxcviii) 1 Cor. XI. 9.

"Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have a sign of authority on her head because of the angels."\*

Symbolically the woman represents the tendency of being. Being or consciousness was created to show tendency, originally ex-centric. If hair symbolises anything, it is the animal nature. It is for this reason that badger-skins were the outer covering of the Tent of Meeting of the Tabernacle, indicating that within the visible animal nature of man there lay a higher nature. It may therefore be right that woman should witness symbolically to the fall of the race in having hair on her head. For the race is vitiated in tendency, not in being. But it is difficult to trace any connection between this fact and the angels. Nor is it clear how 'hair' can be looked upon as a sign of authority.

It was due to the corruption of the tendency of life that man fell and had to be placed in a universe appropriate to his spiritual condition—the physical universe. Hence is the physical man 'of the woman'—Eve; Eve denoting the tendency of life to seek the things of the flesh. But at the same time woman is of the man, for being is the governing factor in the soul compounded of being + tendency. In the 11th verse of this chapter St. Paul says, "Nevertheless neither is the man without the woman, nor the woman without the man, in the Lord."

That is, in Christ, being is accompanied by its lawful tendency (neither is the man without the woman), and the tendency to seek God is accompanied by a being purified from debasement (nor the woman without the man).

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\* Since union by marriage is not necessarily implied here, the 'woman' is perhaps the symbolic code word for 'life reverting to God,' as the unmarried female form always implies a reversion of tendency away from the index given by the associated male form. Here, then, as the male form is general, it must represent the alienated race as a whole; and the woman, in representing a movement out of their alienation, is to have on her head the crown of the natural life.

(ccccxcix) \*1 Cor. XV. 39.41.

"All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."

St. Paul gives us here the Genesis scale of spiritual life.\*

Verse 41.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. "

From the comparison here made it is not unreasonable to suppose that St. Paul was aware of the symbolic application of these terms.†

Verse 44.

"It is born a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body." The spiritual body is that of Paradise. For the inactive mode of life in Hades no body is provided. It is important to note this definite statement as to the spiritual body. Active life everywhere requires an envelope and an environment.

Verse 51.

"Behold I show you a mystery. We shall not all sleep ; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

This prophecy appears to refer to those left last on earth, since in Paradise the body has already been changed. It would seem to define the last moment of God's work upon man in the physical universe. ‡

(d) 2 Cor. IV. 7.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, not of us."

\* And gives it in a 4 grouping, to express the natural life

† Observe the 3 grouping, pointing to the work of God (3) as promoted by love, faith, and heavenly virtues in general.

‡ A better interpretation is to make this passage refer to all beings in Time as being 'dead' in comparison with the radiant energy of the individual life when the eternal mode of life is unveiled. The phrase 'we shall not all sleep' may well refer to the sleep of a soul in HADES.

Note the phrase "earthen vessel" as descriptive of the physical body.

(di) 2 Cor. V.

1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven."

Here the physical body is the 'earthly house'; the spiritual body the house from heaven.

Verse 16.

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

The outlook of a son of God upon life is fundamentally different to that of the alienated. It is so different that "they may not understand one another's speech." This is the real meaning of the confusion of tongues at the Tower of Babel.

(dii) 2 Cor. XI. 14.

"And no marvel; for Satan himself is transformed into an angel of light."

The significance of these words is not only that the works of evil simulate good, but that *in propria persona* Satan can manifest himself in angelic form.

In Ephesians II. 2, Satan is described as the prince of the power of the air; and the symbolism here is that Satan like the air, is everywhere in contact with the things of the world. His influence is all-penetrating. Moreover, he is less conditioned than man, and until the end of time will have the power of angelic beings.

(diii) 2 Cor. XI. 23.

"Are they ministers of Christ? (I speak as a fool.) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24. Of the Jews five times received I 40 stripes save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a day and a night I have been in the deep."

"Prison" is a word symbolically applied by our Lord to denote the enslavement of men to the power of evil. It is possible it is so used here, and also that 'a day and a night I have been in the deep' may be symbolically equivalent for "both in work and by persecution I have undergone the oppression of evil."

It may be conjectured that the official number of stripes given to malefactors according to Jewish custom—39—was fixed at that number, because 39 expresses "the work of God on His sons." It would thus point the moral "Whom the Lord loveth He chasteneth."

(*div*) 2 Cor. XII. 2.

"I knew a man in Christ above 14 years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth) such a one caught up to the Third Heaven.

3. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth),

4. How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

It is interesting to note this confirmation by St. Paul of the existence of the sphere of the Third Heaven and Paradise. His translation was possible because he had become a son of God.

It is conceivable that 14 may here be a symbolic numeral, in which case it would mean after (above) the time of the created natural life (14) [had ended in the spiritual life, understood].

(*dv*) Gal. I. 18.

"Then after 3 years I went up to Jerusalem to see Peter.

Here 3 years is very probably symbolic, denoting the period, after conversion, during which St. Paul was specially under the work of God.

(*dvi*.) Gal. VI. 17.

"For I bear in my body the marks of the Lord Jesus."

It is shown in the Revelation that the worshippers of the beast are marked in their foreheads and in their hands. And in Ezekiel IX. 4 the Lord directs a mark to be set "upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof" (*i.e.*, in the city of the world). But symbolic though these passages are, it is not unreasonable to suppose that they may possess a super-physical truth, so that in moments of exaltation the sons of God on earth may disclose through the veil of the body the sign of the Cross. It is already certain that men's faces do at times shine with a light that is not of this world.

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(*dvi*) Ephesians II. 12.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

In this instance St. Paul uses 'Israel' as equivalent to the "Church of Christ" and so confirms our previous remarks as to the breadth to be attached to the word Israel, in the Major and Minor Prophets.

The Ephesians could never have had any lot in Israel, literally, under any circumstances.

Note the word "aliens".

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(*dvi*) Ephesians V. 31, 32.

"For this cause shall a man leave his father and mother ; and shall be joined unto his wife and they two shall be one flesh.

This is a great mystery : but I speak concerning Christ and the Church."

When man becomes a son of God he is married symbolically to the new tendency of his being, which is that of a desire for the things of God. Until that moment as an alienated man he has made no true marriage in God's eyes, although like Moses, he may have married an Ethiopian woman. Not having made a true marriage he still remains in his earthly,



father's house; that is, his correspondence with life is among the alienated, and the earthly origin of his life, his father and mother, is also there.

On this symbolic scheme all the various marriages of the Patriarchs are built up.

(dix) Philip. III. 6.

"Concerning zeal, persecuting the church; touching the righteousness which is, in the law, blameless."

Can a man be really good who persecutes the sons of God? If not, true righteousness, as we now understand righteousness, was excluded by the law.

(dx) Col. I, 13, 15, 16, 17.

"His dear Son . . . . Who is the image of the invisible God, the first-born of every creature.

For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him.

And He is before all things, and by Him all things consist."

We have here a very clear statement of the agency of the Second Person of the Trinity in creating the Time environments.

(dxi) Col. I. 21.

"And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled."

The use of alienated, which is equivalent to 5, is to be noted.

(dxii.) II Thess. II. 3 to 12.

"Let no man deceive you by any means: for it will not be (the day of the Lord) except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God,

or that is worshipped ; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that when I was yet with you, I told you these things ? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work : only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of His coming ; even he, whose coming is according to the working of Satan with all power, and signs, and lying wonders, and with all deceit of unrighteousness for them that are perishing ; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie ; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

The picture here given is that of the manifestation of Satan after the time-environments have passed away. The point of view taken in the 20th chapter of Revelation is that Satan has been chained by the power of Christ by His evolution of separate universes for different orders of spiritual life, so that evil, so long as these universes exist, must make its attack through indirect channels, and by avenues which are already under the sway of law. Man can no longer be tempted in the way that Eve was tempted, for in the primal creation evil exercised its influence directly on the being of man. But now there are natural penalties attached to every infraction of law. What, then, 'restraineth' now appears to be the action of the Holy Spirit in impressing upon all fallen life the conception of Time. Finally this action is to cease and then the full revelation of evil will be made. At the same time there will occur the "manifestation" of Christ's coming. His coming is veiled now ; then it shall be manifested.

(*dxiii*) It is clear that only of a universal power can it be said that "he sitteth in the Temple of God," and interpreting this expression, as we must interpret it, by the symbolism

of the Mosaic Tabernacle, we deduce that the presence of the Spirit of Evil in Creation is meant. The present tense is here used, so that this evil agency was already at work in St. Paul's time. But so long as evil works through environments it cannot be manifested *in propria forma*. Consequently the personality of the Spirit of Evil—the Man of Sin—cannot be perceived as a Being until Time is brought to an end. The distinction between Satan and the Man of Sin is this, that Satan is the term used of the spiritual presence of the Being of Evil in the world, while the Man of Sin is used of his visible personality as disclosed when all veils of environment and Time are withdrawn. So both Isaiah and Ezekiel speak of Satan as 'a man'; the reason being that, although he has become possessed of universality, it is a universality only in contact with what is corrupt in creation, and he still remains a creature of God, debased now to the lowest point of the inverse scale of spiritual life of which the antitheses are formulated in the 1st Chapter of Genesis. Here the re-created creature is symbolical *man*, *i.e.*, regenerated man. Consequently the most fallen creature becomes known in the inverse scale as "*the man of sin*".

(*dxiv*) We will now analyze the verses of Rev. XX to which reference was made in Sec. (*dxii*).

"And when the 1,000 years are expired Satan shall be loosed out of his prison.

And shall go out to deceive the nations which are in the 4 quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

These verses from Revelation close the whole account of evil in creation, for the 5 verses that follow give another picture

of Time considered from the point of view of Judgment. This judgment appears to take place at one time, which is usually taken to be after the elements have been dissolved by fervent heat. But to-day is the Day of Judgment; and all men are even now standing before God and His throne. Prophecies of cosmical processes when stated symbolically often adopt the past tense, or use the future tense of events now in progress. The opening of the books is simply a paraphrase for the unfolding of time, and the writing in the books is the work which each soul will effect through the instrumentality of the laws of God. In some cases the work is found written in the book of life, for that book is the Church of God in the Being of the Lamb. But in other cases the work has been only one of destruction or self-immolation, and the record of Time has pages for this also.

The full judgment of God waits for its disclosure until the end of Time, for not until then can there be pronounced the fate of the already eternally evil angels, whose hate has poisoned Creation, and destroyed men. It is at that moment that death and hell deliver up the dead which are in them; but the sea, or the power of evil in its attack upon man, is even now delivering up its dead. In this inclusive survey of the whole operation of Law it becomes necessary to speak as if all phases were observed in one moment.

(dxv) This interpretation of the last 5 verses of the 20th chapter of Revelation being secured we can go back to enquire into the meaning of those verses that precede them. They seem to indicate that, after the whole work of Christ through environments has been completed, what we may perhaps call the vitality of the power of evil in itself still remains. Its work of destruction on man has been brought to an end, for then all who were once men have either become the saints of God or are dead spiritually.

But it would seem as if not all are dead naturally, that is, they, or at least many of them, still possess consciousness. It has to be recognized that evil has power to destroy even consciousness, since that is the only conclusion to be drawn from

the words of Christ "But rather fear him which is able to destroy both soul and body in Hell" (Matt. x. 28). Not only is the soul destroyed, but also the Hell-envelope of life, and with it life itself. It is to be noted in the interpretation of this passage that "destruction" is never properly applied to the purifying work of God, or even to his judgment. His fire consumes and devours, but does not destroy the soul. That is the Devil's work. Hence this passage must have reference to the power of Satan.

(*dxvi*) But it does not follow that because evil has power to destroy the consciousness that that power is always exercised. And since evil men may be divided into two categories:—those who delight in cruelty and those who prostitute their nature to enjoyment, it is possible that in this distinction may be found the reason for the continued conscious existence of the former at the end of Time. Because they are its efficient instruments the power of evil does not annihilate them. Be this as it may, in the use of the words Gog and Magog the apostle is depicting the existence of those who are still alienated from God, and he shows that their being is brought to an end through contact with the consuming fire of Heaven.

Such is the fate of those souls of men who at the end of Time are found amongst the eternally evil when they make their last attack upon the throne and power of God. Until this moment the vitality of evil has remained intact, and the end of the work of Redemption, and the consequent abolition of the Time environments, has once again brought the power of evil face to face with the power of God. The buffers of Time have been removed and an instantaneous collision occurs in that high sphere of life in which all Creation at one time moved. But the unfathomable power of God is asserted again: the Absolute, thought by evil to be so conditioned through His Creative and Redemptive work that an entry into the mode of life reserved for the righteous may yet be effected, meets and hurls back these last devices of hate, and welcomes into the security of eternity the innumerable multitudes who have

been redeemed through the blood of the Lamb. The conflict between good and evil has finally ended, and the very perception of evil and of its life ceases to be possible to the elect of God.

(*dxvii*) It is to be concluded that the life of the evil still continues. It cannot be brought to an end, even by God, since the evil angels at the beginning of the great war in Heaven possessed themselves of self-eternity. It is in this fact that the life of the evil man is differentiated from the life of the evil angel. Continuance of consciousness for the former is dependent upon his election by God; that of the latter is eternal because angels made use of primal law in order to secure self-eternity. Now the Law-Giver cannot reverse His own laws. Hence the judgment of the evil angels is an eternal one; they knowingly sold the glory of the love of God in order to become eternally independent of Him. But there were certain functions of individual being as originally created upon which, even after it had left Him eternally, the Will of the Creator could still work so as to bring about its subjection to the laws that partition off life in Time into independent universes. Hence we read in Genesis I that, after the first act of the Absolute in arranging for the general differentiation of good from evil ("and God divided the light from the darkness"), His next act was to divide "the waters which were under the firmament from the waters which were above the firmament". That is, the evil existent in man was made to appear in the universe of man, while the manifestation of the full corruption of evil was restricted to the environment which the Bible calls Hell. The evil therein is called "the waters that are above the firmament" for they are not amenable to improvement through the operation of the laws regulating life in the Ark, that threefold environment in which the work of God is being effected (300).

In the 10th verse of the 20th Chapter of Revelation, the threefold aspect of evil—the Devil, the chief engineer of hate; the beast that epitomises lust; and the false prophet, who is the figure of hypocrisy in religion—is to be noted.

(*dxviii*) II Timothy III. 8.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth".

There is no mention made of Jannes and Jambres in the accepted scriptures, but traditional writings show that they were the chief magicians of Pharaoh's court. The pair grouping, signifying 'many', is to be noted. The symbolism of the wonders worked by the magicians is that certain worldly philosophies, and their adherents, dispute the fact that the miseries of the world are an evidence of God's judgment, by showing that many of them can be attributed to natural causes.\*

(*dxix*) Hebrews II. 9.

"But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour, that by the grace of God he should taste death for every man".

The structure of this passage shows that the purpose of "the crowning with glory and honour," which crowning was a resurrection to sit on the right hand of God, was that Jesus might taste of death for every man. Without an essential confusion between the powers of Christ as man and as God, it is impossible to hold the belief that death had already been tasted for every man at the moment of Christ's death on the Cross. Not only so, but to hold this view of Christ's work does away entirely with the free-will of man, for we are then forced to suppose that Christ foresaw individual sins. That is, having surrendered to man liberty of will to the extent that he might choose good or evil, and the choice of evil is sin, God

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\* The evaluations of the Greek letters of Jannes and Jambres are 319 and 361 respectively. Both values are symbols of opposition and signify, the former, 'The power that opposes life that has attained to the discharge of the work of God in Christ; the life of sonship with God'; the latter, 'The power that opposes the work of God upon life that has emerged from the lawless state.' The two symbols thus form an inclusive 2 term analysis of opposition to the work of God in the natural and eternal orders of life.

yet withheld this liberty of action, for there was no real choice, inasmuch as the particular sins were predestined.

Every such artificiality of thought is eliminated, however, and every present action of man comes to be regarded as either lessening or adding to the load the Redeemer already has to bear, if we regard the moment of Christ's death on the Cross as the moment of supreme sacrifice, in its giving Him the power to take into His own Being the being of man with all its impurities. He Being God His Will was unalterable, and therefore, in final reality, the moment of His Victory became the moment at which the whole load of the evil-will in man was laid upon Him. From that moment His suffering becomes natural not artificial, inasmuch as before admitting each soul to eternity by uniting it to Himself, He sees with absolute clearness the measure of opposition within it which He will from thenceforth have to experience in discharging through this new living member of His the Will and purpose of God. The impurity in man in intimate union with the absolute love of Christ in His correspondence with the Father is thus the sole cause of His suffering; and the highest form of agony conceivable to God.

(*dx*) Hebrews VII, 1.

“For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

2. To whom also Abraham gave a tenth part of all ; first being by interpretation king of righteousness, and after that also King of Salem, which is King of Peace.

3. Without father, without mother, without descent, having neither beginning of days, nor end of life: but made like unto the Son of God; abideth a priest continually.”

According to the Mosaic ritual, tithes were only offered to God, since the High Priest and Levites received tithes only because they were serving in God's Temple, and did His Work. They were also indexed symbolically as sons of God. Moreover the 1<sup>st</sup> offering signifies a surrender of that which



is opposed to Christ, and all such surrenders are necessarily made to God, not to man. Hence Melchisedec must have been Christ Himself.

The episode to which the Apostle refers is related in Genesis XIV, 18 to 20.

"And Melchizedek, King of Salem, brought forth bread and wine : and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth.

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

Abram had been in pursuit of the 4 Kings, who after overcoming the 5 Kings, amongst whom were the Kings of Sodom and Gomorrha, had taken Lot his brother captive.

Now, since Daniel equates Kings with "horns" in Chapter VII, 24, it is not unreasonable to suppose that the 'Kings' here, like the horns in Daniel, are simply representative of certain forms of evil agency or power, and if so, the significance of the story is that fallen man (here represented by Lot) becomes a prisoner to the natural environment (4 Kings) after escaping from the evils of life in the deep, which evil is represented by the 5 symbol in the epitome of the whole attack of evil on creation given in the story of the Flood, where the water is shown to rise to a height of 15 cubits (that is, it overwhelms the creation of alienation). The 4 Kings defeat the 5 Kings, because the institution of the natural environments of life put a stop to the increasing horror of life in its debased sphere immediately after the Fall, and man, through incarnation, was taken out of that sphere, and placed in the physical universe. Hence Abraham's rescue of Lot defines the whole agency of the sons of God in rescuing their brethren from entire absorption in the things of earth. It will be remembered that Lot was rescued from Sodom by the direct intervention of God. Here he is rescued from the 4 Kings—the next stage of his upward career—by Abraham, and it therefore follows that

the picture of Sodom in the 19th Chapter of Genesis is a description of life in the Deep and chronologically is antecedent to the picture given in the 14th Chapter. This interchange of position is probably due to symbolical arrangement. It must be borne in mind that if Sodom is the symbolical city of the Hell-life, or of a life analogous to it, God's judgment upon it has yet to be declared as a cosmical fact. The men of Sodom have already been smitten by blindness—for the intelligences of evil are even now debarred from entering into our world in their full deformity of corruption, and the gate is shut to them—but the fire and brimstone is only now beginning to pour down on them from Heaven. Hence, in this aspect, Abraham's prayer to God is intelligible even if the story of Sodom is the story of the Hell-life. For his prayer amounts to a petition to the Almighty to hold back His full declaration of judgment until all those who are oppressed by evil and have in them the potentiality of restoration have been delivered.\*

(dxxi) Hebrews VIII, 1.

"We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens."

'Right hand' denotes ruling activity. Christ is not on the throne, but on the right hand of it, only because Time is a period of the redemptive work of God, and redemptive activity will cease when Time comes to an end. It is no function of the eternal mode of the life of God; and it is this mode of life that the throne of the Majesty in the heavens symbolizes.

It has been observed before that the Heaven of Eternity is entirely distinct from the heavens of Time. There is absolute perfection and innocence already in the life of the Third Heaven where the whole obedience of Christ is fully visible. But even here Time reigns supreme in the concentration of all activity upon the work of redemption, which is a Time-process.

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\* A full analysis of the 4th Chapter of Genesis will be found in App. K. Melchizedek evaluates as 294, and as the definition of a 'king' this symbol means '[He Who reigns over] the multitudes of the sons of God in the natural life'.

Nevertheless Christ is in the presence of God. He has for the moment surrendered His eternal mode of being, but has never for one moment surrendered communion with the Father, and it is in the sphere of the 3rd Heaven only that this communion is absolute.

(*dxxi*) Hebrews XI.

This chapter is full of parallels, drawn from Biblical history, used literally, as the Bible stories must be used to those who are not yet prepared for their full application when taken out of symbolic form.

But certain phrases appear to show the writer's knowledge of the symbolic system in force in the Bible.

Thus "they wandered about in sheepskins and goatskins" not improbably stands for "they wandered in the desert of this world both as elect sons of God and as alienated men finding their way to God." For, as in Matthew, xxv, 32, sheep and goats, when in contrast, distinguish between the sons of God and those who are not yet His sons, and the addition of "skins," like the skins of Gen. III, 21, simply affirms life in the physical state.

"Deserts, mountains, dens, and caves" may all similarly be put to a figurative use.

(*dxxi*) *James*.—The Epistle of St. James is addressed to all men, Christians and heathen, for it opens with:—"James, a servant of God, and of the Lord Jesus Christ, to the 12 tribes, which are scattered abroad, greeting."

Now the nominal Christians of the world are always, figuratively, the 2 tribes in occupation of Jerusalem and Judæa. The other 10 tribes, marked as they are by 10, stand for all men under the work of Christ, and every man in His world is under His work.

(*dxxiv*) IV. 4.

"Ye adulterers and adulteresses."

Those who are alienated from God are so called because they are not truly married, as a true marriage is regarded in

the Bible. Their being is not yet wedded to the true tendency of life—sonship with God—but to the impurities of the flesh.

(*dxv*) V. 7.

“Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

“And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

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It is not stated in the Old Testament that the rain was withheld for the space of  $3\frac{1}{2}$  years, but both our Lord and St. James give this as the time. It is significant that  $\frac{1}{2}$  is the symbol for “Time,” so that the allegory is that refreshment comes to the earth-life only through the prayer of the Saints.

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(*dxvi*) 1 Peter I. 1.

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.”

The form of these opening words is to be studied. “Strangers,” when symbolically used, is generally applied to those who are not yet of the house of God. It is also to be noted that 5 districts are quoted, and the symbol 5 expresses alienation. Possibly, then, the epistle is really addressed to those whose faith has not yet arrived at the actual point of sonship with God, as compared with the state of those to whom St. Peter’s second epistle is sent, who are described as those “who have obtained like precious faith with us.”

(*dxvii*) 1, Peter II. 2.

“Ye also as lively stones are built up a spiritual house.”

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The house of God is built up by every member in Christ. “Lively stones” is therefore equivalent to “living members” as contrasted with stones that have not yet been used for building.

(*dxviii*) 1, Peter II. 10.

“ Which in time past were not a people, but now are the people of God.”

From a broad point of view all those beginning to lead the life of righteousness are the people of God. Sonship with God defines the next stage, which is that of an eternal and natural change. So the tribes of Israel, the typical people of God, although learning to obey His laws, were yet indexed as alienated. It was only the Levites who were typically sons of God, in fact as well as by promise.

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(*dxix*) 1, Peter IV. 6.

“ For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

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The reference here is probably to Christ's descent to Hades. The object of His preaching was to prepare them for a return to that earth-life in which alone eternal issues are decided. Returning there they were to pass again into the sphere of God's judgment and attain to eternal life in the spirit. There can be no judgment in Hades itself, for the presence of the soul there is itself a judgment, and disembodiment infers a cessation of spiritual action.

(*dxix*) 2 Peter II. 4, 5.

“ For if God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment.

“ And spared not the old world, but saved Noah the 8th person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. ”

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From the 4th verse it is to be concluded that there was an essential difference in the primal creation between the nature of angels and the nature of the being now known as man. Notice the expression “ chains of darkness.” The words “ a

mighty chain" are used also of the action of Christ in compelling evil into its own separate environment for full manifestation. The eternally evil intelligences are 'reserved unto judgment for their judgment is deferred until Time ends.

"The old world" in the 5th verse was the world of the Deep, after the Fall, the life in which is depicted in the 6th and 19th chapters of Genesis.

"Noah the 8th person" is a very remarkable symbolic form. Naturally it might have been expected that he would have been described as the 1st person, since he is the principal character in the whole account of the Deluge. Moreover, Noah appears in the 9th not in the 8th term of the genealogy of Adam. But the true explanation is clear:—the 8th person, if symbolical, stands for "he who sums up (8),"\* and Noah as a name is developed with the nicest care in the account of the Flood to typify "the redeemed." From him branches out the whole race of redeemed humanity in the 3 grouping—Shem, Ham, and Japheth. His distinguishing characteristic, moreover, is obedience to all the laws of God:—"Thus did Noah; according to all that God commanded him, so did he."

The flood, of course, is the destructive effect of evil.

(dxxxix) 2 Peter III. 10.

"But the day of the Lord will come as a thief in the night; in the which the heaven shall pass away with a great noise; and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The day of the Lord is the moment when the fierce fire of the eternal conceptions of the final mode of life are manifested to the whole creation of Time. By that time the environment of the Ark will have fulfilled its purpose, and redeemed man will no longer require its shelter.

(dxxxii) *St. John*—St. John is the apostle of the correspondence of life with Christ. It is he who most fully gives us those words of Christ in which we learn that "he that eateth Me, even he shall live by Me." To eat is to have

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\* Or, 'he who is re-created'.

correspondence with life of one kind or another. So in Genesis I. 29, man's proper food is affirmed to be "the herbs that bear seed", "and the fruit trees yielding fruit". These are symbols for men who are fruitful to God, and it is in correspondence with such that the sons of God should remain while they are in the physical life. On the other hand the unregenerate—defined not by *man* but by *beast*, and *fowl of the air*, and that which creepeth upon the earth—will be found in correspondence generally with the lowest order of the spiritual life, the green herb not bearing fruit, but still marked by some presence of God in its growth.

(*dxxxiii*) Since it is upon this correspondence that St. John's thought is concentrated other symbolic forms do not so often occur in his writings. But in his first epistle, verse 12 of Chapter 3, we find the following reference to Cain and Abel:—

"Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

It is in the 4th Chapter of Genesis that the analysis of human life is made by this division into two types. And there, except that the Lord says to Cain, If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door—there is no literal indication as to the distinction between the 2 types. The key is found in symbolism, for Abel is one of God's shepherds, and in having this dominion over animal life, is indexed by the scheme of thought in the 1st Chapter of Genesis, as being *regenerated man*—created in God's own image. But Cain is still tilling the garden of his soul—he has not yet attained to the highest form of dominion, and is therefore still alienated. Being alienated there must be some type of sin lying at the door.

(*dxxxiv*) *Jude*. Verse 6.

"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains unto the judgment of the great day."

This passage exactly follows 2 Peter II, 4. The judgment of the great day is constituted by the visible declaration of the result of disobedience to Law. Such a result cannot be fully shown until the conception of Time has been removed from the conscious life of all created beings.

(*dxxxv*) Verse 13.

“Raging waves of the sea, foaming out their own shame.”

Evil beings are waves of the sea, in that the sea symbolizes the whole sphere of evil in created life. See Luke XXI. 25—  
“the sea and waves roaring.”

(*dxxxvi*) Verse 9.

“Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”

From Daniel XII. 1 and X. 13 and 21 it is practically certain that Michael\* is a figure epitomising one great function of the presence and work of Christ. The 9th verse of Jude would therefore seem to pourtray the age-long suffering and pity of the Son of God in beholding the bodily trials of man; that is, the physical sufferings to which those who serve God are put through the presence of the power of evil in the world. Evil has a real power, and a real policy, and a controlling head of that policy, and although the laws of the natural environment largely intervene between man and the suffering that the direct impact of hate would otherwise cause him, yet any direct attack on the policy of evil, conducted by men of whom Moses is typical, commissioned as they are by God, will assuredly expose them in one way or another to the malignity of the Hell-power, which directs against them the ignorances and resentment of the world-power so far as it is under its own control.

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\* The evaluation of Michael is 101, a symbol which applied to a universal agency must mean, ‘He Who has fulfilled all things’.



(*dxxxvii*) It may be said to be a spiritual law which is as true as the natural law of the equality of action and re-action, that he who really inflicts a blow on evil must suffer in the body and in the natural life, environment, and friendships, to a degree corresponding to the blow that has been struck. The highest forms of evil, like all the highest forms of power, lie in the philosophies and religions of life which have yielded to a corrupting tendency so working in them that the imperative of obedience to the laws of love, nobility, and purity is set on one side or regarded as adventitious, and it is in opposing these false philosophies, which appear even in the Christian Churches, that those of whom Moses is typical must suffer. So St. Paul exclaims: "For I think that God hath set forth us, the Apostles, as it were appointed to death: For we are made a spectacle unto the world, and to angels, and to men."

And in Revelation XI, 9: "And they of the people, and kindreds, and tongues, and nations (4 = those seeing with unspiritual natural eyes) shall see their dead bodies 7/2 days, and shall not suffer their dead bodies to be put in graves." The latter clause suggests the easy perception by the world of the "old man" still living to some extent in the sons of God, and its insistence upon these faults of character. Defects of the spiritual life are easily seen by the world, not so the approach of this life to God.

## CHAPTER XXV.

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### SOME FORMS IN THE BOOK OF REVELATION.

(dxxxviii) *The Book of Revelation*.—Most of the numerical symbols which occur in this book have already been inquired into, and it is not our present purpose to give a detailed interpretation of all the analyses of life that it contains. The reader should now be able to arrive at a translation for himself, as he is in possession of all the code-words. But it is desirable that he should be a close student of the Bible in all its parts, since the phrasing of the Revelation is full of references to other scriptures so suddenly and briefly appearing that they come and go like a lightning-flash.

(dxxxix) *The Seven Churches*.—The number 7, as conjoined with the Churches, their spirits, the stars in the right hand of Christ, and the candlesticks in the midst of which He walks, stands in all cases for “the whole, or all”.

The ‘7 Stars’ express the whole embodiment of Divine Law; for it is night on earth,—the night of sin and suffering, although the heavens are lighting in the East, and the light of all the guiding points to God in the firmament is focussed in the Being of Christ. “Seven Stars” therefore epitomise the whole light of night.

Each Church epitomises the movement of life towards God in the human race under different analyses. The first is that of the new creation (1) of sonship to God. Appearing in a subject that talks of the world generally I would simply mean Creation, but I under “the Church” is the re-created Church; that is, those who are actually as a fact in nature sons of God. All men were once sons of God, as all who forsake alienation are to be again. So in the 4th verse the Redeemer says “Nevertheless I have somewhat against thee, because thou hast left thy first love.”

(dxi)\* The Nicolaitans united religious words, with evil deeds, as did Balaam. They held that, through their adoption of

Christianity, sin had lost its power over them : therefore they might sin, or if they sinned it was with relative impunity. They thus selfishly conceived that, since Christ had already suffered for all sin (a fact only true from an eternal stand-point and not true as regards individual lives now being lived) the results of sin now committed could be evaded by themselves ; and from this denial of fundamental law (in that action and reaction are equal and opposite far more impressively in the spiritual than in the natural sphere, for cowardly and selfish action is inevitably reproduced in cowardly and selfish character) they sank to holding it expedient to placate the world-power by attending its feasts to idols, and even by countenancing its impurities.

It will be remembered that the Apostles freed the Gentile converts from all ritual observance, but decreed that they should avoid fornication and things sacrificed to idols. If these laws were observed it is clear that they would have removed them from the debasing influences then corrupting the alienated into whose hands the world-power had passed. Now, both these prohibitions attain their full significance only when regarded as symbolic, for eating things sacrificed to idols then expresses life having correspondence (eating) with <sup>†</sup>all false gods, and 'fornication' is the Revelational symbol for the prostitution of character to worldly advantage. Hence the obvious appropriateness of the selection of the types of Balaam and the Nicolaitans as prefiguring a selfish form of Christianity or heathen religion, justifying or removing from the incidence of penalty the infraction of Law. The other symbolic type "Jews of the Synagogue of Satan" has already been explained. The words simply mean "false Christians".

'Jezebel' is a female symbolic form which in the sex indicates the fallen or worldly nature, and in its description as "prophetess" is indexed as being representative of religion. Its whole value is therefore that of "worldly religion".\*

(*dxli*) The address to the Second Church is directed to "the many," here "all", the *sons of God only*, for the number 2 sometimes acquires the value of all, when being used inclusively

\* JEZEBEL evaluated from its Hebrew letters = 50 = 'The alienated state'.

of the many of one type, as in the 200 symbol for a common abode. The distinction between the addresses to the 1st and 2nd Church is that the 1st is to the "new-born" while the 2nd is to the whole body of the redeemed. In this a glimpse is given of the surpassing tenderness of Him Who rejoicing carries home the one sheep.

(*dxlii*) In symbolic series such as the one we are now considering it cannot be doubted that the serial number of each term gives, in its symbolic meaning, a précis of the whole term, since it is as easy to place the terms in one combination as another, and the facility of being able to place them in a particular combination would not have been lightly wasted. This principle applies very much to the serial sequence of the Psalms. We have assumed that it has determined the arrangement of the addresses to the 7 Churches, because this 7 group is typically symbolic and is found in a book which is of all the books of the Bible the most figurative in the structure and co-ordination of its several parts.

(*dxliii*) The address to the Third Church, then, will apply generally to all men under the work of God; and this deduction is confirmed by the picture of Him who gives it:—He has the sword with the 2 edges, of which one edge destroys, while the other forces open through evil the way to God. The introductory description of the Son of God, and the closing verse with its promises—in 4 cases its three-fold character testifying to the authority of Him who makes them—of all the addresses should be compared.

(*dxliv*) The Fourth Address would appear to be made to all the religious bodies and Churches of the natural life (4), who are all effecting partially true analyses of law and life, each necessary to the other, but yet give shelter to a worldly application of religious truth,

(*dxlv*) The Fifth Address may be referred to the whole body of the alienated throughout the world and Time. The Great Shepherd does not forsake His sheep because they are wandering from the fold, but includes them in His Church, and specially addresses them.

Christ says of this Church "Thou hast a name that thou livest, and art dead." This will exactly apply to alienation. The natural man conceives himself to be alive, but is yet far from fulfilment with real life. "Be watchful, and strengthen the things which remain, that are ready to die."

Here the injunction seems to be that men should watch lest the enemy should debase even those beauties of character which exist in all, although, in that their life is not yet rooted and grounded in Christ, "they are ready to die." It is only to this Church, and generally to those under the work of God (the Third Church) that Christ says "Repent."

Even in the midst of the alienated there are a few "who have not defiled their garments." We must remember that in these addresses we are being given a picture of the Son of God's own analysis of His purifying and redeeming work in Time. In this address He looks out upon Time and sees *alienation*, and a few who are not alienated in the midst of it. So in the 1st Address the whole aspect of Time to Him is the new-birth of man; in the 2nd Address the presence of the sons of God; in the 3rd Address the whole work of God as being carried out through the tripartite division of the human race into Shem, Ham and Japheth. And in the 4th Address He beholds the work of all the different religions of the world, and strengthens them so far as they are not tending to hypocrisy.

(*dxlvi*) It is appropriate to the interpretation of the 5th Address we have here put forward that the promise of clothing "in white raiment" should be made, since the pillars of the Tabernacle against which the white linen was spread symbolise the earliest appearance of man as a son of God.

(*dxlvii*) The interpretation of the Address to the Sixth Church is that 6 in a holy series cannot stand for the intractability of lawlessness (6), which defines the passage of life altogether out of God's purifying spheres of influence, and it must therefore be resolved as 2.3 = "fellow-workers with God."

In this sense, the passage "I have set before thee an open door, and no man can shut it: for thou hast a little strength,

and hast kept My word, and hast not denied My name" becomes intelligible. The "open door" expresses an opportunity given by God of doing His work, and St. Paul uses the same phrase with a similar significance when he says "For a great door and effectual is opened unto me, and there are many adversaries." Hence in the 11th verse also Christ commands "Hold that fast which thou hast, that no man take thy crown":—"This is the work designed for you by God: let it not have to be assigned to others."

(*dxlviii*) The Seventh Address, which from its final position, would naturally sum up all others, must be made to refer to the whole of conscious life in Time. Its serial symbol—7—also expresses the same broad statement:—an address to all, or the whole of (7) life, which, under Christ's government is life in Time.\*

The address appropriately begins in describing its author as "the beginning of the Creation of God." He Who instituted the Creations of both Time and Regeneration speaks thus to all the creatures of God in Time.

A passage then occurs which is unintelligible literally, but easy of translation symbolically:—

"I know thy works that thou art neither hot nor cold; I would thou wert cold or hot.

So then, because thou art lukewarm and neither cold nor hot, I will spue thee out of My mouth."

Heat is the symbol for the animation of individual life by all the burning power of love and spiritual exaltation aroused in doing God's service.

Cold is the exact opposite of this glowing love for God's work. It defines the state of the spiritually dead, who can never more be fired by one spark of the Divine glory.

Now the whole object of the Time Creation is so to purify the being of man that it may become wholly on fire with the love of God. In the primal state of life Satan exemplified this fulfilment by the fire of the Divine love in the highest degree

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\* We shall see later that the 7 as 'the whole of' refers to the whole body of the redeemed only.

and Ezekiel says of him :—" Thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire." Here the other creatures of God are compared to precious stones each glowing with his particular radiance of the Divine glory. The Son of God in this His universal address to all created life thus adopts the same metaphor in saying " I would thou wert cold or hot," which is therefore a paraphrase for " I would that My time of work were so fully accomplished, that all states of conscious life had become final." His words here are an echo of those in Luke XII. 50 " But I have a baptism to be baptised with, and how am I straitened till it be accomplished". For the baptism of the Son of God is the suffering He must endure until the end of Time in giving man the new birth of eternal life.

The application of the next verse " so then because thou art lukewarm, and neither cold nor hot I will spue thee out of My mouth", is obvious. Life in Time, although it is undertaken for the salvation of man, is not the proper mode of life for the Son of God. He has left His own house, but is returning to it again with all those whom God has given Him. Therefore the worlds of Time, even the heavens of Time, are not enduring worlds : they are to be spued out of the mouth of God. The word 'mouth' is itself symbolic, for, as applied to God, it means His declaration of Law. His words, and His law, are all uttered for eternity, not only for Time.

(*dxlix*) Life as a whole is content with itself, and the insistence of the life natural is not easily shaken ; nor can man be easily made to see how poor his spiritual life is to what it is designed to be. Hence the words follow " Thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Note the 5 allied states.)

" I counsel thee to buy of Me gold tried in the fire (love developed through trial) that thou mayest be rich ; and white raiment (the righteousness of the saints) that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see.

As many as I love I rebuke and chasten : be zealous therefore and repent."

Such repentance results in the enthronement of the soul with God.

(dl) The reader will now be able to interpret the meaning of the 7 golden candlesticks. In each of these epitomes of Christ's action upon life, which are represented as Churches, lights of different brilliance are shining before God through His Son's ameliorative work, whether it be of regeneration, or of His action upon the sons of God, or upon the men of the physical world (3), or upon the Churches of the physical world, or upon alienation, or upon the fellow-workers with God, or upon the whole created Cosmos of Time. Upon every such analysis of life Divine Law (the word of Christ, whether in nature or in the scripture) is operative ; hence the 7 stars, the whole body of Divine Law, are "the angels of the 7 Churches" because obedience is His universal message to man.

It is possible that the name under which each Church is described Ephesus (1), Smyrna (2), Pergamos (3), Thyatira (4), Sardis (5), Philadelphia (6), Laodicea (7) is selected in part because of the geographical symbolism of the locality, e.g., whether near the sea, near a river, on a mountain, in a valley, whether a sea-port, or an inland emporium of commerce. These circumstances should be inquired into.

(dli) Revelation IV. 3.

"And there was a rainbow round about the throne, in sight like unto an emerald." The rainbow symbolism occurs first in the 9th chapter of Genesis, and is closely connected with the analysis of spiritual state made by the colours of precious stones, of which examples were given in the chapter on the Foundations of the Holy City. Broadly, the idea presented by the rainbow is that of an arch of colour, of which the haunches rest on earth while the crown is in heaven. It may therefore be conceived of as being built up of an infinite number of coloured stones, which instead of being ordinary building stones are all *jewels*. Each such jewel is a raindrop which



refracts light at a different angle and makes its own analysis of it. Here the function of individual conscious being is expressed, for life exists but to analyse God to other life.

(*dlii*) The clear shining of each raindrop, moreover, brings in the whole symbolism of the Deluge, for the Deluge is brought about through heavy rain, which represents the fall of evil modified through environments. The raindrop therefore suggests individuality that has passed through a time of evil, since the bow is only formed when the light of the sun (love) is wholly visible, and this moment of the full revelation of Divine Love will not occur until Time has come to an end.

It can be seen, accordingly, that the rainbow is a compound pictorial symbol, derived from the analogies (1) of building, (2) of the analysis of white light (the life of the Deity) that colour gives, and (3) of storm and tempest. Its form denotes strength and completeness and the unity of component parts, and in its ascent from earth to heaven it shows how all life, whatever may be its individual scope, will enter into the Being of Christ. For, at the abutments of the arch the jewels shine as brightly as at the crown, but they are less exalted in position, and so represent, figuratively, being created to have a relatively humble function in life. Above, at the crown, created life in certain of its attributes will enter into absolute perception of the Creative Being.

The light of the rainbow is retracted through myriads of the jewels of rain, so that the bow itself displays the eventual perfect harmony and union of all created consciousness, built up through the work of redemption to form the body of Christ.

"And they shall be mine, saith the Lord of hosts, in that day when I make up (i.e. complete) My jewels; and I will spare them as a man spareth his own son that serveth him."

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It is not difficult to see that the emerald rainbow must therefore be the figure for redeemed creation refreshed by the interpenetration of the Spirit of Christ.

(*dist.*) Revelation XVII. verses 9 to 18.—

9. And here is the mind which hath wisdom. The 7 heads are 7 mountains on which the woman sitteth.

10. And there are 7 kings : 5 are fallen and 1 is, and the other is not yet come ; and when he cometh he must continue a short space.

11. And the beast that was, and is not, even he is the 8th and is of the 7, and goeth into perdition.

12. And the 10 horns which thou sawest are 10 kings, which have received no kingdom as yet ; but receive power as kings 1 hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of lords, and King of kings : and they that are with Him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the 10 horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

In the earlier verses of the same chapter the woman of the 18th verse is described as follows :—

3. So he carried me away in the spirit into the wilderness ; and I saw a woman sit, upon a scarlet coloured beast, full of names of blasphemy, having 7 heads and 10 horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls,

having a golden cup in her hand full of abominations and filthiness of her fornication.

5. And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.**

6., And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her I wondered with gréat admiration

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The 5th verse shows us what the woman represents. The use of the fallen or female form proves that she is the tendency of all conscious life to worship the life of the flesh, the life the characteristics of which EGYPT epitomises geographically. But to show that this tendency of life leads to the barter of nobility of soul for things and pleasures of passing moment, her forehead is marked with the name of **BABYLON THE GREAT**, because **BABYLON** was the great centre of exchange of the old world. The name is written on her forehead as indexing the ruling application of the intelligent powers of the alienated life.

(*div*) The Biblical scheme of marriage symbolism explains why the woman is called the great whore. It is because alienation as a whole sums up the alienated life of many, and so long as man is alienated he is living in concubinage or prostitution : his being is not yet wedded to the only life tendency that is enduring—sonship with God. Hence alienation as a whole, or its power, is the source of the alienation of many, and becomes figuratively the great harlot.

This habit of life, which is always and must always be in existence in the world (since every man or woman that is born has to be subjected to the work of God before sonship is attainable) is continually opposed to that state of conscious life in which, through attachment to the Being of Christ as a cosmical fact, the governing tendency is to seek the things of God rather than those of the world. But the power of alienation is not self-derived. It arises always from the spiritual contact

that is established between itself and ultimate evil—the Hell power, which is enabled in some way we do not yet understand, to effect communion with the vitiated desires of conscious human life. It has already been explained that the intelligences of evil are less conditioned as regards the ultimate facts of conscious being than men are since they are broadly described as the “waters above the firmament,” a phrase which suggests some kind of participation in the greater powers of the primal mode of life. That they cannot enter in their proper manifestation of being into our own universe is due partly to the restraint of the Will of Christ upon them, Whose angels—and angel is a word sometimes expressing lawful power—have blinded their eyes, and partly to the fact that their object would be defeated in manifesting themselves in a universe in which, to some extent, relative spiritual condition can be seen through the envelopes which veil it. But the restraint imposed upon them still leaves them free to influence the will of man, and to procure its debasement probably through association with that part of man’s composite nature which we have termed his superphysical entity on disembodiment.

(*dlv*) The agency that is absolutely evil is represented by the scarlet coloured beast, full of the names of blasphemy, having 7 heads and 10 horns. The 7 heads symbolise a *completeness of intelligence*, and the 10 horns a *duration of power coextensive with the work of Christ*. Upon such a beast the woman is seated to denote that alienation draws its strength from Hell. To ride in the figure for passing through Time, and here, during time, alienation is shown to pass through time in the power of Hell.

We gave in an earlier chapter the interpretation of the number of the beast and showed that its spiritual measurement as 666 proved it to be “lawless among the lawless.” The beast is scarlet coloured, like the woman, to denote that both are the sources of the bloodshed and suffering in Creation. If we return now to the 9th verse it will be seen that the 7 heads are 7 mountains on which the woman sitteth. Now ‘mountain’ is a word generally significant of a height of

knowledge or of law or of power. Thus the Law was given on Sinai, to show that it is possible for but few, and those must be divinely instructed leaders like Moses, to arrive at an integration of the whole scheme of Divine law. So here the figure of the 7 heads which are 7 mountains is intended to convey the idea that the power of evil to corrupt and pervert truth extends to the very height of knowledge, so that no man may hope through the acquisition of wisdom to discover at what point the first fallacy of the prostituting philosophy of life originates. Life may always be read in two ways, no matter to what height of knowledge of its processes we attain. Above man's highest attainable knowledge Satan is seated with the power and the will to originate a falsity at a point above our reach that will pervert the whole of an otherwise connected and rational philosophy. All philosophies are either tentative, when their major premises are necessarily spiritual hypotheses, and can be poisoned at their very source; or they are wholly based on experimental knowledge, in which case they are utterly unable to rationalise the phenomena of life.

(*dlvi*) The significance of the disconnected mention of the 7 kings in the 10th verse is this. The 7 kings are "the whole power," of evil (understood), for the statement goes on "5 (i.e., the power of alienation) are fallen, and the 6th, that is, lawlessness, continues, while the other, the 7th, is not yet come, for the whole (7) manifestation (its coming) of the power of evil will be deferred until the end of Time. This interpretation agrees exactly with that which we derived from the 7th verse of the 20th Chapter "And when the 1000 years are expired, Satan shall be loosed out of his prison." Here we are told "And when he cometh, he must continue a short space."

(*dlvii*) The next, the 11th verse, continues:—"And the beast that was, and is not, even he is the 8th and goeth into perdition." The same symbol 8 occurs here as is applied to Noah in the Second Epistle of St. Peter II. 5, and with the same sense of "summing up." The beast sums up in himself all the strength of evil, whatever may be its various manifestations. \*

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\* Note—The 8 symbol even as 7+1 is used in two senses. As (process)+1 it signifies, 'Re-creation;' 'The re-created;' 'that re-creates'. But as 7(all)+1 it signifies, 'A summing up of.'

(*dlviii*) Co-extensive in duration with the work of Christ (10) the power of the beast, thus symbolised as 10 horns, has not yet received its kingdom, for it is wholly restrained by the Will of Christ, and is subjected to the conception of Time. Evil, in fact, does not enter into the eternal and changeless mode of life until the end of Time, and that mode of life is its proper kingdom. But the power of the beast is nevertheless being exercised during a period of 1 hour,  $\frac{1}{12}$  of the day of God's work. Now the inversion of 12, like the inversion of 10, must express opposition to the symbol in the denominator, and here, therefore, opposition to *obedience* (12). The meaning, then, is clear. So long as opposition to obedience exists, for so long will last the power of evil. But the Lamb of God, Who is Lord of lords, and King of kings, has might to overcome lawlessness, as He has already overcome the power of alienation by His Resurrection from the grave.

(*dl ix*) In the next verse we learn that the waters "where the whore sitteth" represent the evil in the physical or natural life of man, since there is a 4 grouping of "peoples and multitudes and nations and tongues." The first verse relates that the great whore "sitteth in many waters." It is clear, therefore, that the power of alienation from God is based upon the physical side of life, which is but a temporary instrument of the Almighty in the redemption of man, and is doomed to extinction.\*

(*dlx*) Lastly, the 10 horns of the beast hate the whore, because the result of the action of evil emanating from Hell, continued throughout the period of Christ's work on life, is the incessant exposure, through the inevitable operation of Divine law, of the hatefulness of the life of alienation from God, and throughout all Time the flames of the Divine judgment are to be seen devouring every stronghold that has been built up in opposition to the Spirit of Christ. The power of Hell brings out alienation, yet as surely as it brings it out it must force it on until it is wholly consumed in the fire of the furnaces of God.

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\* The waters, of course, are the 'waters under the firmament,' the symbol for which, when applied to the life of man, is 70.

(*dlxi*) As a result of the analyses of the Revelation made in this chapter and elsewhere, the reader will admit the entire impossibility of being able to look upon the Book of Revelation as of local application. We have proved that no co-ordination of the symbols used can be secured until they are extended to cosmical truths. Alike in the addresses to the churches, and in the prophecies of the beast, figures appear that are unintelligible except as referring to all time and all life. In the sacred writer's point of view Time has but 3 critical epochs: its beginning, its climax in the life and death of Christ within the world, and its end. Before Time was, man lived in the eternal mode of life, and in that mode of life redeemed man is to live hereafter. But between the end of Time and the full peace of eternity there is to occur a phase of life marked by the attack of naked evil upon all the power of God. When that phase is over all redeemed creation enters into its eternal rest.

(*dlxii*) As regards the life of man St. John integrates it as having only two distinct states, and one crisis. The crisis is the moment at which the Son of God unites the individual being of man to Himself by the exercise of the cosmical power He won and uses at the price of so great suffering; and the two distinct states lie on either side of this crisis: the first state, which is the initial physical state of every man on birth, is that of alienation from God; and the second state, after the crisis, is the state of sonship with God, which is eternal and immovable by the power of evil.

(*dlxiii*) It is not surprising, however, that commentators should have interpreted the figures of the Revelation as applying to the times of Nero, and those of Daniel to the time of Antiochus Epiphanes. In reality the figures are identical, being always broad statements of cosmical law. But evil on a small scale must always be characteristic of evil on a large scale: hence it always becomes possible to trace out the application of the general law as if it referred wholly to the individual or local illustration. That cruelties and oppressions in the times of Nero reached a climax may be freely admitted.

But that they are anything more than the faintest shadow of what the full horrors of evil are in Hell must be as strenuously denied. Thanks to the all-wise providence of God in sheltering the being of man within a physical environment a shield of indestructible strength has been interposed between him and the full hate of the power of evil. Not until it is removed, when no longer required at the end of Time, will the human race attain to a clear vision of the at-present unimaginable and inexpressible tortures which hate inflicts upon those who fall into its hands.

### THE APOCALYPSE : SUPPLEMENTARY ANALYSIS.

(*dxiii a.*) Luther, in asserting that he failed to see in the Great Angel of the Apocalypse the Saviour of the Gospels, has proved conclusively that he had gained little or no appreciation of the cosmical sovereignty of the Son of God. For the whole theme of the Revelation of St. John the Divine is the enunciation of the principles of His government of Time by the Risen Saviour, Who, in His Redemption-Nature, has added to His former attributes the discharge of those functions by which the consciousness of every accepted soul is translated into the new, eternal, and self-existent order of life. The Man-God having risen is now no longer merely educating the fallen sons of God through the lessons of law in the physical universe. These lessons, it is true, are still being taught, and will always be taught. But now they are but the natural preliminary to the exercise of His power, won by the victory of the Perfect Man in all the trials of the earth-life, to unite cosmically to His own consciousness the natural being of every soul whom He deems to be worthy of the glory of the life of sonship with God.

Clearly, then, it is as God that He is now exercising this power, since it is a power concerned with all the multitudes of the fallen but redeemable creatures of God. A universal action is postulated, and is based upon that scheme of control which, as we have shown in earlier chapters, is dependent upon the segregation of all created life into the 5 interdependent universes of Time. Any investigation into the processes of life that have come into operation since the Resurrection of Jesus Christ must therefore be so framed as to consider the states proper to each of 5 universes. Were it still restricted, as in the Gospels, to the consideration of the conditions of our own earth-life only it would fail hopelessly as a general summary of all the Biblical analyses that have preceded it. But this, obviously, is the reason governing the inclusion of the Apocalypse in the Bible, since it is the last word on life that the Bible gives us, and unless it were itself a summary of the final conditions of life would require to be supplemented by some other book that would give us such a summary.



(*dxiii b.*) The question whether the Apocalypse was actually written by St. John the Divine is, from this point of view, a matter of little moment. It is sufficient for us to know that the Early Church recognized the authority of the writing, which indeed is self-evident, and therefore authenticated it as its own belief in the last act of the re-creational transformations in Time having taken place. We refer here, of course, to the perception by the Church that the cosmical change in the nature of man, by which he becomes translated to the sphere of Paradise, had been accomplished in the ability of the Risen Son of God to unite the unit soul to His own mode of being, not only spiritually, but cosmically and naturally; not only as a question of moral consent to a new appreciation of life, but equally as a fact in the participation of the unit of life in new life-processes. Figuratively, the Ark had grounded upon Ararat; the stability of the super-position of the 5 universes of Time had become assured through the appearance of the Paradise environment, created by the new control over life acquired by the Risen Son of God; the new processes of life could now pass down uninterruptedly from the highest to the lowest sphere in which the breath of life still lingered: and nothing therefore remained to complete the statement of the true philosophy of life but the summary which the Christian symbolist of the Apocalypse published to the world in the light of accomplished facts.

(*dxiii c.*) Holding this to be the design of the Revelation we cannot doubt that all the figures of speech it contains are to be extended until they assume the widest possible generalization consistent with the continued inter-relation of the terms of each particular analysis. In accordance with this principle the addresses to the 7 churches must refer to the whole Church of Christ for all time and not as they appear to do,—to 7 small communities in Asia Minor in the 2nd century. We may also infer that, since the spiritual classifications given by the symbols of the numerical scale must hold good throughout all ages, and no other verbal definitions exist of an equal durability, since the shades of meaning in speech are constantly varying, the assessment of the spiritual condition typified by each Church must be hid somewhere in the Addresses in implied numerals. But proper names are the only vehicles possible for the content of symbolic numbers. Hence, on *a priori* reasons, it is probable that the names of the 7 Churches have been selected so as to yield, by the addition of the independent letters of each name, values which will express spiritual state as surely as the words ADAM, ABRAHAM, MOSES, &c., do in Hebrew. Upon investigation this is actually found to be the case, and the law holds good of all the proper names that are introduced within the Book of Revelation.\*

(*dxiii d.*) The serial arrangement of the terms in each analysis is the next point to be studied. Repeated instances occur all through the

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\* A direct inference from this discovery is that the personal names of the Greek mythology may have been framed with a similar object in view. We put this question to the test in the Greek evaluations in App K, and find that all the leading Greek myths can then be easily resolved into partial analyses of a philosophy of life which exactly follows the outlines of the philosophy illustrated in the Old Testament stories when resolved,

Bible of the arrangement of the subject-matter of each term of a group so as to develop in a particular direction the broad idea given by the number of the serial under which the subsidiary analysis appears. This same scheme of thought is consistently applied in the Apocalypse in all groups of 7, such as the Addresses to the 7 Churches, the 7 Seals, the 7 Trumpets, and the 7 Plagues, as well as in the groups of 12 which are constituted by the sealing of the tribes in the 7th chapter, and by the statement of the Foundations of the Holy City in the 21st Chapter.

A final analysis of this latter group will be found in Appendix K, and in the same Appendix there are given the probable interpretations of the evaluations of the names of the 7 Churches. Of these evaluations the most remarkable is the 151 of LAODICEA, for 151 signifies as a symbol, *'The Creation of the life that is no longer dominated by the tendency of Alienation, [1 Creational, and 51=50+1]* and this definition gives an exact summary of the whole (7) *re-created Church of Christ.*

The following symbolic names are found in the 2nd chapter of the Revelation. ANTIPAS=642. ANTIPAS is a 'faithful martyr'. The 6 is not therefore the fundamental for lawlessness, but the 23 process-symbol, so that the word signifies by its evaluation, *'The natural life of the multitudes as they are subject to the many works of God.'* This definition is practically a simple variant of the 46 of ELIJAH.

BALAAM=142 (Hebrew)=*'The created natural life of the multitudes.'* As so defined BALAAM is the prophet of God in the sense of the HERMS—education afforded by the natural life, which is a state in which all must pass a period before the eternal order of life germinates within the natural order. BALAK=132, which is a generalized definition for *'The spirit that opposes the multitudes who are subject to the Creator's work.'* The story of BALAAM and BALAK in Numbers XXII–XXIV thus resolves into an epic which shows how the impact of the teaching of the natural life upon all the fallen Sons of God is controlled and restrained under the cosmical government of the Almighty.

We have seen in the analysis of ELIJAH that JEZEBEL=50=*'The tendency of the alienated state.'*

'Nicolaitans' ΝΙΚΟΛΑΪΤΑΙ—evaluate, similarly as 502=*'The alienated state of the multitudes.'* This classification exactly applies to the words of the 15th verse :—*'So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate'*

It will be seen that in this one chapter there are no less than 5 proper names the evaluations of which give, on interpretation, an exact agreement with the broadest treatment of the text, upon which they throw a very luminous light.

In the 11th chapter, verse 8, the significance of the words SODOM and EGYPT has been secured already. EGYPT is always the sphere of deepest spiritual corruption—30(=5.6), 00—wherein the movement of life towards God first began, while SODOM from Gen. XIX represents traffic with the grossest impurity. Its evaluation of 104 contains the zero in

independent use, so that as a sphere it is indexed with the characteristics of the Hell-universe :— '*A Creation that has no contact with nature,*' i.e., probably '*A Creation that has dissociated itself from what is natural.*' This use of 4 as *nature*, or *natural* instead of as 'the natural life' is justified on the analogy of the 45 of ADAM and LOT = '*Natural Alienation.*'

We have said that the figure 144000 of Rev. XIV is probably to be regarded as an intensive form of 12 followed by the triple zero = 'the race of.' In other cases 144, unless it stands in a position of finality, would be resolved as 1, Creational, and 44 = 4.11— '*The Creation of the Natural life in its approach to obedience.*' It is in this chapter that the symbolic word BABYLON— '*the mother of harlots and abominations of the earth*'—first occurs with the significance of its evaluation in Greek lettering. The evaluation is 1285. Here, since the word is applied to all life, the 12 is universal and = 'The created multitudes.' The 8 is therefore a 7+1 form to avoid duplication. Read as it stands the symbol would therefore mean '*The created multitudes re-created from alienation.*' But since there are verbal indices of intense evil attached to the name it is clear that the symbol is one of opposition, so that we must interpret it as equivalent to '*The source of evil* (mother, the female or fallen form) *that opposes the Created multitudes when recreated from alienation.*'

(dlxiii e) Such a definition brings into prominence the truth that it is not until men and women pass into the re-created order of life that they encounter the real and painful persecution of evil. Up to that moment the whole policy of evil as directed against individual lives is to promote further degradation, and this end is best accomplished through the temptations of 'the world, the flesh, and the devil.' But after man is elected to sonship with God in Christ he becomes in all cases an instrument for the discharge of the work of God in Christ. This truth logically follows from the fact that a new tendency has acquired dominance over the activity of his consciousness, since in his union to the Son of God the Will of Christ has become the supreme directing power within the soul of man. Even although there is in many directions a continuance of the opposition of self to that Will, yet the turning point of life has been reached, and the sum of the dynamic energy exercised by the individuality is now more for God than against God.

Hence it arises that, in its intelligent policy of directing hate, persecution, contempt, and ridicule against the real centres whence the world may derive spiritual refreshment and enlightenment, evil concentrates the power that it holds over the souls of the alienated in a never-ceasing attack against the work and lives of the *sons of God*. This attack is always supported by the prejudiced and false doctrines for the proper conduct of life by which the alienated soul is necessarily and continually swayed; and the summation of these prejudices, which are formulated in order to justify every form of iniquity, malice, self-seeking, and self-assertion, is epitomized by the author of the Apocalypse under the symbolic name of BABYLON.

The ultimate source whence this summation of the spirit of the alienated derives its strength is, of course, the hate confined as regards full manifestation within the universe of Hell. Hence we read in Rev. XVII 7 of 'the beast that carrieth her, which hath the 7 heads, and 10 horns'. For the 7 heads is the ordinary code-symbol for '*all intelligence*', and 10 'horns' is similarly an equivalent for '*an intellect-power* [the horn from the head] *that will be in opposition to God during the continuance of the work of Christ (1c)*'. Such a supremacy and universality of power must be referred to the being of the Spirit of Evil.

(*dxiii f*) In the remaining chapters of the Apocalypse we must be on our guard against supposing that the narrative is continuous and in chronological order. For the one fact certain about the arrangement of symbolic analyses is that, except in rare instances when the consideration of the facts of a typical individual life is in hand, the order in which the analyses succeed one another is not a time-order, but an order determined by placing each analysis against a certain serial number with which its subject will correspond, until the whole predetermined total of the group is arrived at and completed. The total number of the group is chosen because of its symbolic significance, and in the Book of Revelation we find only groups of 7 = 'All', or 'the whole of'; and 12 = obedience.

(*dxiii g*) An analysis, to be thorough, must be written to the theme of only one particular aspect of life at a time. Hence the manifestation of life in Time, the period of the government of the Son of God, must be analysed from many different aspects, and of these the chief are (i) The thought of the Son of God as regards His Church—the addresses to the 7 Churches, (ii) The activity of life in the highest spiritual sphere of Time—the 4th Chapter, (iii) The work to be done by the Lamb in re-creating the fallen souls of men—the 5th Chapter; (iv) How all life, under the views of it that are given by each serial of a 7 group, answers to the activity of the Will of the Son of God—the Seals in the 6th chapter. This activity of the will of the Son of God *compels good and evil* to manifest *themselves in their proper colours*: hence the simile is used of the breaking of a seal, beneath which a true assessment of the standing of different orders of life will be found written; (v) How the full breath of the Holy Spirit is not to blow upon the life of environments (4) until the whole process of redemption has been completed. (Chapter VII) This full breath as contained in the 4 winds of Heaven is a figure for the absolute realization of truth that could even now be given to His creatures by God, but which is deferred so long as spiritual growth is taking place as symbolized by the existence of 'trees'; i.e., of life of the natural order; and by the existence of the sphere (the sea) in which men move amidst evil as fishes move in the water; (vi) The clamant trumpet sounds of Time which should suffice to direct the attention of all consciousness to the warfare between good and evil (The 7 Trumpets); (vii) The unreality of Time itself, which is an experience only imposed upon life in order that there may be effected a final differentiation between good and evil (The 10th Chapter); (viii) How Time

is a period of the spiritual measurement of fallen life, which will always stand in two categories, the first portion being in the eternal order of life, and therefore being capable of measurement, the second portion being alienated and therefore 'without the Temple' in the court of the Gentiles. Although life of the second order is constantly passing into the temple of the re-created, its index, so long as it remains outside the tabernacle, is one of constant hostility to the temporal welfare of the sons of God (11th Chapter); (ix) How Time as a whole is a period of the travail of fallen humanity in a sphere remote from God (the wilderness) in giving birth to the sons of God. (12th Chapter). Both here and in the preceding chapter the symbol '1260 days' is to be resolved as days = *a process period, defined by 1260, i. e. by the subjection of the created multitudes (1, 2) to the many works of God in Christ (60=2.3.10)*. At first sight this symbol might be thought to be identical with the 42 months of Rev. XI, 2, because  $42 \times 30 = 1260$ . But in numerical symbolism it is not the rule thus to state compounds in factors out of the fundamental scale, save in the fusions of 10, 11, and in the forms  $21=3.7$ , and  $30=5.6$ . The whole point, moreover, in the symbol of 42 months is the association of the 4 of the scale with the period during which life stands without the Temple, for this is the period of the natural life (4) before the eternal order of life has germinated within it. Hence it is not difficult to see that the real interpretation of '42 months' is '42 = *The natural life of the multitudes, months (the process symbol as yet deficient) = 'during the work of God in Christ upon them':—month here used as = '30 days'*'; (x) The power of evil as, in its different manifestations, it oppresses the unspiritual life of man, which is again indexed as a period of 42 months (Chapter XIII); (xi) The work of the Son of God which proceeds upon fallen life with the help of the purified life in the Third Heaven. Time is compared to a vintage, and the blood of the grapes is pressed out 'without the city' of eternal life, in an environment which is dimensionally defined as 1,600 furlongs; i. e., as an abode (00) *subject to the Creator's many works (1 Creational and 6=23)*. The unit of 'furlongs' has no particular significance, as any unit of dimension would have sufficed in a spatial symbol when this is not co-ordinated with other dimensions. (XII). The effect of the impurities included within the life of Time in shutting out from the view of created life the temple of the eternal mode of life in which the All-Father alone now has His Being, (Chapter XV); (xiii). The activity of the work of Christ in bringing to the true light these impurities (The 7 vials in Chapter XVI); (xiv) The true bases of the power of evil and of the spirit of alienation (the great whore of Chapter XVII); (xv) How BABYLON = *opposition to 1285, the power that opposes the re-creation of the multitudes out of alienation*, has been caused to fall as a result of the Time Creations and the triumph in them of the Son of God. (Chapter XVIII, which is full of symbols for the various orders of life which have helped or opposed the policy of mystical BABYLON); (xvi), The thanksgiving meet to be offered by the Church of Christ, the redeemed, in perceiving the irresistible approach of the marriage supper of the Lamb—which is the entry of all purified consciousness into the coming eternal mode of life (Chapter XIX, verses 1 to 10);

(xvii) How this approach of life to an entry within the eternal mode of being has to be accomplished by the warfare of the Son of God, and His Saints against all forms of evil throughout time (Chapter XIX, verses 11 to 21); (xviii) How the victory of the Son of God over evil was prepared by the institution of the life of the environments of Time, which environments form the mighty chain fettering the attack of naked evil to approaches along which many barriers of natural law are erected, and how while evil is thus enchained, the differentiation between the sons of God and the alienated is in constant progress, (Chapter XX, verses 1 to 10); (xix) The persistence of the Judgment of God during Time. All life is standing before His Throne, and is being judged according to its works (Chapter XX, verses 11 to 14); (xx) The contrast of the perfection of life in its final eternal mode with existing conditions of suffering, sorrow, and sin (Chapters XXI & XXII to verse 5).

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(*dxliii h*) The author of the Apocalypse, having completed the analyses of all the major agencies and states of the life of Time, concludes his work with a summary which emphasizes the vital necessity for man to keep the sayings and do the commandments of his Lord and Master, for not otherwise may man 'have right to the tree of life', or 'enter in through the gates into the city'. One fact we must not lose sight of in reading the Book of Revelation. It is, that in framing the structure of his analyses the author has had in view the rounding off of the whole symbolic scheme of thought which has preceded his own teaching. The Scriptures of the Old Testament, the Gospels, and the Epistles have all to be brought into line by a general review that will have breadth sufficient to find a place for all of them, and, while this is being done, as many particular references and illustrations have to be introduced as will suffice to leave in the keeping of the Church all the keys necessary for the re-opening, at some future date, of the symbolic system on which hinge all the non-historical portions of the Bible. All these ends have been attained with the most consummate skill, and universal literature has been enriched with a wonderful study of the supreme wisdom, patience, and loving-kindness of the cosmical government of the Son of God. Although the ruling theme is that of His power, yet instance after instance occurs in which we are given glimpses of the infinite longing of the heart of the Saviour in Judæa. We may see how that heart would draw to itself by every means that is lawful and possible the hearts of all in whom there exists the faintest reflection of the love of the Father: for, that Father Whose respect for the life of man is marked by such an infinite nobility of address and correspondence; Who speaks to man almost falteringly as a suppliant, in perfect forgetfulness of His own omnipotence and amazing glory.

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## CHAPTER XXVI.

### THE STRUCTURE AND ACROSTICISM OF THE PSALMS.

(*dlxiv*) We have now arrived at a point where the reader is in possession of sufficient knowledge of the system of numerical symbolism to consider the evidences of the presence of that system in the Psalms. They constitute, perhaps, the most critical position of the whole Bible with regard to the existence or non-existence of that system, for we are confronted with a series of consecutive numbers ranging from 1 to 150, all of which must be symbolic if the theory here put forward is true, except where re-arrangement may have taken place under the hands of men ignorant of the system, subsequent to the time of the last compilation by the philosophical school.

In order, then, that he may understand the lights and shades of these compositions which are the deepest and truest in feeling that the heart of man has ever poured forth, the reader is invited to note carefully the following points regarding the authorship, circumstances, superscriptions, textual symbolism, and chronology most probably to be assigned to the 5 books of which the Psalter is composed.

(*dlxv*) The present Hebrew appellation of the Psalms is "Praises," but in the actual superscriptions this term is applied only to Psalm No. 145.

Symbolically  $145 = 1, 4, \text{ and } 5$ , *the creation of Natural Alienation*, which covers all human life.

The term Prayer is applied to 90 especially, and to 17, 86, 102 only besides.

Song, Instruction, or Homily are other terms used.

There are 3 versions of the Psalms : the Greek, the Syriac, and the Hebrew.

The Greek version joined 9 and 10 and 114, 115 ; divided 116 and 147.

The Syriac joined 114 and 115 and divided 147.

But the Hebrew version is to be preferred, for Psalm 116 is symmetrical in construction, and the Syriac destroys the correspondence between the triumphal psalms, 18, 68, 118 ; in numerical place, and between the 2 Psalms containing praise of the Law, 19, 119. Note here the co-incidence of the 8's and 9's.

The division into 5 parts is marked by doxologies at the end of 41, 72, 89, 106, which have no special connection with the Psalms to which they are attached.

The books may have been originally formed at different times. This is indicated by the Chaldaic forms occurring in the later books (especially in Psalm 139).

Of the 1st book which has 41 psalms 37 have David's name prefixed, and the remaining 4 are anonymous, probably because of their prefatory character.

Book 2 falls into 2 distinct subdivisions:- the first, of Psalms 42-49, Levitic and ascribed to the sons of Korah and 50, a Psalm of Asaph ; the latter, of Psalms 51-71, Davidic and bearing the name of David, supplemented by 72, the Psalm of Solomon, the builder of the Temple.

Book 3 (Psalms 73-89). All the Psalms except 86 ascribed to David are attributed explicitly or virtually to various Levite singers. Psalm 86, however, is not in any way isolated in numerical position. In Book 3 the Asaphic Psalms precede those of the sons of Korah. In Books 4 and 5, 17 Psalms occur marked with David's name, but the distinguishing mark of all the others is that they are not superscribed to Levite singers but left anonymous.

These points are noted here, because they can all be explained by the numerical symbolic code.\*

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\* This general review of the Book of Psalms is in the main an epitome of the article on the Psalms in Dr. W. Smith's "Dictionary of the Bible."



(*dlxvi*) Here it is unnecessary to our purpose to attempt to prove the authenticity of the superscriptions, since we shall be able to show that the superscriptions agree wholly with the symbolic application of the individual psalm. But we will put before the reader the following key to the reason determining the appearance of one proper name rather than another at the head of a psalm.

1st. David is the man *chosen by God*, and is therefore the primary type of all the elect.

2nd. Solomon was the *builder of God's Temple*, and was therefore the type of that spiritual work which has ever been in progress throughout the ages of the temporal creation under the agency of Christ.

3rd. The Levites are men whose work is in God's Temple. They are therefore the type of men who work for God rather than against Him. From the numbering of the Tribes, they are necessarily equivalent to the elect, or men whom God in His mercy has made His sons.

(*dlxvii*) Just as it is unnecessary to our purpose to prove the authenticity of the superscriptions, however probably exact they may be, it is in no way essential to the theory of the collocation of the Psalms about to be put forward that we should trace the momentary influences under which each Psalm is written. Man must have individual experience in order to be able to interpret general experience ; yet, although his thought may be coloured out of harmony of tone by his own sufferings, it is not necessary to insist upon a view that would restrict the outpourings of his heart to his own circumstances. It seems to us unquestionable that in every Psalm the writer has been able to look beyond self so as to apply his own state in general terms to the conditions affecting, and that will always affect, the whole of mankind. The greater includes the less, but is not bound by it, and the same principle operates with greater intensity in the Revelation, in which the greatness of the suffering of the Christians in the times of Nero enabled them to make use of terms to express the depths of evil that had not hitherto been available.

(*dlxviii*) As regards the editing of the different books of the Psalms the following is their most probable chronological sequence :—

Book I. Edited by David and arranged by him as a book of 41 Psalms before his death, since other of his psalms are found in the remaining books.

Book II. By the date of its latest psalm -46- appears to have been compiled in the reign of King Hezekiah.

Book III. The topical references point generally to the period of the reign of King Hezekiah, closing with the reign of king Manasseh.

Book IV. Contains the remainder of the Psalms up to the date of the Captivity, and

Book V. Contains the Psalms of the Return. It is probable that both Books IV and V were compiled in the time of Nehemiah.

(*dlxix*) We must note here the custom that undoubtedly obtained among the temple choirs of prefixing to their own compositions the name of the founder of their body as author. They thus explained the philosophical school, or source of authority of the Psalm, without revealing the identity of the individual composer. The three great Levite choirs were founded by :—Asaph, whose followers were “the sons of Asaph” ; Heman, whose followers were “the sons of Korah” ; and Ethan or Jeduthun. Similarly the name ‘David’ was used by members of the house of David, such as Hezekiah, Josiah, and Zerabbabel. In this fact is found the explanation of the appearance of Davidic Psalms after the statement has been given that “the Psalms of David, the son of Jesse, are ended”. (Psalm V. 72-20). It is clear that the compiler had then included in Book II all the original compositions of David extant, and the remaining Davidic Psalms are to be regarded as prayers of the typical house of David, the elect sons of God ; that is, the composer writes from the point of view of a son of God, to whom eternal life has been granted in the mercy of God. Of course, such a point of view is not a presumptuous

individual declaration of eternity but a codification of the analysis of Life that should properly be held by those whose hope is that they may have sonship with God.

(*dlxx*) We shall now proceed to deduce the significances given by the numerical arrangement in Books and Psalms, but will first note that there is *ab initio* a very strong presumption that the editing of the Psalms was throughout in the hands of a school of skilled symbolists, since a primary division into 5 books appears as it does in the Pentateuch. This is, indeed, only what might have been naturally expected, since it cannot be doubted that the priests and Levites were in possession of the same higher analysis of the Law which is known to have been held by the priests serving in the Egyptian and Babylonian temples.

Interpreting the primary arrangements of the Books as designedly pentateuchal and symbolic we can attach to the successive books the following broad analyses of Life :—

Book 1 deals with life regarded as created, *i.e.*, with the broad laws of the Fallen State for which the environment of Time and Space had to be fashioned.

Book 2 deals with 'number' or 'all men', the many. All sorts and conditions of men entering within the new environment are here considered, and their passing and final states as 'good or evil', that is in the unstable state of being under judgment, and in the final state of being judged worthy of eternity, are reviewed. They are redeemed, or are being judged as being finally unworthy of association with the life of God.

Book 3 deals with 'the work of God' on all created life. It is the activity of the Holy Spirit in bringing all consciousness to the decision of final issues. God's agencies of suffering, sorrow, and enmity are all referred to, and the action and response of men under these agencies.

Book 4 deals with the circumstances of the natural environment (4), or with the natural state of life not necessarily further qualified as either good or bad. It is the book that

takes up the symbol 40 or 4·10; the support of the Time worlds of Life by the power of Christ within them.

Book 5 deals with 'life as alienated'—5. *Five* is, of course, one of the most general indices of Time, since alienation in some form or other must continue until Christ hands over all rule, and authority, and power in the incorruptible environment of Eternity to the All-Father.

(dlxxi) It will be recognized that the point of view from which each book of the Psalms is here regarded is so distant as to the result almost is a merging of one conception with another. But this is precisely the required test of a primary classification. For the mind must work from the more defined to the more general, so that, as we group things together in broader classes, classes that originally appeared very distinct when we were in close contact with them are later on found to fall under the same broader general classification. In the Psalms, as in the books of Moses, as regards Time, the Bible finds a classification of 5 groups sufficient for its original purposes.

(dlxxii) We will now further apply the classifications here resulting to obtain proof of the propriety of the superscriptions and authorship attributed to the successive books.

Clearly the creational statement of Life as a whole can only be made by one who is in touch with ultimate truth. Now it is only the sons of God who can adequately interpret life, since in union with the life of Christ they have for evermore been secured from the finally untrue analysis of life resulting from enmity to God. Hence David, the typical son of God, redeemed from evil, is the proper superscription to be given to an opening analysis of life by man for man. Take next the 2nd Book. The first half of this book is attributed to those who serve in the Temple—the Levites, sons of Korah and Asaph; the second half is ascribed to David and Solomon, the builder of the Temple. What can be clearer than the indication here given that, as regards the whole human race (2), it is the service of God that leads to sonship with Him, and to the building of His spiritual temple?

The 3rd Book has as its peculiarity that all the Psalms therein are attributed to Levite singers; while the broad symbolical value of 3 stands for "the work of God." Here, then, we have, once more, a strange coincidence, that all the Psalms dealing with the work of God upon man emanate from those peculiarly marked as His servants in the Temple.

The 4th and 5th Books have as their distinguishing characteristic the anonymity of the Psalms composing them, except that 17 are Davidic. The inference is that the 4th and 5th classifications of the whole book do not admit of any general differentiation of man from man. We cannot say, for instance, that 4 signifies that men so characterized are all God's servants or not His servants; or that 5 is necessarily a state wholly marked by enmity to God or obedience to Him. Now this is exactly, as we have seen, the symbolical interpretation to be attached to the figures 4 and 5. For 4 expresses inclusively all forms of consciousness in the various spheres of life, while 5 pictures the Time state of Alienation, in which, although many are alienated from God, many are yet being redeemed from that alienation.

(*dlxxiii.*) Our first broad application of symbolical keys to the arrangement of the book of Psalms has thus resulted in a perfectly adequate and satisfactory explanation. Every characteristic as it occurs can be shown to be harmonious with a classification on the lines of numerical symbolism. The 17 Davidic Psalms of the 4th and 5th Books appear at first sight to be a difficulty, but in reality they constitute an additional proof of great force, since it was open to the compiler to insert or superscribe as many Psalms as Davidic as he chose, but he has actually given us 17 of such a superscription, and 17 is, as we know, the symbolic equivalent for "Creation in the Spirit" or "the Creation of Restoration." Now the word-symbol corresponding to this number is *David*—the elect of God.

Hence in all these states of natural life, environment, and alienation, the compiler recognizes as the elect of God those

only who have been recreated in the Spirit, or who have entered spiritually into the Creation of Restoration.

(*dlxxiv*) Good grounds have thus been secured for the belief that the arrangement of the Psalms in Books closely follows the classification given by the interpretation of the number of their sequence. The question now arises "May not the same idea have been carried out with regard to the serial position of every Psalm? And if so, does the symbolic numbering start afresh with every book, or does it extend consecutively throughout the whole volume from end to end."

Before we go into this question we must remind the reader that the general position we have taken up in analysing the Psalms is that, throughout its whole history, the compilation of the Book of Psalms has been in the hands of an esoteric school of symbolists, who had available to their use knowledge of the numerical and word symbols forming the general code which has been collated in this work. It was open to any member of this higher school of knowledge to write a Psalm, but in writing it he must have been aware that its interpretation after his intention would be immensely facilitated if it could be put into a numerical sequence in which the resolution of the number allotted to his particular song would give the broad idea of the subject-matter dealt with therein. Now, in the case of the 1st book wholly compiled by David, there would have been no difficulty at all in securing such a result, and in the case of the other books it is only necessary to suppose that the scheme originated by David was kept in view by those authorised to set the Psalms for the Temple service, who were all of them, as we have seen, most probably skilled symbolists. We have here, then, not only the appearance of the idea accounted for, but also the continuity of a school of thought possessing the means to carry it out to a legitimate conclusion. We may concede at once the possibility of the existence of alternative hymns or Psalms giving a different treatment of the subject-matter expressed by the resolution of a particular number symbol, but we must remember that all such alternatives would have been subject to the scrutiny of the leaders of

the choirs, and to the approval of the spiritual leader of the people at the time, whether prophet, priest, or king.

As time passed on, then, there would have thus become available for use an increasing number of Psalms written by the most spiritual men of the race, accompanied by variants written to the same themes, but by men of narrower outlook, or by men who had been less in touch with the life history of the people. The Captivity, for example, must have afforded Psalms written to a far more pathetic strain of sorrow than any that had preceded them: the Psalms of the Return must have sounded a more vibrant note of joy from actual realization than the hope of amelioration could have given before the Captivity occurred. We cannot say, therefore, that the present arrangement of Psalms, except probably that of the first book, has always been maintained without gaps. It is, indeed, very reasonable to suppose that, although the Pentateuchal idea may have been in intention from the earliest times, the symbolists and Levite singers found it sufficient for their skill to proceed with the compilation with great deliberation. Probably they were always prepared to substitute an alternative recension of the idea given by a particular number symbol, provided it appeared to them to be more beautiful in its phrasing (just as the Churches of to-day insert new melodies to the same words), save only when the original theme was attested by some such great authority as that of David, Solomon, Zerubbabel, or possibly one of the prophets. In our own day we see a work begun by one author carried on by his successors in the same school of thought, and the driving power as regards the continual editing of one work over a great lapse of time is evidently wholly dependent upon the intensity of feeling that accompanies it. Now, in no period of the world's history has there been a school of philosophical or religious thought more intensely imbued with a conviction of the truth of their interpretation of Life than were the spiritual leaders of the Jews at all times. Hence we may believe without difficulty that the nation that could labour so long to build a Temple of stone, possessed also the power in a higher plane of life to labour continuously

through far longer periods of time to build up a far more durable synthesis of their conception of Life in literature.

We have thus shown that, given the intensity of religious thought and feeling existent amongst the sweet singers of the Hebrew nation, belief in the unwavering prosecution of a great idea in literature based upon the esoteric knowledge of a great system of symbolism, numerical and verbal, presents no difficulty to an unprejudiced mind. Having arrived at this point we may next direct our attention to the most probable numerical arrangement that would have been adopted.

Here we can declare unhesitatingly that a system of numerical notation running consecutively throughout all 5 books would certainly have been followed. For, in the first place, in each of the 5 books 17 identical symbols must otherwise have been written to at least 5 times over, 17 being the smallest number of Psalms in any one book; and, in the second place, the general result following upon a progression of numbers which *bind together* 5 otherwise independent parts would have been otherwise wholly lost.

To show that this idea of binding was an effective instrument of symbolism not unknown to the spiritual leaders of the people, and to open up the interpretations afforded by the numerical positions of independent Psalms, we shall now consider the problem presented by the well known *Acrostic Psalms*.

Before closing the subject of compilation, however, it should be pointed out that, besides the system of arrangement which has already been advanced as the most probable, there are two other ways in which the Psalms might have been arranged in a symbolic numerical sequence.

The first is that of independent writing to a certain number. Just as modern poets select a certain rhythm as the most appropriate vehicle of poetic thought, so a Hebrew symbolist might conceivably have selected a particular numerical symbol to which to write. We can imagine him saying to himself: "My intention is to write to the theme of the abolition of rebellion, for which the symbol 86 is appropriate." But in this case the transposition of the symbols would always have been



legitimate, since the ode in the example given could have been regarded, with equal propriety, as having been written to the symbol 68 or 'rebellion ended.' Then, subsequently, these independent Psalms would have been arranged by some latter-day editor in the sequence that seemed best to him. His work, it should be noted particularly, would have been facilitated by the other alternative resolutions generally possible. Thus a Psalm written originally to agree with the symbol 15 in its resolution of "the creation of Alienation" might have been found to harmonise with an almost equal degree of exactness with the resolution 35—factorial or "the alienated (but not spiritually dead) man."

Supposing, then, that there were a large number of Psalms available for collection, it would have been a matter of no great difficulty to arrange them in an appropriate numerical sequence, for it is the point of view from which the subject is approached that in a great measure assigns to each Psalm its place in a serial sequence. To a great extent the symbols 4, 5 and 6 merge into each other, and it is also so with regard to 1, 3, 7, 10, 12 and 13. The symbol 9 is a more definite pronouncement of an individual and eternal state, but 11 can be used with regard to men in very varying degrees of spiritual condition.

The other, and last, means of origination of a symbolic arrangement of the Book of Psalms, as we have it now in our Bibles, might have resulted from a general re-arrangement of all Psalms, except those in the 1st Book, by a symbolist living in the years shortly before the coming of Christ, *i.e.*, in the Maccabean period. Under this assumption, the compiler, considering that the Messianic prophecies were about to be fulfilled, would have undertaken the work originated by David, but left incomplete until the crisis of all life was about to approach. He would have found at his disposal an immense number of religious compositions, each of which was marked by its general theme and the number of its verses, as suitable for introduction under a certain number. Here again we have only to postulate the existence of a number of Psalms considerably

greater than the 150 handed down to us to satisfy ourselves of the comparative facility with which the final re-arrangement might have been effected by him.

(*dlxxv*) Three hypotheses have now been advanced to account for a construction of the subject-matter of each Psalm so as to echo the interpretation of the serial number which heads it when that number is regarded as being symbolic. But, in the opinion of the author, none of these hypotheses are really satisfactory. He believes that a far more radical view must be taken,—a view which the Supplementary Analysis of the life of Elijah in Chapter XVII has brought into prominence, *viz.*, that if the whole history of David and Solomon and their successors on the thrones of JUDAH is not mythical, it is at least so full of incident arranged on the symbolic method of analysing truth that it has been consistently applied in the same manner in the headings of the Psalms, and therefore the evaluations of the names mentioned in those headings should throw a flood of light upon the subject-matter beneath them. It must be understood, however, that in order to determine what particular resolution should be adopted in the case of symbols having alternative significances, such as 21, 30, 31, 60, 61, 6, 8, and all compound forms in which they appear, it is essential that we should study in the Bible the application made of the name from which the evaluation is derived. As regards the Bible history, we shall find the actuality of its episodes becoming transformed, more and more certainly, as we examine new evaluations, into analyses which may be applied to whole classes of the human race, and it is difficult to see how this process can be arrested until the typical history ends and the actual history begins, in the Maccabean period. If, however, this fact of the symbolic nature of all Jewish history up to two or three hundred years before the birth of our Lord is ultimately substantiated, we as Christians have nothing to lose and much to gain. Prophecy does not become disproved, but its emergence into the world must be considered as having taken place in two new epochs, *viz.*, First, among the Babylonians and Greeks in the ages between 2000 and 1000 B.C., and next among a Jewish race which came

into Palestine from Babylon at some date later than B.C. 588, the date commonly assigned to the capture of JERUSALEM by Nebuchadnezzar. TROY is supposed to have fallen in 1184 B.C., but, as we show in our analysis of Greek myths in Appendix K, it may be regarded as quite certain that the history of the siege and fall of TROY is a pseudo-historic analysis of cosmical truth.

The writer is not blind to the fact that obscure allusions to certain kings or rulers in PALESTINE are to be found in Babylonian and Egyptian monuments. But these discoveries are not in themselves sufficient proof to establish the historical truth of the writings of the Old Testament. An adaptation of personal names is as easily made in symbolism as an adaptation of geographical names, and this adaptation of the evaluations of the names DARIUS, CYRUS, and NEBUCHADNEZZAR is clearly seen in the Book of DANIEL, while the name DANIEL itself evaluates as 95 = 'sonship with God out of alienation.' It is therefore more than probable that the symbolists, probably SHEMAITIC Babylonians, who composed the writings of the Old Testament at a date later than the capture of JERUSALEM by NEBUCHADNEZZAR, worked into their apparently historical account of the doings of the Shemitic race which finally colonized JUDÆA the names of the CAANANITISH rulers who had once controlled the land. These rulers and their people may even have been the ancestors of the Jews in the Maccabean period, but excluding the Old Testament history, which is open to suspicion by reason of its being governed by the symbolic idea, there are no historical sources by which the succession of incidents in the apparently historical books of the Bible can be checked other than records such as the annals of Tiglath-Pilser II, in which there occur the names, or the Babylonian equivalents for the names, of AHAZIAH and JEHOAHAZ, kings of JUDAH; MENAHEM, PEKAH, and HOSHEA, kings of ISRAEL; PEZON, king of DAMASCUS; and HIRAM, king of TYRE. The first notice of any king in PALESTINE appears to be that inscribed on a black obelisk of SHALMANESER II, describing the payment of tribute by JEHU, son of OMRI, in B.C. 842, at least 150 years later than the putative reign of DAVID.

Is it, then, inconceivable that a Shemitic Babylonian, highly skilled in the method of representing cosmical truth by the symbolic method, should, a little before their occupation of JUDÆA, have compiled a history for his people in which he introduced the names of CAANANITISH rulers who were historically known; and that, in so doing, he should have assigned to them qualities with which their names became indexed when they were evaluated in the phonetics of classical Hebrew? In order to carry out this plan he was not obliged to disfigure history to any appreciable extent so far as it was known to the Babylonians. Within the survey of historical times, that is, from the time of JEHU onwards, it can be seen that the kings who reign during a period of national calamity are not always evil kings, for even HEZEKIAH has to pay tribute to SENNACHERIB (II Kings, XVIII. 15). Moreover, within certain limits, the alternative letters for similar sounds in Hebrew afford scope for the spelling of a name that will give an evaluation corresponding with the character of the person named. For instance Yōdh may be inserted or omitted; Hē may take the place of Hēth; Sā-mekh may be substituted for Sîn; Wāw may or may not be added as a terminal; Zā-yin, Cā-dhé, and Qoph may be interchanged; Teth may occupy the position of Tāw; Aiyin may appear as an initial letter instead of Aleph; while Kaph may be used to replace Qôph.\* But the flexibility of the system does not end here, for if proper textual indices are added, a large number of symbols which are capable of alternative resolutions can be interpreted according to the specific significance that was intended.

Again, historical incidents that did not apply symbolically could have been suppressed in the analytical narrative, and a partial selection might have been made of others that could be conveniently utilised.

The reader must be cautioned against supposing that an appearance of life-like reality in history is evidence of any

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\* We are referring here, of course, to the phonetic transcription into Hebrew of foreign words; and to the compilation of new Hebrew words.

weight as to the history being actual and not typical. There is scarcely any object in nature that is not utilised in symbolism, and there is no place or person that does not possess an evaluation which cannot be made specific. It is obvious, therefore, that the building up of a pseudo-historical narrative which shall have every appearance of veri-similitude, and which may even contain true extracts from history, is simply dependent upon a careful selection and inter-relation of the many hundreds of object-names available ; partly also upon a judicious prefatory statement in which the textual indices to be assigned to the proper names for guidance in evaluation are clearly exhibited. And since there are but 12 fundamentals in the symbolic scale of numerals, and there are certain auxiliary symbols, such as those of the double and treble zeros, in which these fundamentals also appear, out of every 12 proper names the symbolist will, on the average, find at least one that will give by evaluation more or less broadly the definition he requires.

Questions of immense bearing on the whole history of the race have thus come up for re-consideration. The symbolic method of using numbered dates for the definition of spiritual conditions, and the inclusion of words such as 'kings', 'princes', 'empires', 'peoples', 'races', 'warriors', 'slaves', as well as all natural features in the symbolic code, are factors that cannot now be left out of account in the testing to which all pseudo-historical documents and monuments must be subjected. The effect of such a test as regards Jewish history will be undoubtedly to eliminate miracle prior to the coming of Christ. But it will have absolutely no influence to cause us to surrender belief in the miracles of Christ Himself, since the life of the Son of God on earth was the focal point of all the cosmical processes of Time, and its actuality stands not upon a basis of history, but upon the far firmer foundation of being an *a priori* necessity springing from the confluence and inter-relation of all the laws of the Time-Cosmos. In the case of His life, then, miracle follows from the presence of a Personality on earth that was related as regards its nature with sources of life which are not dependent upon conditions obtaining in one

specific environment—that of the physical universe. And it is a fact of immense import that the miracles then performed should in all cases have been designed so as to introduce the primary symbols which appear in the symbolic history of the Jews. For it is thus clearly shown that one great end to which our Lord applied miracle was to authenticate the whole scheme of the analysis of truth by typical history as it is developed and contained in the sacred writings of the Old Testament. Consequently if we have to surrender their historical accuracy we obtain in exchange their authentication by our Lord as writings that are to be read as analysing in broad symbols the conditions that apply to human life everywhere and for all time. On the other hand, if His own miracles were not symbolic in application they cannot be shown to apply to age-long and universal conditions, since it is only by means of the use of specific symbols that the local and particular can be extended to have proper reference to the universal and general. From this law it follows directly that, unless Christ made use of the symbols of the Biblical code, the human race would experience a loss of guidance as to the interpretation of cosmical law which is included in all of the following miracles:—His walking on the sea; His restoration of the Gadarene demoniac; His quelling of the tempest; the miraculous draughts of fishes, especially that recorded in St. John, where 153 fishes are taken; His feeding of the 4000 and 5000; His cleansing of the 10 lepers; His works on the Sabbath Day; His actions in opening the eyes of the blind; His victory in the Temptation in the Wilderness; His restoring sight to two blind men near Jericho; His healing at a distance; and lastly, His Resurrection, His manifestation of Himself for 40 days, and His Ascension.

We have our choice, then. We may fight for the historical truth of the Old Testament, but it will be an unavailing fight, and in taking up our position we shall surrender to the enemy the whole wonderful co-ordination of cosmical law that is given us by an interpretation of His miracles on a basis of their use of the Old Testament symbols. Or

we may accept the writings of the Old Testament as a summary, partly prophetic and partly retrospective, of universal condition in Time, and in so doing we shall hold in our hands intrinsic proof of the utmost possible weight of the actuality of the life of the Son of God in the flesh in Judæa. For there is not the least doubt that the highest and most convincing and most practical proof of the historical truth of the life of JESUS CHRIST is to be found in the fact that a man who lived in Judæa has caused to pass into record among all nations a concatenation of the symbols of the Old Testament with natural phenomena of an order that had never before that time come within the experience of man.

Having shown, then, that in at least 3 different ways the present compilation of Psalms might have been derived, and recognizing that the final editor could have written in Psalms of his own or delegated the writing of themes under blank numbers to others, we shall now proceed to go into the indications given us by the Acrostic Psalms, under the preliminary hypothesis that they appear under appropriate numerical symbols.

(*dlxxvi*)

*The Acrostic Psalms.*

There are 9 acrostic Psalms—3 perfect and 6 irregular.

The acrostic Psalms called 'perfect' are arranged so that the 1st section begins with a word of which the initial letter is Aleph; the second section begins similarly with Beth, and so on through consecutive letters of the Hebrew alphabet, of which there are 22, given with their proper names and in their proper order over the 22, 8 versed sections of the 119th Psalm.

The 3 perfectly acrostic Psalms are—

111

112

119

As we are about to refer to the numerical positions of the letters in the Hebrew alphabet, we will now give that alphabet, attaching to the letters their proper numbers ; as follows :—

1. Aleph	=	ā or a	=	1
2. Beth	=	b	=	2
3. Gimel	=	g	=	3
4. Daleth	=	d	=	4
5. He	=	h	=	5
6. Vau	=	v or w	=	6
7. Za-yin	=	z	=	7
8. Heth	=	ch	=	8
9. Teth	=	t	=	9
10. Yod	=	y, i, or é	=	10
11. Caph	=	k	=	20
12. Lamed	=	l	=	30
13. Mem	=	m	=	40
14. Nun	=	n	=	50
15. Samech	=	s	=	60
16. Ayin	=	No English equivalent	=	70
17. Pe	=	p or ph	=	80
18. Cā-dhē	=	Ts	=	90
19. Koph*	=	k	=	100
20. Resh	=	r	=	200
21. Shin or Sin	=	sh or s	=	300
22. Tau	=	t or th	=	400

The last column of numbers gives the numerical value the Hebrews used to attach to the letters for the expression of quantities. Thus Gimel, Lamed, Shin would express  $3+30+300=333$ .

(*dlxxvii*) We will now consider the acrostic Psalms 111 and 112. Both of these have clauses not verses, for each letter of the alphabet.

Referring to the revised version it will be seen that either psalm has 10 verses, but no heading, so that if there is significance in the total number of verses, it is dependent upon the signification of 10, which is equivalent, as we know, to “the work of Christ.”

\* Usually spelt ‘Qoph’.



The 22 letters of the alphabet follow each other in the two psalms in this manner. The first 8 verses are composed of 2 clauses each, and a letter begins each clause, so that at the end of the 8th verse, A'-yin, the 16th letter with a value of 70 = 'The Restorative work of Christ,' heads the latter clause. But the next two verses in both psalms have 3 clauses each, so that Tau, the 22nd letter, is found at the head of the last clause in the psalm. Now it is a strange coincidence that the 5th verse in either psalm deals with 'establishment'—in the 111th of the works of God; in the 112th, of the heart of the righteous; and at the same the effect of the restorative work of Christ must be *establishment*, and this is marked by the verse-serial of 8 = 'Re-creation' as 7 + 1. The remaining structure of  $2 \times 3$  is a numerical symbol for "many things (or men) under the work of God."

Further, from the close correspondence of structure between the 2 psalms, it is sufficiently obvious that the resolution of the two symbols, 111 and 112, ought to take place in the same way. Now 111 can be resolved in one way only, *vis.* :—as 1 and 11, equivalent to "The Creation of Time." Therefore 112 should be resolved as 1 and 12, "the Creation of Obedience," or the Creation of Eternity.

We can now see why these two psalms are specially connected by a sudden acrosticism. It is to suggest to the symbolist that, during Time, all things are first established by God and then continue under His work; and that throughout eternity the establishment of the heart is due to obedience to God, and that thus established it continues for ever under His action. Moreover, both in Time and in Eternity the power leading to the establishment of obedience has been the active will of Christ (10) operating upon the works of God, both unconscious and conscious. The appearance of the complete alphabet acrostically marking either psalm points out that the result has been secured by every word of God, since the use of the alphabet formulates to man every thought given to him by God. Nor need we here take exception to the appearance of Vau=6 in the 112th psalm, for even in the Foundations

of the Holy City evil is referred to in the 6th Foundation, not then existing, but as one of the agencies to be thought of as happily past, although once necessary for the purification of man.

*Psalm 119.*

(*dlxxviii*) The reader can now easily interpret to himself the numerical and acrostic symbolism of this psalm. There are 22 Cantos, each of 8 verses. 8 is equivalent to "a summing up," so that the approach to obedience of the sons of God (119) is summed up (8) as being effected by a willingness to listen to 'every word of God.' *Eg*, under Aleph, verse 2, "Blessed are they that keep His testimonies, That seek Him with the whole Heart." Under Beth, verse 12, "Teach me Thy statutes." Under Gimel, verse 18, "Open Thou mine eyes." Under Daleth, verse 27 "Make me to understand the way of Thy precepts," &c. Hence it is not a perfect obedience that is demanded of man by God, but a willingness to be obedient up to the limits of his perception of truth.

In this psalm each verse of a Canto of 8 begins with the same letter.

*Irregular Acrostic Psalms.*

(*dlxxix*) We come now to the acrostic psalms that are irregular in structure. They are the 9th, 10th, 34th, 35th, 37th and 145.

Of these, the 9th and 10th are by far the most important, since they are bound to one another by a common alphabet which, beginning in one, closes in the other.

The 9th has sections of irregular length, 1 verse, 2 verses, up to 4 verses, which is the number in the Vau (6) section. It omits Daleth (4), and ranges from Aleph (1) to Kaph (20).

The acrosticism of the 10th follows on upon that of the 9th, for the 10th begins with Lamed (30). But here the acrosticism is suddenly interrupted by the omission of all serial alphabetical letters between Lamed and Koph (*i.e.*, Mem, Nun-Samech, Ayin, Pe and Tsadi or 6 letters in all), and starts again with Koph at the head of the 12th verse of the psalm.

Resh heads the 14th verse, Shin heads the 15th and Tau heads the 17th verse.

Let us consider now what an immense confirmation of the truth of the symbolic system is given by the facts here disclosed. These are the only two psalms numbered independently and yet *bound together* by acrosticism. Symbolically, the numbers 9 and 10 stand for "the sons of God" and "the will or work of Christ" respectively. And the conclusion is irresistible that we are intended to deduce from the fact that one common speech and conduct of life animates the sons of God and the will of Christ.

But this is not all. The omission of the Daleth (4) in the psalm of the sons of God points to the truth that they are no longer listening to the speech of the natural (4) as distinguished from the spiritual state. They have passed into a new phase of life even while yet in the body.

Further the 9th Psalm has a section headed by Vau (6) of 4 verses. Again the inference is obvious. Sin or rebellion (6) is not yet dead in them, but is due to the vehicle or nature (4) into which their consciousness has to be placed by God in order to effect their restoration. The last acrostic letter of the 9th Psalm is Kaph, the numerical value of which is 20=4.5, pointing to the generalised use of 9 in its affirmation of the 'Natural Alienation' of the sons of God.

But the 10th Psalm—of the work of Christ—begins with Lamed, the letter for His creative Work, even though the opening cry is "Why standest Thou afar off, O Lord, Why hidest Thou Thyself in times of trouble." We have before alluded to the fact that the whole of the reign of Christ is to be a time of persecution and trouble. Man is born to sorrow as the sparks fly upward, and Christ suffers with man and for man. Immediately, then, after the declaration of Obedience in the midst of trouble, the acrosticism ceases while the destructions of the enemy are referred to in verses 2 to 11, and 6 letters of the alphabet are lost. The intention here seems to be clear : either to mark the destroying agency with the number 6, or to affirm that a speech or conversation in life marked with 6 is destroying

the harmony of God's own words, and has no place before Him. In either case the general idea is presented to us that it is sin or rebellion (6) that is now disturbing the authority and rule of Christ. But to the obedient in the 12th verse, the words of His power again become audible and are completed with the 17th verse (the Creation of Restoration) with the triumphant note "Lord, Thou hast heard the desire of the meek."

We have here utilized both acrosticism and the disposition of the verses to reinforce the symbolism, but there is every reason why we should do so, since the symbolist could not have again expressed the speech of obedience in the 10th Psalms, after the irruption of evil, save by placing Koph\* against a significant verse-number, *and it was freely open to him to do so* inasmuch as he can have as many clauses in his verses as he pleases, and in this manner is able to arrange the conjunct double significance at critical points of his composition, although not at all of them.† Moreover, since in other acrostic psalms the symbolist has introduced the same acrostic letter twice and could have done so to any desired extent even to the extent of using Vau (6) 6 times after Lamed, it may also be considered that his objection to this device was based upon a desire to intimate that the symbols :

Mem, Nun, Samech, A'-yin, Pe, and Ca-dhe were meant to express abstract powers and ideas of life, all of which were injuriously affected by the irruption of evil.

But at this point we are brought face to face with a problem of no little complexity. Does the symbolist intend his alphabetical letters to be significant with their numerical values, or the verses with their serial numbers, or both?

Arguing from the facts brought to light in the case of the 11th and 112th Psalms, we may conclude at once that the verse-serials are certainly significant, since the presence of the

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\* With the alphabetical value of 100 which may be used as an equivalent for 'The re-created condition.'

† We shall see later that the important point here is not so much the value of Qoph, as the re-appearance of the lettering.

word 'established' in the 8th verse of both Psalms can hardly be a coincidence. Moreover, in the whole Book of Psalms, the acrosticism of the letters is used but sparingly, and, therefore, if any general system of *pointing* by means of symbolic numerals is in force it must be the verse-serials that are employed.

But this method of pointing by the use of verse-serials seems to be carried out *for each serial* only when the group-total of all the verses in each Psalm falls within the range of the fundamental scale, *i.e.*, from 1 to 13. That is, if a Psalm has 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 or 13 verses, abundant evidence is forthcoming to show that each verse in general expresses an idea which reflects the significance of the interpretation of the serial number of the verse when that number is regarded as a symbol. In all other cases, however, when the verse-total exceeds 13 it is only the final serial of the last verse that yields an echo of the general analysis that has been made by the Psalm. For example, if a Psalm has 20 verses, the verse-total of 20 has probably been selected because 20 resolved as 4.5, or 2.10, reflects the analysis that the Psalm has been making of the state of man in his natural alienation (4.5), or as, in his multitudes, he is subject to the work of Christ (2.10).

We come now to a consideration of the numerical values of the letters of the Hebrew alphabet. We have seen already that the first principle of their employment is to symbolize *the words of God* which He conveys to man through the instrumentality of man's own speech, the letters of the alphabet. When all these letters appear acrostically, the idea is that man is being directed to listen to *every word of God*.

But the possibility of omitting some of the alphabetical letters affords the symbolist the opportunity to call special attention to those that are silent, and this is unquestionably the reason for the silencing of the 6 letters Mem to Că-dhe in the case of the 10th Psalm. The effect here produced is to emphasize the destructive action manifested by the presence of *lawlessness*, the symbol for which is given by the group-total, 6, of the missing letters.

Now if these letters were not themselves significant it would be difficult to account for the fact that this hiatus occurs at a certain point in the complete alphabetical scale of 22; for otherwise it would be more natural to omit *the first six letters of the 10th Psalm*. We must infer, therefore, that the arrangement under which certain 6 letters are omitted is not arbitrary, and hence that there is some common thought linking together these 6 letters as they succeed one another with increasing numerical values. Our next step, then, must be to write down these letters with their values, and to place against each of them the probable interpretation of its value when the figures are regarded as being symbolic numerals.

The table is as follows:—

Mem = 40 = The unregenerate state.

Nun = 50 = The state of alienation.

Samech = 60 = The state of lawlessness.

A'yin = 70 = The state of all, 'the waters that are under firmament.'

Pe = 80 = The re-created state.

Cá-dhe = 90 = The state of sonship with God in Christ.

Here one curious fact is obvious. All these values are symbols for *state*, as given by the fusion of lower fundamentals with the process-symbol 10. All fusions of 10, in fact, are based upon the idea that for man to live in any state, even in that of the relative debasement of lawlessness, he needs to be upheld by the external pressure of the striving of 10, which in all cases saves him from the perception and experience of greater evil. Hence it is that we may regard  $60 = 6 \cdot 10$  as a first development out of the lower phase of  $30 = 5 \cdot 6$ , the EGYPT symbol.

At length, then, we are in a position to understand the omission of the 6 letters Mem to Cá-dhe in the 10th Psalm. In all states, even in those of re-creation (80) and sonship with God in Christ (90), evil is silencing, if not absolutely at least partially, the words which God is continually addressing to man

through all the mechanism of His cosmical government. We say that the deadening of the voice of God which evil accomplishes is partial and not absolute, because, after Ca-dhe, the alphabetical letters re-appear, and are continued in their proper order until they close on Tau = 400.

Now as regards the verse-serials, and their possible correspondence with the alphabetical symbols, the juxtaposition in the 10th Psalm is as follows :-

Verse 1. Lamed = 30 = The work of God in Christ.

Verse 2 to 11. No lettering.

Verse 12. Qoph = 100 = 'The created (or re-created) condition.'

Verse 14. Resh = 200 = 'The common condition.'

Verse 15. Shin = 300 = 'The condition subject to the work of God.'

Verse 17. Tau = 400 = 'The condition expressed by the nature, or by the natural life.'

But since the verse-total exceeds 13 it can only be the 17th verse-serial that is significant. Hence room is left for the alphabetical values to be significant in their place, and the correspondence seems to be given as follows :-

Under Qoph = 100, regarded as the created condition, the poor and the wicked are associated together as in our own world.

Under Resh = 200, the common condition of man's need for help is seen by God. Here the common condition is determined in the light of the major analysis, 10, of the Psalm number.

Under Shin = 300, God's action as King, and in seeking out wickedness till none is found, is referred to. (Verses 15 and 16.)

Under Tau = 400, there is a conjunct juxtaposition of the 17 of the verse-serial with the 400 of the Tau, which is a formula for 'The Creation of Restoration in the condition of the natural life', (17400); and this idea is well marked by the references:—'Lord, Thou hast heard the desire of the meek . . . Thou wilt cause Thine ear to hear; to judge . . . that man *which is of the earth* may be terrible no more'.

• *Psalms 34 and 35.*

(*dlxxx*) The acrostic conjunctions of these two psalms points to a similar form of resolution, and as 34 can only be resolved as 3 and 4—the natural man; 35 is probably to be interpreted not as 7 and 5, but as 3 and 5—the alienated man.\*

Adding the heading, the 34th Psalm is marked with 23 verses, and the 35th without a numbered heading has 28 verses.

The 34th has one verse to a letter, except that He has only half a verse, and so has Vau; and after the last verse of the acrostic a further closing verse is added.

The 35th has a closing verse also added after Tau. It has no verse for Vau, nor for Koph, and 2 verses begin with Resh.

Here again an immense substantiation of the presence of numerical symbolism results. For it may be remembered that  $\frac{1}{2}$  is the symbol for individuality, and in the 34th Psalm this symbol is attached both to He (5) and Vau (6). *It is through the individuality of the natural man that alienation and sin enter into this world.* The reader must keep in view that the acrostic alphabet really represents the words of God which man appropriates:—they are his food in fact.

After the acrostics have ended, the addition of an extra verse is evidently made to affect the verse numbering and to bring the total from 22 to 23, in order to remind the natural man of

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\* We may resolve these symbols more broadly as 'The work of God upon the natural life'; and 'The work of God upon the alienated', respectively.



\* the work of God. Such an addition constitutes also a clear proof of the employment of the terminal verse numbering for symbolic purposes. No other reason can be given, for otherwise the extra clause could have been added to the last verse of the final acrostic letter.

The 35th Psalm—dealing with the life of the alienated man—specially emphasises the absence of the limiting states of life—spiritual death, rebellion, or sin, Vau-6, and Qoph, 100 = 'The re-created condition of life.\* With instantaneous force the truth flashes upon us "God is unable to make the alienated man perceive either sin or the truth of sonship with Him." He is living in the midst of the material forces and unessentials of life without being able to interpret them so as to bring before his mind's eye the horror of sin or the glorious hope for the future in sonship with God. Had perception of either of these final truths dawned on him a continued neglect of God, the note of alienation, could be no longer possible.

Two verses begin with Resh and Resh = 200, 'the common condition.' This re-iteration clearly emphasizes the common condition of alienation indexed by the 35 of the Psalm.

(dlxxxi)

### *The 37th Psalm.*

The 37th Psalm has 40 verses without a numbered heading. The acrostic arrangement is that verse 1 begins with Aleph; verse 3 with Beth; verse 5 with Gimel.

37 is the symbolic equivalent for "God's work of restoration." And the structure is obviously a 2 verse one to present the idea of this work being exercised on multitudes (2) by every word of God.

The 40th verse has 3 clauses, and this terminal arrangement appears to signify that the restorative work of God is being carried out by the support of the natural environments through the will of Christ (4 into 10), which is also the work of God.

\* If Vau and Qoph are in contrast, the 100 of Qoph must be intended to resolve with its expressing the end creation, or re-creation.

(dlxxxii)

*The 145th Psalm.*

This is the last acrostic psalm. It has 21 verses (no numbered heading) with one verse to a letter, but omits Nun = 50.

The significance of the psalm-number is "The creation of Natural Alienation," the broad 120 symbol of Gen. VI.

The close being on 21 suggests, 'the restorative work of God;' the 3,7 form of 21.

The 1 verse structure is Creational, pointing to the agency of the natural alienated life, which, on restoration, is no longer needed.

Accordingly the omission of Nun = 50 must be interpreted as meaning that 145 subject to 3,7 (the Psalm is a Psalm of David) will end in the abolition of the state of alienation (50).

(dlxxxiii)

Upon reviewing the exact correspondences that have been secured in the acrostic psalms by the application of the symbolic numerical code the unprejudiced reader will hardly hesitate now to admit its existence. What other system could possibly hope to meet such a complex yet delicate series of adjustments?

Admitting its existence, he is now asked to consider the following analysis of the greater number of the psalms of the 5 books, and as he does so, to contrast the significations here given with the historical or personal emotions usually assigned to them, asking himself at the same time which explanation seems more consistent with the great literary scheme revealed by the Acrostic Psalms.

Let us take, for example, what is said in Dr. William Smith's Bible Dictionary with regard to Psalms 9 and 10. "Psalm 9 is a thanksgiving for the deliverance of the land of Israel from its former heathen oppressors. Psalm 10 is a prayer for the deliverance of the Church from the high-handed oppression exercised from within." Now every Jew undoubt-

edly looked on Israel and the Law as the limit of the land of God and the word of God. But a Temple symbolist could look further.

He knew by Genesis XI and its symbolic interpretation, or rather by its interpretation from symbolism, that the Holy People and Holy Land were but living pictures being made use of by God to express the election of His chosen people out of all nations, and by the indications of the group-arrangement in Genesis 10 he knew also that every tribe or geographical district therein mentioned had a definite spiritual significance. He was therefore able to employ terms which were intelligible to his fellows only as the expression of local truth, but to himself, and to all others well versed in higher cosmological conceptions, they formulated to him far deeper and more extended conceptions. To him, Adam and Eve were no longer the first man and first woman, but terms expressing the first classification of all conscious life, which, because it was the first, included all others, and, therefore, holding the greatest number of the human race, it became, as 2, the symbol to him for a multitude of human beings.

(*dlxxxiv*)

This extension of the local to the universal is, of course, the guiding principle of symbolism. It is a convenient means of identifying a thought or idea of which the limits remain constant although we are unable to assess them.

So in this case of the 9th and 10th Psalms the local explanation, although it may explain the motif, is entirely insufficient to explain the scope of application, and fails hopelessly to account for the delicate shades of the acrostic symbolism. In fact, the existence of acrosticism is in itself a proof that the psalms in which it occurs were intended to be of universal application, and, since the trace of current events is thought to exist in these acrostic psalms, it follows that the existence in other psalms of allusions which may be applied to historical events affords no solid ground for rejecting them as epitomes of abiding processes in Creation.

We say that the presence of acrosticism in a psalm is proof that its scope should be regarded as universal, because the alphabet extends only to 22 different signs, and with such a small number of abstract ideas to work upon it must follow that those who employed the alphabet acrostically were dealing not with well-defined local events, but with themes of the broadest, *i.e.*, of universal, classification.

(*dlxxxi*) Before closing the general analysis of the Psalter there is one other point that should be alluded to, *viz.*, the opportunity open to the symbolist of arranging it in groups such that the number of psalms in each group or Book should be significant. The psalms are grouped in the Books as follows :—

Book	No. 1	41 Psalms.
"	" 2	31
"	" 3	17
"	" 4	17
"	" 5	44
		<hr/>
		150

and the significances given by these numbers are as follows :—

Book No. 1—"The completion of the natural life under the work of Christ," *i.e.*, "the opening of the spiritual life."\*

Book No. 2—Either "the end of the alienated lawless life"—5 into 6+1, or "the accomplishment of the work of God in Christ"—3 into 10+1. Probably the latter, since the first half of the Book is Levitic and the second half Davidic, and the special presence of the spirit of God is thus referred to.

Book No. 3—"The Creation of Restoration."

Book No. 4—"The Creation of Restoration."

Book No. 5—"The natural life in its approach to obedience" 4 into 11.

Again it is not unreasonable to claim that the arrangement so given corresponds well with the subject-matter and the significances of the superscriptions. The first Book opens the Psalter with "the opening of the spiritual life ;" the second

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\* 41 should always be read as meaning 'The end of the unregenerate state'.

Book, after opening with the songs of those serving God in His Temple, closes with the hymns of the sons of God (Davidic) and with the triumph-song of Christ, the 7 of the 2. The Restoration of Multitudes.

The 3rd Book, which in its first significance of 3, gives us "the work of God" is shown, in the symbolism of its group-number, to be centred upon the Creation of Restoration.

The 4th Book continues the story of the work of Restoration, not now, as in Book 3, from the point of view of the origin of that work in God, but as regards its effects upon man, and the individual application is established by the anonymity of the Psalms.

The 5th Book, still anonymous, and therefore dealing with the independent units of conscious life, whose independence is rooted in the basis 4 and in alienation 5, closes the Psalter with an account of the leading or approach to obedience (11) of the natural unspiritual state (4).

#### SERIAL COMMENTARY ON THE PSALMS.

Our examination into the psalms will now be concluded by an analysis of the meaning given by the symbolic numerals under which the individual psalms stand. The evidence as to correspondence that is then available will be found so overwhelming that only a deliberate refusal to reconsider *a priori* positions can dispute or reject it.

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## CHAPTER XXVII.

### THE PSALMS IN SERIAL ANALYSIS.

(*dlxxxvi*) The governing principle regulating the application of numerical symbolism to a series formed of many parts like the Book of Psalms, is that it is as easy to arrange the order of the parts so that the serial number over each part may epitomize the subject-matter under that serial number as in any other way.

(*dlxxxvii*) It would be idle to pretend, however, that the reader unskilled in symbolic forms will at once detect all the correspondences here suggested. For instance, in the 137th Psalm, where 137 expresses "Creation subject to the restorative work of God," he would not be likely to understand at first sight the significance of the words "O Daughter of Babylon, that art to be destroyed, happy shall he be that taketh and dasheth thy little ones against the rock." Apparently a vindictive wish is here expressed against the infant children of the dwellers in the literal Babylon. The actual meaning, however, is far different. Babylon,\* symbolically, is the spiritual state of life from which man entered into the world, *i.e.*, it is the spirit of alienation from God that existed in the Deep, or super-physical sphere into which man fell from Eden. Daughter of Babylon, the next stage of development, is accordingly life in the physical universe, which, in that it is one of the restorative processes of God operating upon the spirit of man, is marked in this Psalm by the female form indicating a tendency towards reversion from the original type of Babylon life to the life of sonship with God. But the "little ones" of Babylon, the third evolutionary process, still indicate the spiritual conditions developing out of man's marriage in tendency to the life of the world; therefore they are to be dashed on the stones and destroyed in order that he may be prepared in spirit for marriage to the life of sonship with God.

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\* We should now revise this interpretation somewhat since BABEL, evaluating as 34, gives to BABYLON a significance of 'the condition in which the Natural life is subject to the work of God.'

From this instance the reader will see with what care all the symbolic forms in each Psalm require to be studied before a proper perception of the inner meaning of the subject-matter can be arrived at.

(*dlxxxviii*) In resolving the numerical symbols no great difficulty will be experienced with regard to the numerals of two figures between 1 and 100. They are all simple conjunctions of 2 figures, products of certain pairs of the numerals of the fundamental scale 2 to 13, or products with the +1 terminal to signify "the end or accomplishment of." The creational 1 does, of course, at times appear even in 2 figure numerals, but its use as such will at once be evident from the breadth of treatment in the Psalm.

\* It is in the figures above 100, however, that the analyst encounters compound forms in all of which the creational 1 may have been used, and it will require some study before he can determine whether to regard it as such, or to decide for a resolution as if it were the initial number of the single symbols 10, 11, 12 or 13. We have said that in all these forms above 100 the 1 may be creational, but this is not quite true as there are certain exceptions according to the rules, as, for instance, in the case of 104, where the resolution must be 10 and 4; in fact, in the whole of the 10 group, where the intervening zero precludes the possibility of regarding the 1 as independent, except in analyses of HADES or HELL.

(*dlxxxix*) The student will often find an echo of the general analysis given by the Psalm in the symbolic meaning of the total number of its verses, and this point should always be carefully looked to, remembering that when a Psalm has an introduction of greater length than the 3 words "A Psalm of David," "A Psalm of Asaph," the introduction itself counts as the first verse.

(*dx*) Before considering the correspondence between the serial symbols of the headings and the subject-matter of the Psalms it will be desirable to clear the ground by evaluating the names of persons and places which appear in them, as

well as the musical instruments which are quoted in the superscriptions.

We will first take the leading characters.

DAVID evaluates as 14 = 'The creation of the natural life'.

This symbol has no unfavourable qualification such as 5 or 6, and therefore represents that life of the race which is on the point of passing into the eternal order of sonship with God, or which is already in that order in the natural life. Further, we know that DAVID is described as 'a man after God's own heart' and 'a man of God', so that as applied to DAVID the symbol 14 represents '*The created natural life of man which is acceptable to God.*'

SAUL evaluated without the wāw, with which letter the word is sometimes written, = 331 and there can be little doubt that the 31 is here the form  $5.6 + 1$  †. The symbol is therefore to be interpreted '*Life which has emerged from alienated lawlessness and is subject to the work of God.*'

SOLOMON evaluates as 378, where 8 is probably to be resolved as a 2.4 compound. As king, SOLOMON is intended to typify or epitomise all actions in man which respond to the restorative work of God, so that to him is assigned the figurative work of building up the Temple of God in the midst of the multitudes in the natural life (2.4). We may therefore interpret the symbol 378 as applied to SOLOMON as '*A summary of the answer given by the multitudes in the natural life to the restorative work of God.*'

KORAH,\* whose sons were one of the bodies of Levite singers = 308 = '*The multitudes in the natural life who are subject to the work of God in Christ*', or, '*(Life) upon which the creative work of God in Christ has been accomplished.*' †

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\* This is not the KORAH of the rebellion against MOSES, and the 30 in this case has its other resolution.

† A third reading is possible, 'the Re-created in their discharge of the work of God in Christ.'



In the latter rendering the 8 is a  $7+1$  form ; and the 30 is the creational symbol of the Ark. If this conjunction 308 simply defines ' Re-creation, ' *i.e.*, ' a working out of the creational process, and we may therefore simplify the second reading to '*Recreated life.*'

The Psalms sung by the sons of KORAH are 42, 44 to 49, 84, 85, 87, 88. ' Winer describes them as some of the most beautiful in the collection, from their high lyric tone ' (Dr. W. Smith).

From the fact that the 84th Psalm is included in this list, and 84 as a symbol can resolve only in the ABRAHAM sense as '*An accomplishment of the purpose of the natural life*' ( $7+1$  and 4), we may conclude that these sweet singers are intended to represent the *re-created* who because of their election to sonship with God continually offer praise to Him. A solution of the problem of the 45th Psalm is thus given, for without some such qualifying index 45 by itself simply defines ' Natural Alienation', but 45 as a Psalm of the sons of Korah becomes instead ' the Natural Alienation of the Re-created.'

ASAPH, one of the leaders of DAVID's choir, evaluates as 141 = '*Created life which has passed out of the unregenerate state*' ( $1$  and  $40+1$ ).

Psalms 50, and 73 to 83 are attributed to him. A clear index is thus given to us to regard the 7's of 73 to 79 as equivalent to ' Restoration ' ; and the 8's of 80, 81, 82, and 83 as equivalent to '*The accomplishment*' (of recreation, understood).

JEDUTHUN = 476 = '*The Natural Life subject to the restoration of the many works of God.*'

He was a Levite of the family of MERARI, and was associated with HEMAN and ASAPH in the conduct of the musical service of the tabernacle in the time of DAVID (1 Chr. XXIII. 6) [Dr. W. Smith].

In Psalms 30 and 77 the word is pointed differently, but the consonants remain unchanged. We may conclude from this evaluation that the resolution of 30 in the 30th Psalm is intended to be 3.10—the creational symbol of the Ark which is here applied to 'The dedication of the House of God,' *i.e.*, to the beginning of God's spiritual work among men.

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These are the leading names to which attention should be paid in determining the application of the serial numbers over each Psalm. Their appearance in the superscriptions acts as a qualifying addition to the definition given by the symbolism of the serial number.

A glossary, following the sequence of the Psalms, will now be given of the evaluations of other names of less importance and of the musical instruments referred to in the superscriptions. When this is completed, we shall be in a position to examine the question of correspondence between the symbolic serials and the subject-matter. The reader must remember, however, that correspondence can only be shown to be definite to the extent that the definition given by the serial symbol is itself definite. Symbols such as 13 = 'The Creator's work'; 30 = 'The work of God in Christ'; 130 = 'The creative work of God in Christ'; 17 = 'The Creation of Restoration'; 124 = 'The created multitudes in the Natural Life,' &c., are so broad in application that a similarly broad, *i.e.*, non-specific, treatment must be expected in subject-matter.

#### GLOSSARY OF EVALUATIONS IN THE SUPERSCRPTIONS OF THE PSALMS.

*Psalm 3.*—ABSALOM

= 379 = 'The sons of God as subject to His restorative work.'

*Psalm 5.*—NEHILOTH (instrument)

= 504

= 'The alienated state of the natural life.'

*Psalm* 6.—SHEMINITH (instrument)

= 800

Probably 'the re-created condition of life.'

*Psalm* 7.—SHIGGAION (a particular kind of Psalm)

= 369 'The work of God on the lawlessness of His sons.'

*Psalm* 7.—CUSH

= 326

'The lawless multitudes as subject to the work of God.'

*Psalm* 8.—GITTITH (a kind of instrument)

= 813

'Life that has attained to the recreated state and is impelled by the work of God.'

Or, 'The summing up of God's creative work'.

*Psalm* 9.—MUTH-LABBEN

= 528

'The alienation of the multitudes ended.'

*Note V. 17*—"The wicked shall return to SHEOL" as confirming the truth of the re-incarnation of the alienated.

SELAH

= 95

marks the contrast between sonship with God and alienation; or perhaps means 'the sons of God in their alienation.'

*Psalm* 16.—MIGHTAM

= 500 = 'The alienated condition of life'.

*Psalm* 18.—Deliverance from SAÛL means deliverance from the jealous opposition of life indexed as 331; that is, of life of a character that is only a little above the Egypt phase of alienated lawlessness.

*Psalm* 19.—'For the Chief Musician.' These words are everywhere equivalent to an address direct to the Son of God.

*Psalm 22.*—‘Set to Aije-leth hash-Shahar’—the hind of the morning. Typically ‘hind’ stands for ‘created fallen (female form) life that is able to pass swiftly through the natural environments (4-footed).’ The adjunct of ‘of the morning’ would seem to imply that the dawn of re-creation is rising upon it. In being set to this theme the Psalm is intended to refer to the state of man, as mankind is being led to obedience in ‘multitudes ( $11 \cdot 2 = 22$ ) by the Chief Musician.

*Psalm 32.*—MASCHIL evaluates as 400 and therefore signifies ‘*Life in the natural abode, or condition.*’

It is the title of 13 Psalms; viz.:—32; 42; 44; 45; 52 to 55; 74; 78; 87; 89; 142. The occurrence of the figure 4 in this list is obviously predominant; or at least as frequent as the 5 which in the restorative scheme of God is first disclosed in the physical life. The verbal significance of the word is ‘instruction,’ and points to the JAPHETIC education in law afforded by the natural life.

*Psalm 34.*—ABIMELECH evaluates as 103 and as applied to *man* simply means ‘*Life as subject to the work of God in Christ.*’ 103 is an inversion of 310 and both = 30.

*Psalm 45.*—SHOSHANNIM evaluates as 700 and therefore signifies ‘*The condition subject to restoration.*’

*Psalm 46.*—ALAMOTH = 546 and means ‘*The alienation of the Natural life (or the alienated nature) as subject to the many works of God.*’

It is at least curious that we should find this conjunction of 46 in the serial and 46 in the evaluation.

*Psalm 51.*—NATHAN = 500, but the evaluation must be read in connection with the word ‘prophet of God,’ so that it comes to mean ‘*God’s prophet for (or, of, or, in) the alienated condition of life.*’

**BATH-SHEBA.** It seems probable that in words compounded with BATH a resolution by juxtaposition of the two parts is intended. 'BATH = 'daughter of . . . ' = 402, and we have the 40 marking the female or fallen form. SHEBA = 372, and SHUA, a variant in the case of BATH-SHEBA = 376.

Combining the two parts we have :—

402372 = 'The unregenerate state of the multitudes as they are subject to the work of God in its many forms of restoration,' or, 402376 = 'The unregenerate state of the multitudes as they are subject to the work of God which restores from lawlessness.'

In his marriage to BATH-SHEBA David is put before us as falling back, even after re-creation, into the tendency of the unregenerate life, and his fall may be compared typically with the marriage of MOSES to an Ethiopian woman.

If we add the evaluations of the 2 parts of BATH-SHEBA and BATH SHUA we get 774 or 778, in which symbols the natural life appears but without any specific note of the non-eternal order of being.

The serial 51 represents life that has only just emerged from dominance by the tendency of alienation. Hence at this critical period a relapse into the ways of the old life is most likely to occur.

*Psalm 52.*—DOEG = 8—'The multitudes in the natural life.'

The adjunct EDMITE gives the further note of 'worldliness.' AHIMELECH = 109 = 'The sons of God as subject to the work of Christ.'

*Psalm 53.*—MAHALATH = 478 = (possibly) 'The nature as subject to the restoration of the multitudes in the natural life.' \*

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\* A reading of: 'the natural life as subject to the restoration of the re-created,' is possible.

The rendering 'as subject to restoration which has been accomplished' would be possible were it not that the shorter form 48 seems to be invariably used to express this idea. In this symbol we find 4 expressing both *nature* and the natural life as in the 444 of DAMASCUS. The 8 has to be read as a 2.4 qualification of the 7.

*Psalm 54.*—The ZIPHITES. In the superscription this word should read 'The ZIPHIMS' = 157 = 'The Creation of Alienation as subject to restoration.'

*Psalm 56.*—Set to JONATH ELEM REHOKIM, *i.e.*, 'to the silent dove of the n that are far off.' The symbol 5.6 = 30, symbolically represents 'Those that are far off'. 'The silent dove' would appear to symbolize 'the purified spiritual nature which as yet cannot make itself heard.'

*Psalm 57.*—ALTASHIETH = 31 + 1108 = 1139 = 'The work of God that leads to obedience His sons'. The verbal significance of the words is 'Destroy not.'

*Psalm 60.*—Set to SHUSHAN-EDUTH, *i.e.*, to 656 + 480\* = 1136 or 'to the theme of the work of God that leads to obedience out of lawlessness'; an opposition of 11.3 = 33 and 6.

This theme is exactly congruous with a resolution of 60 = 'The lawless state of life'. We need not therefore regard SHUSHAN-EDUTH as a contracted form of SHOSHANNIM EDUTH.

ARAM-NAHARAIM and ARAM-ZOBAB are portions of SYRIA and if evaluations are intended may give specific definitions of the 241 condition (ARAM = 241), *i.e.*, of the condition of the multi-

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\* By juxtaposition these two values would resolve as "Alienation controlled by the many works of God in the natural life of the re-created state."

tudes who are no longer unregenerate. \* Thus ZOBAB evaluates as 79 or 83, and a composite symbol, 2410079, or 2410083 may be read as 'the condition of the multitudes no longer unregenerate who are subject to restoration to sonship with God'. But as this definition gives no index of lawlessness or alienation against which DAVID must be held to have striven, an evaluation by addition becomes probable, and this in the case of the latter word becomes 320, or 324; of these two values the 320 may be considered the better reading, as given by ZOBAB spelt with an Aleph. The sense would then be that DAVID was striving against 'Natural Alienation as subject to the work of God'; in which work the hypothesis is, of course, that he participated.

*Psalm 69.*—Set to SHOSHANNIM as in Psalm 45 = 700 = '*A condition of life subject to restoration*'. This theme appears in the superscription in order to apprise us that the 6 of the serial 69 is to be resolved as 2.3.

*Psalm 80.*—Set to SHOSHANNIM EDUTH, i.e., to the theme of  $700 + 480 = 1180$  or '*An approach to obedience of the multitudes in the natural life as subject to the work of Christ.*' †

The 80 symbol is often a composite of the 8 of the Flood with the 10 process symbol, and is a more specific form of  $20 = 2.10$  which it restricts by the qualification of 'the natural life'.

Note the appearance of 80 both in serial and evaluation.

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\* But if ARAM (SYRIA) is an opposition-symbol its meaning becomes 'the sphere of opposition to the multitudes who are no longer unregenerate.'

† By juxtaposition the reading becomes 'the condition of restoration of the natural life in the re-created state.'

1180 may be read, however, as 'the approach to the obedience of the re-created state.'

*Psalm 88.*—MAHALATH LEANNOTH =  $478 + 556 = 1034$ , so that an evaluation by addition seems indicated because of the 4 symbol which is here subject to the creative process 103. On the other hand it may be argued that composite forms like SHISHAN EDUTH, SHOSHANNIM EDUTH, and MAHALATH LEANNOTH would not be made to appear in the superscriptions unless the two parts of the word were intended to remain distinct, so that they might evaluate by juxtaposition, since the total given by addition could have been more easily framed by single words. If we adopt this view we have for the three themes in the order here given :—

SHUSHAN EDUTH (Ps. 60) 656480 = '*Alienation as controlled by the many works of God in the natural life as subject to the whole work of Christ*'.\*

In this case the 5 of the 656 points to the 6 fundamental in the 60 of the serial.

SHOSHANNIM EDUTH (Ps. 80) 700480 '*The condition of restoration of the natural life as subject to the whole work of Christ*'.\*

In this case the 80 of the evaluation is an 8.10 form, while that of the serial must be 2.4.10, since the survey that is made considers only the destructions done to the vine. But the 4 symbol is independently present in the evaluation.

MAHALATH LEANNOTH 478556 '*The nature that is subject to the restoration of the multitudes in the natural life during the approach to obedience of the alienated (or out of alienation), through the many works of God*'. We may note here that *duration* is necessarily implied in all symbols of the 10 and 11 groups.

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\* In both cases the 80 may have a meaning of 'in the re-created state.'



HEMAN = 105 = 'Alienation as subject to the work of Christ'. 'The EZRAHITE' implies a spiritual development out of EZRA, or a nature governed by the tendency of EZRA = 277 = 'The multitudes during their restoration to obedience.' This 277 definition is obviously intended to refer only to movement towards God.

*Psalm 120.*—Here and in following psalms the words 'A Psalm of Ascents' is intended to inform us that the resolution of the serial is into symbols which do not express any perfected state. Hence the 12's in forms like 120, 122, 123, are none of them the 12 fundamental = Obedience, but are all accidental in the conjunction of the creational 1 with some following symbol of which 2 is a part. The same guidance is probably intended as regards the appearance of these words with the symbol 13 which is then not to be construed as - 'Obedience perfected.'

(*dxca*) As an additional aid to guidance it should be remarked that in the case of the serial numbers of psalms resolving into symbols of 5 or 6 some of the words "enemies", "Sheol", "pitfalls", "snares", "bonds", "wicked", "adversaries", "hatred", "deceit", "lies", "idols", "images", "pit", "dark places", "dead", "sea", "water floods", "iniquities", "lusts", "mountains of prey," "stout-hearted," "violence," "blasphemers", "liars", "stubborn and rebellious", "scoffers", "proud",—and of the unfavourable symbolic geographical or personal names, 'Egypt', 'Babylon', 'Edom', 'Moah', 'Phlistines,' 'Tyre.'

"Pharaoh", &c., will generally appear.

Further that 9, when appearing in conjunction with 4, 5, or 6, generally has a sense of "out of" in the antithesis of the significance of its ultimate, and not merely temporal unstable, state.

## THE FIRST BOOK.

(dxi).

We shall underline all serial numbers that are susceptible of only one resolution.

1*The Creator (speaks).*

The whole book of Psalms appropriately opens with the blessing of the Creator.

The 6 processes of Time or the  $3 \times 2$  resolution of 6 is given in the total of the verses.

In this Psalm the pronouncement of the blessing in the first verse may perhaps be considered an indication that, as in the Sermon on the Mount, it is God Who is speaking. If so the 1 is the unqualified 1 used with regard to the Creator only. Otherwise it must be interpreted as a re-creational symbol.

2*The Multitude.*

Note the words 'nations,' 'peoples,' 'kings,' 'rulers' and 'judges'.

The close on 12 may indicate "the created multitudes".

No special correspondence is traceable in Psalms 3 and 4, the treatment being very general.

5*Alienation.*

Note the words 'arrogant,' 'workers of iniquity,' 'that speaks lies,' 'blood-thirsty' and 'deceitful,' 'enemies,' 'no faithfulness,' 'very wickedness,' 'open sepulchre,' 'flatterers,' 'guilty,' 'transgressions,' 'rebelled.'

Here, and in all cases, the point of view is of course, that it is the oppressed searcher after God who addresses his prayer or Psalm to Him. The oppression may be through his own wrong-doing, or through the malice of the alienated, wicked, &c.

6*Sin or Lawlessness.*

Note death, and Sheol, and enemies, and the prayer for deliverance.

7*Restoration (a prayer for).*

Note, 'O save me'; and in the glossary of superscriptions the evaluation of SHIGGAION = 369.

8

The 8 is here a 7 + 1 form, signifying 'The attainment of restoration' or 'the accomplishment of restoration' in the sense that restoration is accomplished with the entering of life into the eternal order.

In the second verse 'babes and sucklings' is the normal figure for 'those but now re-created'. In the third verse the heavenly bodies of the 1st of Genesis appear as they do there as symbols of the aspects of Heavenly Law. In the 4th verse 'man' = re-created man, according to the code of Genesis 1, while the dominion of the re-created man over the different categories of the natural man is referred to in verses 6, 7 and 8.

Note the review of the visible works of God.

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9*Sonship with God, or the sons of God.*

Note the opening of praise and thanks. This is a general characteristic of the psalms of the redeemed.

10*The work of Christ.*

These two psalms have already been analysed in the last Chapter.

11*The approach to obedience.*

"In the Lord put I my trust."

## 12

*The Created Multitudes.*

(The alternative resolution of 'the obedient' is inappropriate).

A contrast is drawn between the Abel and Cain classes.

## 13

*The creative work of God.*

(The resolution as 13 = completed obedience is inappropriate).

There are again 6 phases indicated by the total.

14*The Creation of the Natural Life.*

(A resolution as  $2 \times 7$  = many under restoration, is possible).\*

Note 'the children of men' and the Lord looking down on them.

## 15

*The Creation of Alienation.*

The laws for restoration to sonship are all given. In the same way the Pentateuch is divided into 5 books, and the same division obtains in the Psalms themselves. The prior state of all conscious human life is alienation. Another resolution is 3•5.

## 16

*The many creative works of God, or the Creator in His many works.*

The symbol 6 when found in juxtaposition with 1 indicates that full development of the spiritual work of God upon man which is expressed verbally by the word SOUTH.

Accordingly in verse 8 DAVID says:— 'The LORD. . . is at my right hand' and in verse 5 'Thou maintainest my lot'. Otherwise the review is general, and places no emphasis either on sonship with God or on the state of alienation.

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\* Our final conclusion, based on many other instances, is that 14 is never a 2.7 compound.

17

The Creation of Restoration or Creation by the Holy Spirit.

Note 'my feet have not slipped', and the last verse with its  
'As for me, I *shall* behold Thy face in righteousness'.

18\*

18 = 'Re-creation Accomplished'. This same symbol occurs  
in Genesis V. 28: 'And LAMECH lived 182 years'.

David has been delivered from his enemies, and opens his  
thanksgiving with 'I love thee, O Lord'.

Notice the long review here made of all God's mercies.

19

*The Creation of Sonship with God*

"The heavens declare the glory of God".

God's speech in Nature is one with His speech in words.  
Note "My redeemer" in the last verse.

20

20 = 45 = Natural Alienation.

This resolution is confirmed by the specific mention of 'The  
Day of Trouble' in verse 1.

21.

The resolution is  $4.5 + 1 =$  'Life that has emerged from its  
natural alienation'; or  $3.7 =$  'The restorative work of God'.  
But the former is clearly intended, since the review of condi-  
tion is specific. 'Thou *hast given* him his heart's desire'  
(verse 2).

DAVID as king epitomises all life in the natural order that is  
acceptable to God, and here this life is shown as having entered  
within the eternal order.

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\* Or, the creation of the re-created.

22.

*The leading of many to obedience (agency).*

A case of absolute identity between the meaning of the serial number and the epitome of the subject-matter.

The sufferings of Christ throughout Time are clearly described; and especially their climax at the Crucifixion.

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23.

*The many workers with God.*

“The Lord is my Shepherd: I shall not want.”

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24.

*The multitudes in the natural life.*

Note the earth, the world, the seas, the floods, and the blessings on one type of man.

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25.

*The (prayer of) many in the alienated life.*

The resolution 5 x 5 would be meaningless.

Note the constant reference to sorrows, and the words ‘pluck my feet out of the net’, ‘desolate and afflicted’, ‘troubles’, ‘distresses’, ‘travail’, ‘for I wait on thee’.

Here the psalm being a psalm of DAVID gives a favourable index to the condition of the 25.

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26.

2 and 6 = The multitudes of the lawless.

Note ‘vain persons’, ‘dissemblers’, ‘evil-doers’, ‘wicked’ in rapid succession: then ‘sinners’, ‘men of blood’, ‘mischiefs’, ‘bribes’.

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27.

*Many under restoration.*

‘The Lord is my light and my salvation’, ‘my heart shall not fear’, ‘He shall keep me secretly in His pavilion’

28.

The 8 has here a  $7 + 1$  form and 28 accordingly signifies 'The Multitudes of the Recreated.'

This analysis is confirmed, first by the consideration of the state of the wicked in the first 5 verses, and, next, by the sudden change in verse 6 ( $= 2,3$ ) to 'Blessed be the Lord, for He *hath heard* the voice of my supplications'. The psalm has also a verse total of 5.

29.

*The many sons of God.*

Again absolute identity. The psalm opens with "give unto the Lord, *O ye sons of the mighty*, give unto the Lord glory and strength." It ends with, "The Lord will give strength unto His people." There are 11 verses, signifying the incompleteness of perfection in Time.

30.

$3 \times 10 =$  the work of God in Christ. The Creational Symbol of the Ark.

The psalm is a song at the dedication of the Temple, which itself symbolises the Ark.

It therefore refers to the beginning of the restorative work of God on the human race.

31.

The resolution is  $5.6 + 1 \uparrow =$  Life that has emerged from alienated lawlessness.

We have here the other form of resolution of 30.

Note the words 'net,' 'Thou hast redeemed me', 'Thou hast not shut me up', 'I am forgotten', 'I am like a broken vessel', 'I have heard the defaming of many', 'Terror on every side', 'Let the wicked be silent in Sheol'.

32.

*God's work on many.*

The inversion of 23 giving the passive form for man.

Note "For day and night Thy hand was heavy upon me, I said, I will confess my transgressions, and Thou forgavest me."

33.

$3 \times 11 =$  *The work of God on those approaching to obedience .  
Or, the work of God that impels to obedience.*

The psalm opens with "Rejoice in the Lord, O ye righteous", gives praise to God, and ends with 'Our soul hath waited for the Lord'. There are 22 verses.

34.

The natural man. This psalm is acrostically bound with

35.

The alienated man, and both have been analysed in the last Chapter.

36.\*

*The lawless man.*

Here the second 6 must obviously be the fundamental for 'lawlessness'. The significance is, therefore, either :—

*Lawlessness as subject to the work of God,*

or,

*The lawless man.*

The first verse of this psalm begins with 'The transgression of the wicked saith within my heart'—and in 4 verses the ways of wickedness are discussed. Six verses then consider the mercies of God, and the psalm closes with references to 'the foot of pride'; 'the hand of the wicked'; and 'the workers of iniquity'.

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\* The symbolist can always make the symbol for 'lawlessness' obvious by placing 6 in juxtaposition with 3.



37.*The restorative work of God.*

The whole analysis of the work of God in this psalm is remarkable.

It has 40 verses, a total pointing to the duration of the natural life under the work of Christ.

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38.

The 8 is here the Flood symbol = 2.4 ; and the review accordingly considers the 'arrows' and 'indignation' of the work of God upon all men in the natural life who are not yet His sons.

Note that this psalm is a prayer for deliverance throughout, "for in Thee, O Lord, do I hope." It tells of the plagues of sin, and the foolishness of man. It has 23 verses and 23 "the work of God on many" when definitely conjoined with the analysis of an unstable state.

39.*The work of God on His sons.*

Note the words "Surely every man at his best estate (*i.e.*, of sonship with God) is altogether vanity."

'The, total of 14 verses resolves 1 and 4 = 'The creation of the Natural Life', and the psalm is intended to convey the idea of the chastening that even God's sons must undergo in this life.

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40.

4X10, the great symbol for the support of environments by the Will of Christ.

There is absolute identity again. Note verse 7 and onwards "Then said I, Lo, I am come. In the roll of the book it is written of Me. I delight to do Thy will, O my God : yea, Thy law is within My heart. I have published righteousness in the great congregation."

All these words clearly refer to the universal work of Christ. The great congregation is the human race.

41.

The resolution is  $4.10 + 1$  and signifies '*Life that has emerged from the unregenerate state.*

The idea given by 41 when applied to man, instead of to the universal agency of Christ, is that the unregenerate life under His work has ended, and the life of sonship has begun.

Note that the psalm ends with a doxology on the 13th verse = "the creative work of God." Also the words "As for me . . . Thou settest me before Thy face for ever".

THE SECOND BOOK.

42.

*The natural life of many.*

The psalm is one of desire and of hope. It has 12 verses; probably "the created multitudes".

43.

*The natural life under God's work.*

The psalm is a prayer for deliverance, yet is hopeful. It has 5 verses :—the last with 4 sub-sections giving the 4.5 symbol.

44.

$4 \times 11$  = '*the approach to obedience in the natural life.*'

The psalm affirms "all this has come upon us, yet have we not forgotten Thee." It pictures the oppressions of the people of God, and has 27 verses.

45.

45 = *Natural Alienation*, but the point of view is given more definitely by the superscription *q.v.* in the Glossary.

The symbolist has used the serial number as an appropriate theme for the consideration of the whole approach in Time of the Church of Christ towards God. The 'Thou' of verse 2 is Christ, whose control of his Church is put before us. Figures like 'the Queen in gold of Ophir' = The Church; and 'the daughter of Tyre' = 'life reverting from the opposition of evil symbolised by Tyre' are made use of. The 'king's daughter', of verse 13 = 'Life fallen from God' which is becoming beautiful in so far as it is being restored to Him; so that we read 'The king's daughter *within the palace* is all-glorious; her clothing is inwrought with gold'; i.e., she is clothed spiritually in the strength of love.

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46.

46 = 'The natural life as subject to the many works of God.

Note the symbolic code-words:—

Earth = Spiritual basis of life;

Mountains = Cosmical laws;

Seas = The power and oppressions of evil.

River = The power of the life of Christ.

In verse 8 we find a definite echo of the serial 6, "come, behold the works of the Lord".

47.

*The natural life under restoration.*

Note, 'O clap your hands all ye peoples,' 'He shall subdue the peoples under us,' 'He is a great king over all the earth.' 'God reigneth over the nations,' 'The princes of the peoples.' The psalm has 10 verses.

48.

This is clearly a part of the ABRAHAM evaluation of 248. The 8 is being used in its 7+1 form, and the interpretation therefore becomes:—

'The Natural Life which has passed within the eternal order.'

For this reason a reference is made in the first verse to 'The city of our God; His holy mountain', and in the second

verse to 'Mount Zion'; beautiful in elevation, the joy of the whole earth'.

Note that the psalm is sung by the sons of KORAH q.v. in the Glossary. Also observe the figures of:—

Palaces, in verse 3.

Kings = worldly powers of the 4 life, in verse 4.

East wind = The work of the Holy Spirit, in verse 7.

Ships of Tarshish = Men in the natural life far from God.

#### 49.

#### *The natural life of the Sons of God.*

Note the beginning with "wherefore should I fear in the days of evil"; and the rest of the psalm depicting the vanity of evil courses; save that "God will redeem my soul from the power of Sheol".

#### 50.

The great Time symbol, or "*Alienation as subject to the work of Christ.*"

Here, too, there is absolute identity. God speaks and points to all life being His. 'Hear, O My people, and I will speak, O Israel, and testify unto thee'.

Here Israel is the symbolic equivalent for "all men under the work of God". A symbolic use is made of the words 'beast', 'cattle' and 'fowls'. Note the 1000 hills, i.e., Laws for the created race which have been framed by the power of God. There are 5 charges against the wicked.

#### 51.

$51 = 5.10 + 1$  = 'Life that has passed out of the dominant state of alienation.'

DAVID's fall with BATH-SHEBA (v. Glossary) is taken as a picture of the frailty of the human soul when but newly re-created; and the confession of sin is put before us as one of

the most certain signs of a consciousness standing in the reality of life.

52.

*The alienation of many.*

“Why boastest thou thyself in mischief, O mighty man, . . . thy tongue deviseth very wickedness, like a sharp razor, working deceitfully, thou lovest evil more than good and lying rather than to speak righteousness.”

The natural principles of cause and effect bring it about that the righteous man is persecuted by the alienated.

53.

*Alienation under God's work.*

“The fool hath said in his heart there is no God !” . . .  
 ‘When God bringeth back the captivity of His people (*i.e.*, when He releases them from alienation) then shall Jacob rejoice and Israel shall be glad.’ 7 verses.

54.

*The alienation of the natural life.*

“Strangers are risen up against me, and violent men have sought after my soul.”

55.

5 x 11 = *The alienated approaching to obedience.*

‘Give ear to my prayer, O God,’ I am restless and moan. My heart is sore pained within me, and the terrors of death are fallen upon me.’

It must be borne in mind that the alienated are God's Church to the extent that they seek Him. Alienation is a very different condition to that of spiritual death, for at first all men are alienated. Yet all can pray to God for deliverance.

56.

(Simple conjunction) *Alienated lawlessness.*

or, 'Alienation as subject to the many works of God' but the reference to *death* in verse 13 points to the former resolution.

'Be merciful unto me, O God, for man would swallow me up.  
All day long he fighting oppresses me.'

Note also 'What can flesh do unto me?'

'They mark my steps, they have waited for my soul'.

'I will render Thee thanks, for Thou hast delivered my soul from death'.

57.

*Alienation under Restoration.*

"He shall send from heaven and save me", My soul is among lions; I lie among them that are set on fire.

58.

The references are general, not specific, so that this is not the NOAH symbol, but the 8 is a 2.4 qualification of 5; the serial thus signifying '*The alienation of the multitudes in the natural life*'.

"He shall take them away with a whirlwind, the green and the burning alike.

The righteous shall rejoice when he seeth the vengeance. . .

So that men shall say, Verily there is a reward for the righteous.

Verily there is a God that judgeth in the earth."

59.

Without some further guidance we could not say of this symbol whether the 5 and 9 are in agreement '*The alienation of the sons of God*'; or in opposition 'from alienation sonship'.

with God'. But the word MIGHTAM in the superscription which = 500 is a finger post pointing quite clearly to the former resolution. The symbolist takes as his parable the hostility of the 331 state =  $[5.6 \times 11]$ . 3. = SAUL against the life of alienation symbolized by DAVID which is far further advanced towards God. The effort of the 331 life is to drag back the 14 life of the 59.

"Deliver me from mine enemies, O my God

Deliver me from the workers of iniquity".

"I will sing of Thy strength

For Thou hast been my high tower,

And a refuge in the day of my distress".

#### 60.

The references MIGHTAM and EDOM in the superscription are clear indications that the serial is being regarded as a fusion of the 6 fundamental with 10 = 'The lawless state', into which God's people have temporarily fallen.

Note that this psalm was written after Joab had smitten 12,000 of Edom in the valley of salt.

Now Edom is the well-known geographical symbol for 'worldliness'—the valley of salt represents a soil in which no growth is taking place,—and 12,000 is the numerical symbol for 'a race of the created multitudes'.

These are all strong indications that this episode of David's life is typical.

The psalm opens with 'O God Thou hast cast us off' but closes with 'Through God we shall do valiantly, for He it is that shall tread down our adversaries'.

#### 61.

61 may symbolize either :—

2.3.10 + 11 = 'Life that has attained to the discharge of the many works of God'; in which resolution there is implied the

fact of the attained status of sonship with God, and consequently of a participation in His work :

Or, 6.10 + 1<sup>1</sup> = ' *Life that has emerged from the state of lawlessness.*'

The reference in the 2nd verse :—' From the end of the earth will I call unto Thee ' points to the latter significance.

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62.

*The lawlessness of many.*

Note, ' How long will ye set upon a man, That ye may slay him', ' They delight in lies,' ' Surely men of low degree are a vanity', ' Trustnot in oppression,' ' Become not vain in robbery'.

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63.

*Lawlessness under God's work.*

The superscription refers to ' the wilderness ' and the presumption is, therefore, that a state of evil is under reference.

Note " But those that seek my soul to destroy it, shall go into the lower parts of the earth'.

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64.

*The lawlessness of the natural life.*

Note ' enemy', ' evil doers', 'tumult of the workers of iniquity', ' tongue like a sword '. The whole emphasis of this psalm is on lawlessness.

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65.

*' God in His many works on Alienation '.*

The psalm opens and closes with praise, and passes in review all the restorative work of God.

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66.

66 = 2.3.11 = ' *The many works of God that lead to obedience*'.

The psalm opens and closes with praise, but notices the rebellious, and the great trials the sons of God pass through.



67.

*'The many works of God that restore'.*

The 7 is here a qualification of the 6 symbol = 2'3. We know the 6 is a 2'3 compound here and elsewhere because of the indication 'on stringed instruments', and the absence of any unfavourable word like MICHAM in the superscription.

This is the turning-point number in the fundamental scale of 13. For this reason it is throughout a psalm of praise.

68.

The treatment of the psalm agrees with a resolution of 2'3 (process) on 2'4 so that the serial signifies '*God in His many works upon the multitudes in the natural life*'. An analysis of His many works is then given by means of the use of many symbols, e.g., deserts (v. 4); prisoners, parched land (v. 6); wilderness (v. 7); SINAI (v. 8); sheepfolds (v. 13); ZALMON, BASHAN (verses 14 and 15); high mountains (v. 16); 20,000 = 000, 2, and 10 (verse 17); the sea (v. 22); thy dogs (= evil as an instrument of God) (v. 23); damsels (units of fallen life) (v. 15); BENJAMIN; JUDAH; ZEBULUN; NAPHTALI (v. 27); temple at JERUSALEM (v. 29); kings (v. 29); wild beast of the reeds (v. 30); bulls; calves of the people (v. 30); pieces of silver (probably = the tribute paid to world powers); EGYPT, ETHIOPIA (v. 31); &c.

69.

The psalm is set to SHOSHANNIM, *i.e.*, to the theme of 700, or the condition of restoration.

The 6 may be a fundamental for 'lawlessness' in which case the resolution would be by opposition. But an interpretation of '*The sons of God as subject to His many works*' is sufficiently broad to cover the whole treatment of the theme.

This psalm refers to 'the waters', 'the deep mire', to those that hate without a cause, the waterflood, the deep, the pit, the gall given for meat, the vinegar for drink; and ends with the assertion of the salvation of those that seek God.

70.

• ‘*Life as subject to the restorative work of Christ*’.

This psalm is a broad reminiscence of the sorrow of man while waiting for election to sonship with God.

71.

As applied to man 71 must be held to signify :—‘*Life that is included within the restorative work of Christ*’. In this application the life itself becomes indexed with the process-symbol ; and the + 1 terminal simply adds the note of ‘inclusion within’.

The treatment of the theme is very general and agrees with this interpretation of the serial.

This psalm begins with prayer, and as it were follows the life of man in the spiritual conflict, closing with praise because enemies have been confounded and the soul redeemed. The verse total is 24.

72.

*The restorer of many.*

We translate 7 here in the sense of agency, since the psalm is dedicated to Christ, the King.

The whole psalm is devoted to a consideration of Christ's love and mercy.

‘He shall come down like rain upon the mown grass’, ‘In his days shall the righteous flourish,’ ‘He shall have dominion also from sea to sea, and from the river unto the ends of the earth’, ‘They that dwell in the wilderness shall bow before Him’, ‘The kings of Tarshish and of the Isles shall bring presents’, ‘The kings of Sheba and Seba shall offer gifts’.

Note all the naturalistic and geographical symbols here, of which the whole psalm is full.

This psalm ends with a doxology, which marks the close of the second Book.

• SOLOMON = 378, in his typical work of building the Temple, is the proto-type of Christ in his work of restoring humanity.

## THE THIRD BOOK.

73.*The restorative work of God.*

‘Surely God is good to Israel, but as for me, my steps had well nigh slipped’.

The psalm first considers the prosperity of the wicked, and then afterwards points out how in God’s temple the perception of their destruction and desolation is given. God’s restorative work on man is one of judgment, as well as one of salvation.

74.*The restoration of the natural life.*

Man must suffer in the natural life ; hence God seems to have cast him off, and delivered him over to the hands of the enemy. Note the symbolic use of wild beast in verse 19 ; and the many other instances of symbolism, such as where the work of the hate of evil is compared to a lifting up of axes upon a thicket of trees, and breaking down the carved work (*i.e.*, of the pillars in God’s temple). The leviathan appears as a figure of Satan in the midst of the sea of oppression and evil.

75.*The restorer from Alienation.*

The psalm is written as if spoken by Christ. Note ‘I have set up the pillars of it (the earth)’ ‘I said unto the arrogant Deal not arrogantly’, ‘All the horns of the wicked also will cut off’.

76.

The psalm is written for ‘stringed instruments’, so that the 6 is to be resolved as 2.3 ; and the significance of the serial becomes ‘*The restoration of the many works of God*’.

“His dwelling place in Zion, there He brake the arrows of the bow, the shield, and the sword, and the battle’.

Note 'The mountains of prey', 'the stout-hearted', 'At Thy rebuke, O God of Jacob, both chariot and horse are cast into a dead sleep'—a reference to the overthrow of the sea power.

### 77.

$7 \times 11$  = The restoration of those approaching obedience.  
'Thou hast with Thine arm redeemed Thy people'.

'Thy way was in the sea, and Thy paths in the great waters'.

### 78.

From the appearance of MASCHIL in the superscription we are informed that the 8 is a 2·4 compound. The serial therefore signifies '*The restoration of the multitudes in the natural life*'. This is at once confirmed by the long review made by the psalm of the history of ISRAEL up to the coming of DAVID.

This psalm has a verse total of 72 = the restoration of many. It epitomises all God's dealings with the children of Israel, and ends with the awaking of the Lord, the perpetual reproach of His adversaries, and the choice of David.

### 79.

*Restoration to sonship with God.*

The psalm opens with the sorrowful sight of the destructions of the heathen, but closes with the reflection that 'We Thy people and sheep of Thy pasture, will give Thee thanks for ever'.

Note the symbolic use of "fowls of the heaven", and "beasts of the earth".

### 80.

$2 \times 4 \times 10$  = *The work of Christ on many in the natural life.*

Another resolution of  $8 \times 10$  = *The re-created state* is admissible.

The psalm is a prayer to be turned again, 'Cause Thy face to shine and we shall be saved'. The context is wholly appropriate to an undefined spiritual state.

81.

The psalm is set to the GITTITH=813; an evaluation that repeats the serial. ASAPH, moreover, is a definition of life in the eternal order of sonship with God, 141. As a pure process-symbol 8.10= 'A summing up of the work of Christ', or 'The whole work of Christ'. If life becomes indexed with this symbol and the terminal 1 is added, the significance must be interpreted '*Life which has attained to the accomplishment of the work of Christ*'. The point then becomes, Does this definition refer to the completion of His work in the perfection of individual character; or merely to its completion in the sense of  $8=7+1$ —an accomplishment of restoration in its introduction of life within the eternal order? The latter rendering, it is clear, would make 80 very similar in meaning to  $8=7+1$ , save that in 80 the *state* becomes emphasized in the fusion of 8 with 10. For the reader is already aware that 40, 50, 70 when applied to *life*, and 90 are all symbols that express the idea of *state*; and state as thus symbolised is somewhat different from the idea given by 400, 500, and 900 in which symbols the author has consistently interpreted the double zero by the words 'condition of—':

(On the whole we may conclude that since there is only one other symbol—13—available for the expression of redeemed life that has become perfected, the symbol 81 is intended for use in this connection.\* If so, the theme of the 81st psalm is the view of life as taken by the perfected sons of God as from their own security they consider the impact of His works upon their brethren who are still in spiritual captivity.

82.

Here the 8 cannot be a 2.4 compound since another 2 appears in the serial. The psalm is superscribed 141 as a song of ASAPH. It is therefore intended to summarize the instruction of the regenerate (41) to the unregenerate (40). And the serial must signify '*The Re-creation of the Multitudes*'.

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\* Further instances show that 81 generally signifies, 'Life that has attained to the state of re-creation'.

83.

*The work of God on many in the natural life.* In this psalm all the geographical symbols for the worldly and alienated powers appear, and their destruction at the hands of God is depicted.

Here since 3 is a process symbol, the 8 stands for the 2.4 resistance against which the process works. The correspondence is upheld by the mention made of the different symbolic words for the alienated life; such as EDOM; ISHMAEL, MOAB, &c.

84.

Here 8 cannot be a 2.4 form since it is followed by an independent 4. It must therefore be the  $7+1$  form of 8 and the significance becomes '*Re-creation in the Natural Life*'.\*

This conclusion is at once confirmed by the references to the courts and tabernacles of the Lord with which the psalm opens, for these express in dimensional symbolism the status of life in its eternal order, and the universe is specifically designated as that of the physical life by the phrase 'Valley of Weeping' in verse 6.

"How amiable are Thy tabernacles, O Lord of Hosts. . . . Blessed is the man whose strength is in Thee, in whose heart are the high ways to Zion.

Passing through the Valley of Weeping they make it a place of springs."

The whole note of the psalm is one of delight in God.

85.*The end of Alienation.*

"Lord Thou *hast been* favourable unto Thy land, Thou *hast* brought back the captivity of Jacob".

85 is an inversion of the NOAH evaluation = 58. The theme of this psalm exactly agrees with the meaning of the serial.

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\*There is no more certain way of presenting the symbol for Re-creation than by introducing a formula in which 4 and 8 stand side by side.

86.

“ For great is thy mercy toward me.

And Thou *hast* delivered my soul from the lowest pit ”.

The probable resolution is, state 2.4 subject to process 2.3 :—

*‘ The multitudes in the natural life as subject to the many works of God ’.*

The reader should remember that we cannot legitimately translate 86 as ‘ Re-creation *by* the many works of God ’, since to do so would be to delete from 6 the whole idea of the *duration* of process, which idea as far as can be determined by analysis, the symbol invariably contains.

In verse 13 life in the physical universe is described as a rescue ‘ from the lowest pit ’; and in verse 1 in the purely natural life man is said to be ‘ poor and needy ’.

This Psalm and Psalm 68 both point to the conclusion that the 86 of ABRAM’S life in Gen. XVI. 16 is to be similarly resolved, and not as is assumed elsewhere by regarding the 6 as a fundamental for ‘ lawlessness ’.

87.

*The Re-creation (8 = 7 + 1), of all (7).*

It has been pointed out before that the juxtaposition of 87 to represent ‘ The accomplishment of restoration ’ would be pleonastic.

The 8 verses of the Psalm give a total indicating the 7 + 1 symbol. The Psalm tells of Zion, and points out how in the eternal life even men of the typically evil Babylon, Philistia, Tyre, and Ethiopia will be found there.

The superscription ‘ Sons of KORAH ’ = 308 fortifies the 7 + 1 resolution of the 8 of the serial.

88.

*The approach to the obedience of the re-created, 11.8 or, The approach to obedience of many in the natural life.*

Either resolution may be adopted, since the psalm is concerned with all the troubles and afflictions that in their intensity characterize the earth life only.

For the meaning of the superscriptions see the preceding Glossary.

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89.

*The Recreation of the sons of God.*

In this case there is little doubt that the 8 has its  $7 + 1$  form, since the Psalm tells of 'the building up of mercy'; the establishment of faithfulness, 'in the heavens,' the establishment of the seed of DAVID (*i.e.*, of men whose natural life is acceptable to God); and the building up of his throne. The Psalm is prolonged to 52 verses in order to indicate by the verse total that the conditions referred to apply to all 'the alienated multitudes.' It closes with a Doxology that marks the end of the 3rd Book.

Note that in verse 12 TABOR=608= 'Life discharging the many works of God in Christ, the life of the multitudes in the natural life'; while HERMON=304= 'Life discharging the work of God in Christ in the physical sphere'. As in the Parable of the Sower, the 2.3.10 form of 60 is a more advanced stage of the willing service of God symbolised by 30. Attention may be called to the extraordinary coincidence here revealed in the association of 2 geographical names the evaluations of which both contain the 30 and 4 symbols.

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THE FOURTH BOOK.

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90.

*The state of sonship with God in Christ.*

The resolution as 3.5.6 would not be appropriate. This great psalm of Moses considers the briefness of man's life, and makes use of 3 numerical symbols—the 1000 years of the whole state of life under the work of Christ—the 70 years, or the duration of His restorative work on each individual man—and the 80 years of the accomplishment of His work on some, in bringing them into the Kingdom of God.\* Strength is the

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\* Since 80=The re-created state.



note of the latter period, for those who would become sons of God must be strong. The former period simply affirms that all living men and women are under the restorative work of Christ so long as they are in the world.

It is under exactly the same scheme of thought that man's age in Genesis VI. 3 is foretold as 120 years, for here 120 is a symbol applied to the whole human race, and has the significance of 'the duration of life in the Creation of Natural Alienation' (1.4.5).

The reason for attributing this Psalm to MOSES is to be found very clearly in the evaluation of his name = 345 = '*(Life that assists in) the work of God upon Natural Alienation.*' It may now be regarded as certain that both MOSES and AARON are figures epitomising certain functions of the work of man in the service of God, since the definition of 345 for MOSES exactly illustrates his typical leadership of the children of ISRAEL, while that of AARON = 262, as accurately conveys the idea of '*The leaven of the many works of God in the midst of the multitudes.*' 262 is a pictorial symbol of 6 in the midst of 2, and as applied to AARON the instrumentality of man in discharging the many works of God is again postulated.

It is in his classification of the discharge of the function 345 that MOSES is made to speak in the 90th Psalm, reviewing the brevity and frailty of the life of natural alienation which is only permitted to endure by God, because it is a condition necessarily precedent to the passage of life into the eternal order of 90—'*The state of sonship with God in Christ.*' This Psalm occupies the position of re-creation (1) in the 4th Book, and for this reason it is appropriate that a survey of the recreational processes ending in 90 should here be made. Another strong confirmation of this view is to be found in the closing verses of the Psalm:—'*O satisfy us in the morning with Thy mercy; Make us glad according to the days wherein Thou has afflicted us . . . Let Thy work appear unto Thy servants, and Thy glory upon their children; And let the beauty of the Lord our God be upon us. Establish Thou the work of our hands upon us; Yea the work of our hands*

*establish* Thou it.' Here all the figures for the beauty and glory of the establishment of life in the eternal order appear, and point to the inauguration of the 90 state.

### 91.

9. 10 + 1 = *the attainment of sonship with God in Christ.*

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

There is absolute identity in thought again in this case. The perfect protection to life in God is depicted throughout.

Note the symbolic use of 1000 in the words 'a 1000 shall fall at thy side', i.e., a whole race of (evil, implied) men, and of 10,000 in the words 'and 10,000 at thy right hand' i.e., 'of a whole race under the work of Christ (doing evil is implied) who are interfering with thy eternal activity (at thy right hand).'

In the closing verses the Church of God is regarded as one with Christ Himself.

### 92.

*The sons of God in multitudes.*

A psalm of thanksgiving. 'But my horn hast thou exalted.'

### 93.

*The sons of God as subject to His work.*

The idea of agency is again present, and the psalm is addressed to God, and His power over the sea. The verse total of 5 indicates the resistance to His work.

Life is here in the eternal order; hence the Psalm opens with the words 'The Lord reigneth . . . the world also is established that it cannot be moved', and closes with a reference to the *house* of God.

94.

*The sons of God in the natural life.*

The arrogance and apparent triumph of evil is portrayed. This phrase is the experience of the sons of God in the earth-life only.

The verse total is 23.

The position of the writer in the 90 state of life is marked at the close by the words 'But the Lord hath been my high tower, and my God the rock of my refuge.'

95.

*Sonship with God out of alienation.*

A psalm of thanksgiving. The thoughts of the thankful go back to their past 40 life.

96.

*The sons of God as subject to His many works.*

"Let the sea roar"—its roaring has no more power to harm.

The opening words 'O sing unto the Lord a new song' point to the pæan of praise that characterizes the life of sonship with God. Note the code-words 'field'; and 'trees of the wood' in verse 12.

97.

*The sons of God subject to restoration.*

Note the assertion of sonship in the closing verses 'Ye that love the Lord', 'His saints', 'the righteous'.

The following code-words appear:—'Isles (v. i); foundation (v. 2); earth (v. 4); hills (v. 5); gods (verses 7 and 9).'

98.

*Sonship with God of the re-created.*

"O sing unto the Lord a new song".

This psalm is all thanksgiving.

100.*The created abode of life.*

Note the absolute identity of thought in the opening 'Make a joyful noise unto the Lord, all ye lands'.

The symbol 100 may be made specific by regarding the 1 as re-creational.

101.*'Life that has attained to the re-created condition'.*

The first 1 is here re-creational; the second 1 signifies 'attainment of . . . '.

Creation in the Bible, when unqualified, is the physical creation.

The only state of life common to the physical abode is that of alienation.

100 + 1 must therefore indicate the beginning of the higher life in Christ.

David is here the mouthpiece of Christ, and Christ formulates through him the laws under which He will accept man for sonship with God.

102.*The work of Christ on the many.*

Christ's work upon man is always effected through suffering. Hence appear such expressions, as " 'He weakened my strength in the way', 'He shortened my days'."

10 is the one indivisible symbol of those that have factors, for 12, although it is never resolved into factors, may be equivalent to a conjunction of 1 and 2. Hence from 102 to 109 the two first figures are always one symbol, save where the whole value is a compound.

There is only one exception to this rule, *viz.*, when the zero symbol is used independently to express 'absence of contact with . . .' in symbolic analyses dealing with the universes of HADES and HELL.

103.*The work of Christ in God.*

This symbol is another form of 30.

The psalm in every verse considers the work of the Lord 'Who forgiveth,' 'Who healeth,' 'Who redeemeth,' 'Who crowneth.'

The verse total is  $22 = 2 \times 11$ .

104.*The work of Christ on Nature, or His support of the natural environments.*

This is another form of the 40 symbol of universality. Note the absolute correspondence in thought here, where every form of animal and vegetable life is introduced, and where all the great agencies of God are referred to: the light, the heavens, the waters, the clouds, the winds, and fire.

All these natural figures are so conjoined, moreover, that they may be given their fuller symbolic meanings.

105.*The work of Christ on alienation.*

The whole typical history of the children of Israel from the exodus to their entry into the promised land is here given.

The verse total is  $45 = \text{natural alienation}$ .

106.*The work of Christ on lawlessness.*

A resolution of the 6 as a 2.3 compound is also legitimate, but the review made in the psalm specifically considers *lawlessness*.

In this form the symbol cannot be confounded with the resolution of 60 as 3.4.5.\*

\*All the rebellious acts of the children of Israel are depicted.

The identity of thought is absolute.

The psalm closes with a doxology on verse 48.

\* In the end the author abandons the idea of the existence of the triple fusions, 345 and 356.

## THE FIFTH BOOK.

107.*Christ's work of restoration.*

This is an inversion of the great 70 symbol.

The identity in thought is again absolute.

The psalm illustrates man's deliverance from--

- (i) Strange lands.
- (ii) Prisons.
- (iii) Destructions.
- (iv) The perils of the sea.
- (v) Thirst and hunger.
- (vi) Oppressions by princes.

A thanksgiving being made at the end of each section.

All the figures are symbolic. In Section (iv) man's physical body is compared to a ship--the micro-cosmical application of the Ark symbolism.

108.

10.2.4-*The work of Christ on many in the natural life.*

As in Psalm 60 all the geographical symbols for the worldly powers appear in this psalm.

109.*The work of Christ on the sons of God.*

The theme of this psalm is the oppression of the enemy 'who opposes the sons of God'. \*

The key is in verse 26 'Help me, O Lord my God, O save me according to Thy mercy.' 'That they may know that this is Thy hand, that Thou, Lord, hast done it.'

## 110.

*The Creation of Christ.*

An alternative resolution is  $11 \times 10$ , but the 111th and 112th psalms are connected by acrosticism, 111 can only resolve with the creational 1, therefore the presumption is that all 3 psalms are to be so resolved. Under this resolution the identity of thought is absolute. The psalm is an epitome of the whole work of Christ in time.

"The Lord said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool"; 'Thou art a priest for ever, after the order of Melchisedek.' 'He shall drink of the brook in the way, therefore shall He lift up the head.' It is only through communion with the Father that Christ receives strength to go through all this suffering.

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111.

*The creation of the approach to obedience*, that is, the creation of Time.

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112.*The creation of obedience.*

These two psalms have already been analysed.

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113.*The creation of perfect obedience.*

An alternative resolution of 11, and 3 is possible.

The psalm is one of praise throughout and the verse total is 9.

Note the symbolic use of "barren woman" for the alienated human race, which under the work of God, becomes a joyful mother of children, in giving birth to His sons.

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114.

11 and 4—the *approach to obedience in the natural life.*

Note Israel, Jacob, Judah, Egypt, and the sea.

115.*The approach to obedience out of alienation.*

In all examples of the 11 symbol a personal sense may be given to the interpretation so that 115 may be translated as '*Those approaching to obedience out of alienation*'.

The idols of the heathen are especially referred to.

116.*11 and 6. The approach to obedience out of lawlessness.*

A resolution of 11 (state) subject to 2, 3 (process) is legitimate and = 'Those who are approaching to obedience under the many works of God'. Or, if Divine agency is specifically implied, the symbol signifies 'The many works of God that impel towards obedience'.

Note 'cords of death', 'Sheol', 'I was brought low', 'tears', 'falling', 'All men are a lie', 'bonds'.

117.*The approach to obedience of all.*

In this instance the 7 is not being used as a process-symbol but as equivalent to 'all life', or 'the whole of life'.

This application is at once confirmed by the verse-total of 2 implying 'the multitudes'.

In either case the 2 verse thanksgiving is appropriate.

118.*The approach to obedience of the multitudes in the Natural Life.*

Here the 8 is a 2.4 qualification of the 11. The 7 + 1 resolution of 8 is precluded by the appearance of the all-embracing word ISRAEL in verse 2.

The psalm is one of thanksgiving.

Note, verse 20 'This is the gate of the Lord, the righteous shall enter into it', as indicating *obedience*, and therefore the 11 resolution.



119.

*The approach to obedience of the sons of God.* See Genesis I. 25.

This is the only possible resolution, and the identity of thought between heading and context is absolute.

The psalm shows that sonship with God is attained to through obedience to every word of God; there being 22 stanzas, one to each letter of the alphabet, and each stanza formed of 8 clauses, in each of which some word of obedience occurs. The number 8 of course, after 7, is the symbol for "attainment of".

120.

I and 4.5 as in Genesis VI. 3.

*The Creation of Natural Alienation.*

Or, *The Created Nature of Alienation.*

This resolution is pointed out by the Superscription:—'A Song of Ascents'.

Note the remarks in the preceding Glossary.

The resolution here given is confirmed by the opening words 'In my distress I cried unto the Lord', and by the prayer for deliverance from 'lying lips and a deceitful tongue'—characteristics of the alienated nature.

121.

*The creation of life which has emerged from natural alienation.*  
(I Cr. and 4.5 + I<sup>1</sup>).

Note 'from this time forth for evermore' of the 8th verse, as pointing to a state just attained to,—that of sonship with God at the end of the 4.5 life.

Note also the phrases:—'He that *keepeth* thee'; 'The Lord is thy shade upon thy *right* hand'; 'The *sun* shall not smite thee by day, nor the moon by night'. Here sun=the dynamic power of love; moon=the resistance of faith to evil, as in Genesis I.

122.

*The creation of the multitudes approaching to obedience.*

This form is a variant of 22 with a juxtaposition of the creational 1 added.

Observe how this Psalm opens :— ' I was glad when they said unto me, *Let us go unto the house of the Lord,*' i.e., let us strive to advance towards the perfection of life in God. Also ' Our feet are standing *within thy gates, O Jerusalem* '

123.

*The created multitudes as subject to the work of God.*

There is no indication of *establishment* in this Psalm. On the contrary every reference points to the state of instability :— ' Our eyes look unto the Lord our God, until He have mercy upon us '.

124.

*The created multitudes in the Natural Life.*

This Psalm is again one of ' Ascents '. The generalized term ISRAEL = ' The created multitudes ' from its application in the history of the children of Israel, occurs in the first verse. The snare from which Israel has escaped is the total corruption of nature which is the quality of all life that could not pass within the safeguarding environment of the physical universe.

125.

*The created multitudes of the Alienated.*

In this Psalm a contrast is drawn between the alienated who trust in God and those who ' turn aside unto their crooked ways '.

There is no note of establishment.

126.

*The created multitudes as subject to the many works of God.*

Subjection to these many works is referred to in the opening words ' When the Lord turned again the captivity of ZION '.

The word SOUTH = 6 in its 2\*3 form occurs in verse 4.

127.*The created multitudes as subject to Restoration.*

This Psalm is attributed to SOLOMON, 378, in order to point to the resolution of the 7 in the Serial as = Restoration, and to introduce the dominant note of the natural life as the chief period of the building of character.

Instead of the Temple it is the house, or *individual life*, that is here to be built.

'Children' and 'the fruit of the womb' in verse 3 are symbols for the spiritual fruitfulness that ensues upon the true marriage of life to the spirit of sonship with God.

128.*The created multitudes re-created.*

8 is here being used in its 7 + 1 form.

The Psalm is accordingly one of blessing, as in the 1st Psalm, and in verses 3 and 6 man's spiritual fruitfulness in his marriage to the new tendency of life (the wife) is symbolized by the words 'Thy children (shall be) like olive plants round about thy table'.

Note the figurative use of the words 'table' and 'wife'.

129*The created multitudes of the sons of God.*

The Psalm is one of ascents and the 9 might be construed in its generalised sense of *potential* sons of God, but for the reference 'The Lord is righteous; He hath cut asunder the cords of the wicked'. The theme is here the afflictions of the sons of God by evil, which, however, has no power now to prevail against them.

130*The creative work of God in Christ.*

This is the great creational symbol in full, here used as a process leading up to re-creation. Hence the prophetic close 'He shall redeem ISRAEL from all his iniquities'.

131

*The creation of life that has attained to the discharge of the work of God in Christ.*

A tone of humility characterises this Psalm; the humility of the new life. The correspondence is here exactly given in the words 'My soul is with me like a weaned child' for the symbol  $31 = 3.10 + 1 \uparrow$  as applied to life defines the but recent attainment of the status of sonship with God. The fuller and later development is, of course, given by  $61 = 2.3.10 + 1 \uparrow$ .

This Psalm has 3 verses to indicate that the resolution of the 31 of the serial is not  $5.6 + 1 \uparrow$ , but  $3.10 + 1 \uparrow$ .

132

*The Creator's work on many.*

Or, (the completed obedience of many) (13 and 2), but the Psalm is one of ascents.

The close on 17 and 18 expresses sonship with God.

The phrases 'We will go,' 'We will worship,' 'Thy priest,' 'Thy saints,' all point to re-creative work.

133.

*Creation as subject to the work of God that leads to obedience.*

1 Cr. and 33, process, = 3.11.

The verse-total is 3; the Psalm one of ascents; and the treatment suggests that all unity in life can proceed only from motion along the lines of the impulse of the work of God.

The AARON symbol = 262, is used to indicate the prior stage of the work of God, and is immediately followed by a reference to the second stage, HERMON, = 304, *q.v.*, under Psalm 89.

This is in effect a 2-term analysis of the whole re-creative work of God.

134.*The Natural Life as subject to the Creator's work.*

Correspondence is at once seen by the figurative reference to the physical life as being a 'night' in contrast to the life in Paradise and the Third Heaven. But although it is night the Lord's servants are standing in His house.

135.*Alienation as subject to the Creator's work.*

The treatment of the Psalm is reminiscent of the history of the children of Israel in their conflicts with alien powers. It is general; there is no note of establishment; but God's servants are standing in the house of the Lord, and about His courts.

136.*The Creator's work upon lawlessness.*

13 is here the agency, and 6 the object. The Psalm specifically considers the most lawless and hostile of the enemies that oppressed the children of Israel. Correspondence is well marked.

137.*The Creator's work of restoration.*

There is no note of finality, for the picture drawn is that of Israel in captivity to Babylon. The close, however, is on 9.

138.*The multitudes in the natural life as subject to the Creator's work.*

Guidance is here given us by the superscription, a Psalm of DAVID (= 14), which points to the 2.4 formation of the 8 in the serial.

David will worship 'toward Thy holy temple.'

In verse 4 we find the expression. 'All the kings of the earth shall give Thee thanks, O Lord'.

Future tenses are used, e.g., 'Thou *will* revive me'; 'Thou *shalt* stretch forth Thine hand'; 'Thy right hand *shall* save me'; 'The Lord *will* perfect that which concerneth me.'

139.

Here the 9 is being used in its generalized sense.

Accordingly the Psalm makes a general review of God's knowledge of, and work on, man.

Note in verse 8 the phrase 'If I make my bed in Sheol'.

'O Lord, Thou hast searched me out, and known me,

Thou knowest my down sitting and mine uprising.

Thou understandest my thought afar off.

Thou searchest out my path.'

The close on 24 probably indicates life in the physical world.

140.

*The creation of the unregenerate state.*

As applied to man the 40 symbol is always used to express the wilderness, or unregenerate life, which is indicated by the work of Christ (10) upon the natural state (4). The Psalm depicts the opposition to the man of God that arises from the unregenerate, of whom such terms are used as 'the violent man'; 'which imagine mischiefs'; 'they have sharpened their tongue'; 'adder's poison is under their lips'; 'the wicked'; 'the proud,' &c.

141.

*The creation of life that has emerged from the unregenerate state.*

There is a reference to a new state in the phrase:—'Let my prayer be set forth as incense before Thee The lifting up, of my hands as the *evening sacrifice*' :—for the evening sacrifice is made when the day's work is ended.

In other respects the Psalm is a humble prayer for deliverance from those faults which characterize the 40 state.

142.*The created Natural Life of the Multitudes.*

The resolution given is supported by the superscription 'Maschil of David, when he was in the cave'; since the word 'cave' symbolically represents a shelter in the side of a mountain of law, and, as in the case of Lot in Genesis XIX. 30, the figure well represents the use of the physical life in God's scheme of restoration.

The close on 8, since imprisonment is referred to in the 8th verse, must be taken as an indication of  $2 \times 4$ .

Exact correspondence is here given by the appearance of the word MASCHIL = 400 = 'The abode of the natural life' in the superscription.

It is a fact of great significance that Psalms 138 to 145 inclusive are all attributed to DAVID, and that in all of them except 139 the 4 symbol appears, while a general treatment is accorded to the 139 theme.

143*The created Natural life under God's work.*

The tenor of the Psalm is clearly regarding the earth-life, since this is a Psalm of prayer for deliverance throughout, and opens with the words "Enter not into judgment with Thy servant, For in Thy sight shall no man living be justified." The close is on 12—the created multitudes. There is no note of finality.

144*The creation of the Natural Life in its approach to obedience.*

This Psalm opens with a reference to the natural life as the schooling by means of which 'The Lord my rock . . . . teacheth my hands to war, and my fingers to fight.' It speaks of the vanity and shadow of the days of man; introduces the symbol of the Psalter of 10 strings, a symbol for the thanksgiving of life as subject to the work of Christ (10); and closes with an affirmation of the happiness of a people whose *garners*

are full; and whose *sheep* and *oxen* bring forth 'thousands' and 'ten thousands' in their streets. All these italicized words are symbols; and the subject of the Psalm is closely written to the theme of the serial.

### 145

#### *The creation of Natural Alienation.*

This is the 45 symbol with the creational 1 in juxtaposition. It is identical with the 120 of Gen. VI. 3. Consequently as broad a treatment is to be expected as is shown in the preliminary analyses of human life in the first 11 chapters of Genesis, and this is exactly the case. The superscription 'A Psalm of DAVID' introduces the note of hope, and justifies the Psalmist in emphasizing the mercy of God as he makes known 'to the sons of men His mighty acts'; 'upholdeth all that fall'; giveth all 'their meat in due season'; and 'preserveth them that love Him.'

### 146

#### *The created Natural Life as subject to the many works of God.*

This is a Psalm of praise, but has no reference to finality. 6 successive short statements of the works of God are given in verses 7, latter half, to 9.

### 147

#### *The created Natural Life as subject to restoration.*

This Psalm opens with praise, and then proceeds to consider (i) the rebuilding of Jerusalem by God; (ii) His gathering together of out-casts; (iii) His perception of all virtues [He telleth the number of the stars]; His humbling of the wicked. From the 8th verse down to the 18th verse there is a continuous succession of symbols connected with the spiritual life. In the 13th verse the natural life is referred to as the gate of the spiritual; in the 14th verse, correspondence with life in Christ is symbolised as 'the finest of the wheat.'



*The created Natural Life* (which has become) *re-created*. \*

Here since the 8 cannot give a meaningless repetition of 4 as a 2·4 compound, it must be a 7+1 form=*Re-created*.

The Psalm is accordingly one of praise throughout, and from the 3rd to the 12th verse is again full of symbols for spiritual powers, and agencies. In the 11th verse PRINCES='Sons of God'; and 'Judges' = 'the re-created judging the alienated'. In verse 12 young men = the regenerate; maidens = souls not corrupted by a marriage to the earth-life; old men = those who entered into God's kingdom early in the day; and children (as in 2 Kings II. 23) = souls whose knowledge of God is weak and feeble. A 4 grouping is arranged for here by design, to echo the 4 of the serial.

Every naturalistic symbol is introduced—Heavens, height, moon, light, earth, dragons, deeps, fire, hail, snow and vapour, stormy wind, mountains and all hills, trees, cedars, beasts and cattle, creeping things, flying fowl, kings of the earth; which we may remind the reader have the following literal values :—

Heavens—The firmament of law.

Mountains )

Hills )

Heights )

Summits of spiritual knowledge.

Moon—Faith.

Light—Spiritual perception.

Dragons—Great powers of evil.

Fire and hail—Sharp judgments of God.

Snow—Punishment falling lightly where there is not much knowledge of God in the environment.

Vapour—A veiling of the action of law.

Stormy wind—The indignant purifying power of the Holy Spirit.

Trees—The natural man.

\* Or, 'of the re-created'.

Cedars—The natural man living an acceptable life.\*  
 Beasts and cattle—The natural man in his highest spiritual state, strong and bearing the burdens of the world.  
 Creeping things—Debased men.  
 Flying fowl—Men rising in the firmament of law.  
 Kings of the earth—Worldly powers.

All—even the basest—are enjoined to praise God, since although they know it not, His action has infinitely ameliorated suffering in every sphere of life.

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149

*The created Natural Life of the sons of God*

or

*The Re-created Nature of the sons of God.*

The latter resolution is legitimate because 9 implies the use of 1 in the re-creational sense.

Again in this psalm the phrase 'Sing unto the Lord a *new* song' is found associated with a 9 in the serial. The injunctions to praise God, and to exult in glory, are specifically addressed to *the Saints*, i.e., to life which has been brought into the eternal order. These Saints, moreover, are to have that spiritual dominion over 'the people,' 'kings,' and 'nobles' which is assigned to the re-created life of the 6th day in the 1st chapter of Genesis. Once more an exact correspondence is seen to obtain between the significance of the serial, and the theme of the psalm.

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150.

*The Creation of Time*

or

*The Creation of the Alienated State.*

We have before remarked that the 50 symbol is the most characteristic of TIME, since the major hypothesis of the symbolic philosophy is that the whole phenomenon of Time has

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\* The fragrantcy of the cedar is in view.

been occasioned by the appearance of Alienation (5) in Creation, and the effort of the work of Christ (10) to reduce it. It is therefore of all symbols the most appropriate one on which to close the Book of Psalms, which has throughout been devoted to a consideration of the vicissitudes of the man, unregenerate and regenerate, in the Time-life.

The Psalmist accordingly uses the theme in order to enjoin life as a whole to praise God in His sanctuary—the praise of the re-created life—and in the firmament of His power—the praise of all life included within the restorative work of Christ symbolised by 70—and to offer this praise upon all known instruments whether of war or peace.

A structure of 6 verses is written to in order to indicate the operation of the 2'3 process in Time, as in the 1st Psalm.

(*dxci*) Our analysis is now completed. Out of the 51 psalms from 100 to 150 seventeen numbered headings admit of but one resolution in each case ; and it may be said that the correspondence of thought between the epitome given by the symbolic value of the number and that of the context of the psalm is absolute in every case. Of the psalms between 1 and 99, no less than 63 admit of only one resolution of the numbers of their headings according to the rules of resolution, and in all these again there is perfect correspondence. Thus out of 150 psalms 80 have to be construed in the light of their headings in a particular sense that is different in each case and yet in all cases the anticipated construction is found to be in exact agreement with the subject-matter. This is such an astonishing result that, without prejudice, it can be seen to prove the serial arrangement in symbolic order without the slightest possibility of refutation.

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### SUMMARY.

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The reader is now invited to consider the immense strength of the position we have secured with regard to the existence and application of the symbolic numerical code in the psalms.

In all the 150 psalms examined there is not a single one that can be shown to be wholly incongruous with a writing to the theme of its serial number when that is regarded as a symbol ; while a perfectly satisfactory explanation is obtained as to the real meaning of the unusual expressions, musical and descriptive, which are found in the superscriptions.

This meaning, moreover, in all cases, exactly dove-tails in with an essay written to the theme of the serial number.

But our case is far stronger than this. It is not merely a fact of the absence of incongruity, but, in the overwhelming majority of examples, of the existence of absolute correspondence ; while this correspondence becomes the more precise and definite in proportion as the serial symbol becomes more specific. The following psalms may be cited as those in which a complete identity of thought between the composition and the significance of the serial is observable :—

Psalms 1, 2, 5, 8 as 7+1, 9 and 10, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 33, 34, 35, 36, 37, 40, 41, 44, 45 as modified by the superscription, 46, 48, 50, 52, 53, 54, 57, 59 as modified by the superscription, 60, 63, 64, 66, 68, 70, 72, 73, 74, 75, 78, 81, 82, 83, 84, 85, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 114, 115, 117, 118, 119, 120, 121, 122, 123, 125, 126, 127, 128, 131, 133, 134, 135, 136, 137, 138, 140, 142, 144, 145, 146, 147, 148, 149, 150.

We may say, then, that out of 150 psalms 110 exhibit a well marked agreement with a theme written to the serial ; while in the remaining 40 the serial has generally so broad a significance that specific references are necessarily absent.

(*dxvii*) We have not based the proof on the case of the psalms having serial numbers which admit of alternative resolutions, because it might easily be said that the resolution which was most convenient, not most natural, has been selected in order to prove our case. The proof of the symbolic grouping of the psalms can thus be seen to be independent

of these psalms having alternative meanings in their superscribed numbers, although, even in the case of these, it is to no small degree curious that out of the alternative resolutions, which are by no means fundamentally antagonistic in idea, one can always be found to harmonize with the tenor of the Psalm over which it appears.

(*dxciiv*) To conclude, since each Psalm is superscribed with a numerical symbol which is based on a system of cosmical philosophy of an immense breadth of generalization, and since naturalistic and geographical symbols appear in all of them in a manner which exactly reflects their use in other writings in the Bible known to be symbolic, such as the early chapters of Genesis, and parts of the book of Exodus, the general deduction is irresistible, that every Psalm of the 5 books of Psalms is intended to apply to cosmical and universal rather than to individual and local states of life.

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## CHAPTER XXVIII.

### THE COSMOLOGY OF THE FALL AND REDEMPTION.

(*dxcv*) It is time now to weave into a connected whole the various strands of the interpretation of human life which the discovery of the Biblical system of symbolism, numerical and otherwise, has enabled us to secure. It is especially desirable to do this before passing on to a study of the work of Christ in Judæa, in order that the harmony of His action, discourses, and miracles with such a philosophy of life may be adequately illustrated.

(*dx cvi*) Chronologically the first view of life is that given in the 2nd chapter of Genesis. It shows us God's intention in creating man—an intention which, since it was the thought of God, immediately became fact.

Man was made a rational being, with the power of analysing life. This fact is described symbolically in the 19th and 20th verses. But it was not sufficient that he should have intelligence only. For conscious being to be happy it must have an ex-centric tendency. And this tendency away from self was secured by so constituting the being of man that it should contain only a partial expression of the Being of God, and that which it did not express of the Being of God would become its tendency.

(*dx cvii*) These words give but a very faint idea of the manner in which the different analysis of the life of God, which every individual expresses, was provided for. It is not that a want of expression of the Being of God in any direction infers the presence of sin, for sin is in the corruption of those qualities that should express God; but that, as in the analysis of glowing gases, the nature of the substance is revealed by the presence of dark bands in the spectrum. One

substance cannot be said to be more or less necessary to life as a whole than another, but the quality of the light which they absorb or emit is different in every case, and for all of them the standard with which these different analyses of light is compared is the analysis of white light; white light being, symbolically, the Being of God, and showing in its spectrum an uninterrupted gradation of colour.

(*dxcviii*) If then, we adopt this analogy, inadequate though it is, to express the nature of each individual being, what this nature holds of the life of God, when illuminated by immersion in the light of His Spirit, is Being; what it fails to hold is its Tendency. Hence woman is shown as being taken out of man, for true Tendency is the impulse of all life to fulfil itself with God.

(*dxcxix*) There is a symbolical reason for the adoption of woman as tendency. The Omniscient is obliged to use for man's instruction the terminology of the physical life in which he is placed. Now no better figure is available for the complete passing out of self than in the communion between man and woman that obtains in a marriage of true love. Such a marriage consequently expresses the perfect union that should exist between being and uncorrupted tendency. But the initiative or basis of thought and action is held to emanate from the male, to whom all the active work of life is entrusted. Hence the male becomes the primal type, and is accordingly reserved throughout to denote origin. If then a fall from origin is to be shown symbolically it is the woman who must be shown as first falling. In this, symbolism is in accord with fact, for before being itself can be corrupted it must yield to a corrupt tendency. From that moment onwards tendency actually begins to destroy being.

(*dc*) In every symbolical illustration, then, the precise significance of the female form is dependent upon the origin assigned to the male. If man is being analysed as a being having within him the potentiality of eternal life, but not as yet having attained to the initiation of it, the fallen or female form stands for a perverted tendency to the life of the flesh.

If, however, the male is indexed primarily as a type of some aspect of evil, the female to which the male is married symbolically will still be a sign of the dominance of the earth-tendency in the being, but the progeny, if female, will indicate a tendency towards good out of evil *developed* in the worldly sphere; since adherence to type would be designated by male offspring.

(dci) The allegory of Adam and his wife (who is not yet Eve, be it noted) is therefore designed to show that the perfect fulfilment of the happiness of conscious human being is dependent upon the existence within it of an unsullied tendency to seek for the life of God outside itself. What being lacks here other being supplies there, and the constant search of being for the beauties in other being is tendency.

(dcii) From the fact that we are told in the 57th verse of the 2nd chapter of Genesis that "the Lord God formed man out of the dust of the ground" it is not to be deduced that man is here "earthy" in the sense of being under the dominion of the flesh. The precise meaning of 'earth' is simply 'basis of life' and the good or evil nature of that basis has to be determined through a co-ordination of the attendant indices of the particular state which is being depicted. Such is the whole principle of symbolism; and absolute economy of diction is secured by the method of expressing state by a general inter-relation of idea instead of by a repeated formal definition of every term employed. Here, then, "dust of the earth" would simply signify "formless basis of life". There are no included evil indices: on the contrary, life is in a garden, and provision is made of every tree that is pleasant to the sight and good for food.

(dciii) The passage "In the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew" requires particular notice, since the distinctive note of life is here given as regards the primal creation. Plant and herb are symbols for types of spiritual life lowly in scope, not



through vitiation. Now growth is the sign of unattained development and the at-present non-fulfilment of complete function. Hence this statement as to the full appearance of orders of life without the mechanism of growth leads to the conclusion that, in the primal state of life, conscious life was always fulfilled from its moment of origin up to the limit of its receptivity of God. Growth and decay are alike proofs of the fall of a whole universe.

Since, then, life perfectly fulfilled itself, and its innocence \* in Eden is set forth symbolically in the 2nd and 3rd chapters of Genesis, it becomes certain that the Eden life was never lived in our present universe. Otherwise we should have two entirely distinct spiritual states obtaining in the same environment; an axiomatic impossibility. This argument, however, does not militate against the appearance of Christ in the flesh, because all the evidence as to His birth is that it required special provision. Naturally as well as spiritually it was impossible for Him to abide in a normal human body. But that those who recorded the event of His birth should have satisfied the natural condition in their accounts without being aware of the logical law of the equation of spiritual state to natural environment—this is clearly a strong corroboration of the historical truth of what they relate.

(*dciv*) It follows, then, from the impossibility of assigning one environment as the habitat for life in two fundamentally distinct states, that Eden was never in this world, or this universe, and that every man who has been born into the world has therefore pre-existed in a super-physical state of happiness and innocence.

(*dcv*) Here ends the first scene in the great drama of Life. The next is that of the appearance of evil. Man, as physical man, will probably never know how evil originated, since his power of analysis is limited, and he may never be able to move in that sphere of thought in which the ultimate facts of life can be comprehended. All that we do know is that some of the most exalted creatures of God "left their own habitation" willingly, for evil will, or will opposed to the harmony

of life as a whole, can alone cause a fall from God. Then "There was war in Heaven : Michael and His angels fought against the dragon : and the dragon fought and his angels. And prevailed not ; neither was their place found any more in Heaven."

(*dcvi*) But while nothing more is explicitly stated in the Bible as to the object of the great rebellion, there are many indirect sources of evidence showing that the created beings who of all were most powerful sought for yet greater power, and obtained it in self-eternity, but the self-eternity of evil. Their consciousness of life has become indestructible, but their judgment is, that the only life of which they can be conscious is a life of abomination. And in the eyes of the All-Loving even the annihilation of the consciousness is more to be desired than its eternal defilement.

(*dcvii*) Our justification for this statement is that Christ recognised the total destruction of the being of man as a possibility should it fall into the power of evil. Now if this were the worst evil, the emphasis of His warnings would have been placed on such a loss of conscious life, but we find it instead turned rather towards the *state* of spiritual corruption "where their worm dieth not, and their fire is not quenched."

(*dcviii*) The nature of man, however, seems to have been originally created in a different order of life to the principalities and powers from which the evil angels fell. These ate of the tree of life, in that they became self-eternal. But in man's case the temptation to sin against God seems to have presented itself in the possibility of obtaining greater cosmical power. Such a lure was held out to him by the higher intelligences who had already become corrupt, and man followed it.

Life of the human order then became corrupt in tendency. It desired to taste of the fruit of evil, because the immediate results could be seen to be pleasurable. Moreover, when these lusts were first put before man for enjoyment it was explained to him by the tempters that death was no inevitable result of indulgence. In this there was the element of truth that always

appears in the enticements of the policy of evil, which were here wholly designed to further wound the heart of God by carrying corruption still more deeply into His creation. Evil having originated, it was necessary that all creation should be brought before it and therefore the tempting of man must have been permitted. But God alone foresaw the immensity of the suffering that would be occasioned both to Him and to His creatures if the as yet uncorrupted were also to yield. Their annihilation, which was threatened, could indeed be averted, but only through the whole of the processes and miseries that are now marking life as it is manifested in Time.

(*dcix*) Whether the cataclysm that then took place affected all or only part of the order of life to which man originally belonged, it is impossible to say. But it seems necessary to suppose that then, as now, full freedom of choice was left to the individual will, so that those of our own order of life who did not fall may still be enjoying the primal innocence. If so, we have an explanation of the appearance of the elder brother in the parable of the Prodigal Son. What is certain from the symbolic account of these great events in Genesis is that it was not until the moment after the evil choice had been made that the tendency of our life became corrupted, and not until then is Adam's wife called Eve—who thus became the mother of all living.

(*dcx*) God then pronounces judgment on the fallen, and His judgments here, like all His judgments, epitomise the processes under which the life that has once tasted of evil can be restored to innocence. All life must eventually become absolute in nature—absolute in good or absolute in evil—since the Eternal cannot rest in a universe of change. And for the fallen a return to absolute good involves the whole sacrifice of God that underlies the appearance of Time.

Upon the evil angels—or those who procured the fall—the judgment is that they shall go upon the belly; a figure of that creeping which is the movement of those who can never stand upright before God. Their meat is to be dust instead of the green herb of the natural man, who is called in Genesis I. 30

"beast of the earth," and "fowl of the air" and "everything that creepeth upon the earth wherein there is life." In these creeping forms that symbolise man there is life, but there is no life—spiritual life—in the eternally evil. And instead of eating the food of the sons of God—the herb bearing seed, and trees, in which is the fruit of a tree yielding seed; or the food of the natural man—the green herb; the serpent and those of his nature are to eat "dust" from which every appearance of life and growth is excluded. In other words, since we know that to eat defines correspondence with life, every form of spiritual fruitfulness and every virtue that clothes the animal nature of man is absent from the correspondence of the eternally evil with life.

(*dcxi*) But this is not all the judgment on evil. The seed of the woman, who in this context typifies the whole fallen race, is to bruise the head of evil, although evil will bruise 'his' heel. The use of the masculine pronoun combined with the symbol for spiritual fruitfulness—seed—necessitates the conclusion that these words refer to the Body of Christ; that is, to Christ and His universal church. While, then, the earth-basis of God's people (his heel) is to be injured by the power of evil, the life of Christ in the sons of God will correspondingly tread under foot the whole controlling policy (the head) of evil as it works in the world to the destruction of man.

(*dcxii*) Unto the woman—a figure here for the universal tendency of the natural being of man to seek for the things of the flesh—God's judgment is pronounced "I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The search for satisfaction in the life of the world will lead to nothing but sorrow and in the fruition of the desires that pertain to this life (thy conception), and in the works of that life (children) sorrow will be greatly multiplied. The phrase "thy desire shall be to thy husband" simply affirms symbolically the power which the alienated tendency will always exercise over the being of the fallen sons of God (Adam) in the earth life. Here we retain the

primary force of the symbols Adam and Eve, because being, although fallen, is being corrupted through tendency, and in its division from Eve the word Adam is always intended to recall the primal sonship of man with God. Hence Adam is to rule over Eve; because the rule that is alone rule in the eyes of the Eternal is that which establishes righteousness, and being, as derived from Him, is the basis from which re-establishing action towards righteousness takes place upon the corrupted tendency derived from the power of Hell.

(*dcxiii*) To the fallen sons of God, as erstwhile sons of God (Adam), vitiated although they are already in will, the Almighty says:—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

In the sweat of thy face shalt thou eat bread till thou return into the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

In these verses, the ground is 'environment', and man is to correspond with it in sorrow all the days of his life. It is to bring forth to him—that is out to him, and out of him, those evil spiritual qualities which Genesis symbolises under the terms "thorns and thistles." The thorns that penetrate his hands will be the evil qualities of his own nature which will be continually interfering with his proper activity in God's service. In the cultivation of the field of the soul he must labour hard, and sweat to eat of the bread of life; for his proper food, in attaining to correspondence with the life of Christ, is not to be won from an antagonistic natural environment without much suffering.

(*dcxiv*) The deep symbolism of the words "For dust thou art, and unto dust shalt thou return" is more difficult of interpretation. Their meaning is certainly not exhausted by regarding them as applying only to the physical body of man, which is composed of physical elements. They refer rather to 'the dust of the ground' of the 7th verse of the 2nd chapter

of Genesis, which expression, as we have seen, signifies the primary source of all life; its elemental basis. Before the Absolute conditioned Himself by creating, all individuality lay without consciousness in this basis. Something of the symbolic meaning of the phrase would therefore be given by translating it as "Thy being was once without activity, and into inactivity it shall return." Dust and sand, moreover, are natural elements which impress the mind with the idea of instability for cultivation, so that a return to the dust would be a parallel for a return to a sphere of existence in which the environment prohibits the possibility of spiritual growth. Life in Hades epitomises such conditions, and may perhaps be symbolised here. "Dust thou art" would then signify "The proper habitat of the fallen son of God is in Hades"—this is the natural index to his spiritual state, since his appearance in a sphere of spiritual activity is wholly due to the external work of God upon him. When the operation of natural law in the physical universe brings this work temporarily to a close the spirit must return to its own proper resting place.

(*dcxv*) The reader will note how, in the symbolic use of language, the Adam, and not Adam and Eve, has become the equivalent for "the fallen sons of God." It is for this reason that in the opening verse of the 5th chapter of Genesis the word Adam is found by itself. "This is the book of the generations of Adam." Even the word 'book' here is figurative, for it signifies the writing down of the laws governing the developments of subsequent states out of the primal state of Adam.

(*dcxvi*) We come now to the question, Where were the judgments of God, recorded in the 3rd chapter of Genesis, delivered? The answer is that with the Eternal there is no 'where', since He is Himself independent of environment. The symbolic epitome of the causes that led to the Fall makes it appear as if these words of God were pronounced in Eden. But, actually, since a change of spiritual state involves an instant precipitation into a new natural environment (a law that is, however, qualified as regards man's being in Time) the Adam had already begun a new mode of life when these

governing principles for securing man's restoration—for they are nothing more—were formulated by the Almighty. Literally they appear to be delivered to an individual man and an individual woman. Actually they were framed in the thought of God as regards the fallen beings and the corrupt tendency which the words Adam and Eve respectively designate.

(*dcxvii*) The account of the Fall in the 3rd chapter of Genesis then concludes by giving us the statement of two more cosmical facts. The first that "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them"; the second in the words "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and He placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life."

Now, as regards the former of these two new facts, the whole scheme of Biblical thought as regards clothing is that it is the natural envelope of the being in any environment that clothes being. The proper and exact spiritual state is thus veiled in the natural body of any particular universe of life, since the spirit, instead of being naked to the analysis of all, is shut out from view, and can reveal itself in its proper colours only through activity. It has, therefore, necessarily to be concluded that the clothing of Adam and Eve—now absolutely one in the marriage of being to its new corrupt tendency—is simply the symbolical affirmation of the *incarnation* of the fallen sons of God. This was the declaration in natural terms of their future mode of life when subject to the work of God. The concluding verses of the chapter are dealing with God's action upon the appearance of evil in His sons, and it is only in connection with His work upon man that the fact of man's incarnation is here stated. In point of time that incarnation had yet to be effected. But time does not exist for God except as regards conceptions of His activity. Hence it is proper that

the statement should here be made, here where the subject under consideration is the exertion of Divine energy in saving man from the full manifestation of the shame of his spiritual nakedness by clothing his being for the coming work of cultivation in His vineyard.

(*dcxviii*) We have explained elsewhere the\* meaning of the driving of man out of Eden, the posting of the Cherubims, and the barrier of the flaming sword. They are all the symbolic representation of Divine action designed to secure the end that man, when he returns to his heavenly Father's home, shall return as pure as when he left it. Purity cannot associate with impurity, therefore man must depart from a mode of life in Eden that is possible to innocence only. But every detail of the measures necessary for man's restoration to his primal innocence has already been put into motion, and their final effect on any one individuality will result in the eventual appearance of that individuality at the east of the garden of Eden manifesting itself in a being wholly purified and in a mode of life that is proper to the Cherubim. These highest and most glorious creatures of God in Time are redeemed souls able to live and walk amid the streams of fire that well from out His Throne. Their being is wholly purified, and although the conception the possession of which would enable them to enter into the eternal mode of life is withheld from their consciousness until the work of God in Time is completed, the Beatific Vision of the full perception of Christ is already theirs, and their entry into the Temple of Eternity, which is effected on the east side (as entry into a new and higher sphere of life is always effected symbolically) is delayed, not because of their own imperfection, but because they have become the chief servants of Christ in His work of bringing to an end imperfection in the being of others. For them the flaming sword has no terrors, since there exists in their nature nothing that cannot meet the proof of its fiery edge.

(*dcxix*) In developing the theme of the Fall, the Bible thus strikes a great chord of hope amidst all the saddened melody that speaks of the driving out of Eden. The degradation of



the sons of God has been too great to permit of their remaining in their eternal home, yet even while they are being driven out of it a vision is made to flash before them of the glory they may yet attain to in their highest state in Time. If they have lost the power of seeing into Eden, Divine love and hope is yet able to show them the magnificence of the throng of those who will be waiting on the advent of eternity to pass into the marriage supper of the Lamb.

(*dcxx*) The manner of the life into which the fallen sons of God passed from out of Eden is not immediately described after the 3rd chapter of Genesis only because the Bible is primarily the book that instructs man how to live in the physical life, and for the great business of the work of life it is more essential that man should know how he ought to live here than how he has lived in the past, or what are the natural processes of the lives of the future. Thus, since Genesis is dealing with the circumstances of the natural man, its creational symbol, 1, is made to refer to *his* appearance into the worlds of matter, and the 1st Chapter of Genesis therefore epitomises under the 1st serial division of the book, the spiritual developments taking place in the physical universe. It is not the theory of organic evolution that is here developed, be it noted, but the development of the spiritual in the midst of the organic, because the eternal standard, to which alone the reference of all things and processes is final, is a spiritual standard, and the natural is but the mechanism necessary for the development of spiritual work.

(*dcxxi*) From this point of view, then, of the presence of man in a physical universe, it is appropriate that the 1st chapter of Genesis should consider the ascent of the spiritual life in man from the figurative lowly growth of grass up to the power and endurance of the beast of the field. So also it is appropriate that the account of the super-physical primal life should be given in the 2nd chapter, because the number 2 suggests the whole idea of created life,—the more than one, and many, appearing out of the being of One. It is fitting also that the broadest survey of the whole work of God in Time, in the clos-

ing contrast of idea between the driving of man out of Eden and the fleeting vision of the Cherubim, should be given under the number 3, which is symbolically expressive of the work of God. In the 4th chapter, again, the primal analysis of the natural or physical being of man into the Cain and Abel classifications is made, and on this natural being the effect of the continued operation of Law, in leading man to an acknowledgment of the Divine power outside of him, is shown. Next, under the serial number 5, the symbol for alienation, there appears a symbolic statement, in 9 three-fold terms, of the processes and operative causes under which the alienated Adam are brought into sonship with God. Here the terms are not successive, but independent analyses of the same great facts of (i) alienation as an original spiritual condition in the physical life (ii) subjection to process in that life, (iii) attainment to sonship with God through subjection to process.

(*dcxxii*) Now, it has been pointed out that the lawlessness and hate revealed in the physical environment are but faint shadows of the abominations of evil that occur, and necessarily occur, when the restraint of the law of that environment is removed. Hence it is wholly appropriate that, under the 6th natural division of the Book of Genesis, a symbolic statement should appear broadly capitulating the immense evils that were developing in the sphere of life into which the fallen sons of God passed out of Eden in their association with the self-eternal intelligences of hate. This sphere of life goes by the name of 'The Deep' in the Bible. The conception of Time had not as yet been imposed upon the consciousness of life within it; and the fallen sons of God, who had held in light esteem the love due to Him when the opportunity of becoming as God presented itself through disobedience, were wielding there a cosmical power of immense scope, but a form of power that was assuredly destroying the innate Godlike quality of being to the exact extent that it was being wielded.

(*dcxxiii*) It was then upon this chaotic state of being that the Divine will was super-imposed. The sons of God were in traffic in many divers ways with the *daughters of men*;

unnatural abominations of the type symbolised of Sodom in the 19th chapter of Genesis were being committed ; and the super-physical beings now known as man were becoming giants in wickedness. The fear of the All-Wise was that man as well as higher beings in the hierarchy of life might become self-eternal in evil. This fear is expressed in the words "And now, lest he put forth his hand (*i.e.*, exert his power) and take also of the tree of life and eat, and live for ever." In this connection it is wholly reasonable to suppose that the beings who forced on Creation the first cataclysm of evil had full knowledge of the laws which they prostituted in order to obtain independent eternity (if we may use such a metaphor), while our order of life was so created as to have a far lower degree of access to knowledge. It was therefore impossible to save the former, but possible to ward off from men the full incidence of evil before it had given them full perfection of what had been placed within their grasp.

(*dcxxiv*) In order, then, to arrest the further corruption of will in the fallen Adam, God's first step was to impose alike upon fallen men and evil angels the conception of Time. From the Biblical point of view the experience of time by individual life is an abiding proof of the restraining power of the Holy Spirit over all the creatures of God. This view is not, of course, stated in so many words, but it is the conclusion to which several independent trains of thought lead up. For in Revelation X. 5-6 it is the mighty angel standing upon sea and earth (the figure for Christ, Who walked upon the sea) Who swears that time shall be no longer. Therefore Time is in the power of God for Him to impose or withdraw. And since the whole spiritual note of Time is growth, and the absence of growth was the precise characteristic of the primal life, as has already been brought out from the 2nd chapter of Genesis, it was between the time of the appearance of the physical universe and the first moment of the Fall that Time, as a law bringing about change slowly instead of instantaneously, must have been originated. As, then, the Fall itself must have been the determining

cause of the institution of ameliorative law, it is legitimate to say that the inauguration of Time, as we know it, was the first act in the Divine policy for the redemption of fallen man.

(*dcxxv*) But within that act an immense sacrifice to God Himself would appear to have been involved. Up to that moment there had been no medium of communication common to good and evil. The good in fallen man was withering in a poisoned atmosphere, and to bring to man the pure air that alone could revive him, the air itself must pass over all the corruptions and festering masses by which he was then surrounded. In other words, for the sake of man the Holy Spirit throughout time is enduring contact with evil, and, so far as can be understood, there was no other means of bringing about this renewal of contact between the Holy Spirit and life partly or wholly corrupt than through the entry of the Second Person of the Trinity, the Son of God, into the Time life in His own Being.

(*dcxxvi*) This separation between Father and Son, not in Spirit, but in mode of life, so long as Time lasts, is the sacrifice of the Deity as a whole for man. The other great sacrifice of the independent Personality of God lies in the suffering in Christ in Redemption, in the endurance of evil by the Holy Spirit, and in the absolute reflection of all the sorrows of Christ and of the sons of men in the heart of the All Father.

(*dcxxvii*) We are next led on to the conclusion that the first effect of the imposition of the conception of Time upon all created life through the exercise of the will of Christ, and His own presence in Time, was the thrusting of the eternally evil into the present Time sphere of Hell, and an instantaneous change in the mode of life in that sphere of the Deep in which fallen man was till then associated with devils. All activity in the spiritual declension of being was there arrested, and the life of the Deep became instead the existence of Hades.

But it is not only through the elimination of other possible alternatives that such a philosophy has to be admitted. The 6th verse of the 1st chapter of Genesis reads "And God said, Let there be a firmament in the midst of the waters, and let it

divide the waters from the waters." Now 'waters' is the symbolic expression for the existence of spiritual evil. \* The interpretation of this verse is therefore "Let law operate upon evil, and divide evil of one kind from evil of another kind." And the 7th verse continues: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament"; the translation of which is similarly: "And God framed the laws, under which the evil amenable to their influence was separated off from intractable evil."

Since in both verses a division is affirmed it is clear that there was formerly a union of the two forms of evil. And since, as we have shown, the 1st chapter is considering the whole development of spiritual life in the physical universe, it follows that these introductory statements must be concerned with the primal conditions from which the development had to be effected. Therefore, one kind of waters must refer to the fallen life of man, and the other to the intractable wickedness of the eternally evil. These two forms of consciousness, then, were separated off one from the other, and since the object of the separation was to arrest the deepening infection of the not yet wholly vitiated being of man, the activities under which that deepening infection was taking place must have been arrested at the same moment. In other words, inactivity was then imposed upon the being of fallen man; exclusion into its own separate Time sphere upon the being of devils; and while the activity of the latter was then restricted to attack through the new laws of environment, that of the former was made to cease in Hades, the sphere of the disembodied inactive spirit, until the new environment in which it could be subjected to the work of God was made ready for it.

(*dcxxviii*) This preparation of the environment in which the work of the Spirit of God should lead to spiritual growth in fallen man took place in the epoch referred to by St. Peter as the time when "the Ark was a preparing, wherein few, that is 8\* [a summing up of] souls were saved by water." The life in the Timeless Deep of the 6th chapter of Genesis had been

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\* Or 'the to-be-recreated.'

abolished, and the waters of the flood were in process of being brought, through the new laws of the Time environments, upon the whole alienated creation.

(*dcxxix*) It is thus that, in chronological sequence, the symbolic account of the attack of evil upon created life next comes to be given in the 6th, 7th and 8th chapters of Genesis. The number 7 is the symbol for restoration, and restoration, from a point of view in the physical universe, begins at the first moment that the inactivity of the soul, until then waiting in Hades, is ended through its incarnation in a human body. God's infinite patience is nowhere more clearly manifested than in the exceeding slowness of the replenishment of our own earth by the human race. It is more than probable that fallen beings of our own order of life are appearing in the physical bodies proper to other inhabited worlds of the universe. But the method of the introduction of the disembodied Hades spirit to one such world must be characteristic of the introduction to all worlds, and the slow education of the race in one constellation from little above the point of animalism to the height of the physical life of the redeemed must be typical of the spiritual education in every other constellation. In the very existence of the experience of Time the presence of the Holy Spirit is proved to be universal; and where the Holy Spirit is, and the laws of nature are, operative, every facility is already in existence for the gradual education of the soul to eventual participation in the Being of Christ. For if, ages before His coming, the clearest symbolic prophecies of His work of redemption, such as we have proved to exist in the Pentateuch, could be formulated in writing through the action of the Holy Spirit in our world, what natural or spiritual obstacle can exist to their formulation in other worlds? And if this lofty philosophy of life, showing every necessity regulating the appearance of Christ in the flesh, can here be developed, the power of God can be no more than here restricted in securing in other worlds a full statement of the actual works and discourses of Christ in Judæa. These things have passed into the universal consciousness of the Holy Spirit; therefore they are universally

reproducible. Christianity is, therefore, not only the philosophy of truth for one world for all time, but of all worlds for all time.

(*dcxxx*) When the story of the Flood comes to be examined it will be found, however, that instead of regarding the cosmos as built up of the 3 universes of time hitherto depicted in Genesis 'explicitly or implicitly—the physical universe, Hades, and Hell—it makes a statement of four; of which one is Hell (the waters), while the other three are grouped together in the Ark. Hades is omitted altogether, while, at first sight, no certain clue seems to be given as to the distinctions between the states of life in the 3 spheres of the 3 tiers of the Ark, the whole environment safeguarding life from the power of evil. The Ark in its numerical symbols of 300, 50 and 30 is indeed indexed as an abode under the work of God, in which alienation is under the work of Christ, and alienated being is brought into the physical life by the creative power of God in Christ. But beyond this we appear to be told nothing.

(*dcxxxi*) Further analysis, however, reveals the fact that the 3 tiers of the Ark are 3 progressive stages of the purification of being. This is deduced from the episode of the raven and the dove, which is obviously a symbolic form of parallel structure to the figure of the 3 tiers in the Ark; the only difference being that the latter relates to environment or spatial inclusion; while the former refers to the progression of state in those environments. It can be further elicited that these 3 universes are only Time universes; they are not to contain life in its eternal mode, since, when all the waters are dried up, Noah and those who are with him emerge from their shelter. Now, the drying up of the waters is the evident symbolic expression for the elimination of all evil from the consciousness of redeemed creation.

(*dcxxxii*) As regards the absence of reference to Hades in the allegory of the Flood, the explanation is simple. The whole subject is devoted to the opposition between the active power of evil, the waters, and the active power of God as exercised upon man in the 300 environment. Hence reference

to Hades is unnecessary, since it is the sphere of inactivity. God's work upon the being of man is not in operation there ; for there, as the tree falls, so does it lie.

(*dcxxxiii*) Twice told as is the structure of the safeguarding environment in a tripartite division in the story of the Flood, the fact is again confirmed by the translation of the genealogy of Shem in the 11th chapter of Genesis, and subsequently in the whole symbolism of the Tabernacle in the Wilderness, with its three compartments of White Court, Holy Place, and Holy of Holies. The Shem genealogy is a symbolic numerical statement describing by a development from one term to the next, the different phases through which each redeemed soul passes from the first moment of human birth up to the advent of eternity. Now this series shows that, after man has attained to sonship with God in the physical life, he enters into an abode common only to the elect, which is therefore the sphere of Paradise, and further that, even from this sphere, another advance in nature and environment is to be made, to the life which, in that it is the highest state of individuality in Time, must be the life of the Cherubim and Seraphim before the gate of the Garden of Eden.

(*dcxxxiv*) The symbolism of the tabernacle has been sufficiently explained in preceding chapters. It puts the keystone into the arch of the earlier chapters of Genesis, and gives at length the explanation of the differentiation of the spiritual conditions obtaining in the three universes of the whole safeguarding environment of the Ark. It shows unmistakably that the Outer or White Court of the Tabernacle, which corresponds with the lowest of the 3 tiers of the Ark, is the structural representation of our own physical universe. It is in this sphere that the pillars, standing for individual human life, redeemed, in that the pillars are clad in white and have the white linen that covers them, attached to them by silver hooks, are separated from each other by a space of 5 cubits. This separation affirms that even the sons of God in our present life are unable to see eye to eye owing to the prevailing spirit and power of alienation in the natural life.



Since the first signs of the life of sonship with God occur here, in the shaping of the pillars out of the rough tree-form to God's service, in their sockets of endurance, their hooks, fillets and chapters of silver, and in their thronging to the entry of the Holy Place, at the gate of which they stand, we are told by every form of speech possible in dimensional symbolism that it is in the world of the physical life that man is regenerated, and becomes a son of God, not only in spirit, but in the indestructible cosmical union of his being to that of the Son of God.

(*dcxxxv*) The next sphere, that of the Holy Place, is similarly so dimensioned by the spiritual measure of its area  $30 \times 10$ , that it must necessarily be admitted to represent the sphere of the Paradise life. The life here is equally affirmed to be that of sonship with God, in that the enclosing walls are formed of tenoned vertical boards, each marked with the  $\frac{3}{2}$  symbol, for *individual life subject to the work of God*. But as the life here is of a higher type than that which the outer court figuratively contains, since a second entry from the east has to be made, and the boards themselves are covered with gold, that is clad in love, and are not separated from each other by the alienation interval of 5 units, but are rather in close contact, it is clear that the compartment of the Holy Place is the dimensional representation of a sphere into which only sons of God can enter, and that that entry is effected naturally at the moment of physical death. For the sons of God, attached, even while they are in the body, to the Life and Will of the Being of Christ have already within them that power of rising which is only prevented from coming into play by the added weight of the physical nature.

(*dcxxxvi*) Life here is still affirmed to be under the work of God in Christ in the 30 units of the length of the court. This symbol, unlike the number 10, which, when characterising the individual spirit, infers a complete fulfilment by the spirit of Christ, is used only of states in which a measure of opposition to God still exists in the will. Life in Paradise is not, therefore, a perfect life, but one in which perfection is attained. Even

here trial awaits the soul, since purification cannot be accomplished without suffering. But the evident glories of life here are so infinitely greater than those of the earth-life, that, instead of the even balance of the experience of good and the experience of evil which is generally conceded to be the poise of the earth-life, there is in Paradise such an excess of love and joy that what trials there are, are swallowed up in the assured perception of a coming harmony of being that cannot be long delayed.

(*dcxxxvii*) It is in the fact that Christ's work on a certain, though much decreased, vitiation of will is still being carried out in this sphere, that life in Paradise is differentiated from the life of the Third Heaven, the sphere of which is represented dimensionally by the Holy of Holies. Not until every lingering opposition in will to the Will of God has been eliminated from personal being can the soul rise into the inexpressible glories of life as here manifested. Judging from the symbolism of the Seraphim of Ezekiel, and the living creatures he depicts, even the envelope of individual life, the body, here undergoes a profound change, and personality seems to be made visible in a form that closely approximates to the expression of abstract ideas of heavenly qualities. Being, as has been suggested, exhibits itself through combinations of impulses which are different for every individuality. In the physical body these heavenly impulses have to work through such a gross medium, and are so often counteracted by the impulses of corruption, that the true individual combination is hardly ever visible. But in the life of the Third Heaven, at the gate of the Garden of Eden, the envelope or body would appear to offer the slightest of resistances to the full manifestation of that receptivity to the life of God which is the light of individual being and its abiding glory.

(*dcxxxviii*) Dimensionally, life in the Third Heaven is represented as  $10 \times 10 \times 10$ , which expresses "the absolute undisputed reign of the will of Christ."

It may be asked, "Why is this sphere of life termed the Third Heaven, and where is the First?"

The First Heaven is the attainment of sonship with God in Christ in the physical life. This is the first resurrection, and is affirmed to be so in Revelation XX. 4, where thrones are set, and judgment given to those that sit upon them. For the sons of God are shown to have dominion given them even in the 1st chapter of Genesis, where man is regenerated and re-created man, and having dominion they sit on thrones, and confirm the judgment of God on all others.

The Second Heaven is necessarily Paradise, and the Third Heaven the sphere of the life in Time of those who are wholly perfected.

We say here, in Time, because the whole Biblical philosophy of life,—in the interpretations of the passing out of the Ark ; of the symbolism of the taking up and setting down of the Tabernacle in the Wilderness ; of the Shem genealogy which calls even its highest vision of life in the Third Heaven a wandering ; of I Cor. XV. 24 to 28 ; of the pictures given by the groupings in 7 of Revelation—is based upon the view that all Time, and all the work done in Time, whether in the purifying of the individuality of one or all, and whether on earth, in Paradise, or in the Third Heaven, is but a preparation for a new mode of life in the Heaven of Eternity, the conceptions of which lie hid in the thought of God the Father alone.

(*dcxxxix*) Time, then, consists in the separation and maintenance of life in the 5 universes of :—

		Hell
		Hades
The Ark	...	The Physical Universe
		Paradise
		The Third Heaven.

Three of these—the Physical Universe, Paradise and the Third Heaven—constitute the whole safeguarding environment in which the work of God is being done. This work is opposed by the spirit of opposition and hate and alienation which flames up from Hell. Hades is the inactive sphere into which only the spirit of the alienated man now passes, although, formerly, it was the sphere of sleep or inactivity for the spirits

of the righteous as well as of the unjust. For, until the moment of the victory of Christ in the physical life, the Time Cosmos was constituted as follows :—

The Third Heaven	}	The Ark
The Physical universe		
Hades		
Hell.		

(*dcxli*). The existence of the Third Heaven has to be postulated from the beginning of Time because the Spirit of God must act universally, and Christ, having passed into Time, it must be held that all created conscious innocent life passed in with Him. For such angelic life in Time the sphere of the Third Heaven would be the only appropriate or possible environment. Directly, then, that it was determined in the providence of God to impose upon fallen life the conception of Time, the power of the Holy Spirit, acting universally, must have framed for unfallen life also the abode of the Third Heaven.

(*dcxli*) But Paradise was not then framed: otherwise the ladder of life to eternity with God would have been complete. The opening of this abode for fallen man was, in fact, wholly dependent upon the completion of a cosmical process, and this process was what may be termed the fusion of the perfect human life of Christ in the Being of the Son of God. A new *natural* power was thus opened up in Creation, whereby it became possible to unite man in his unseen hold on life to the Son of God in His real though unseen and omnipresent being. Not until this process had been carried out to a triumphant conclusion through the unstained physical life of the Son of God was it necessary or possible for Him to put into motion, for the last occasion in Time, the Creative power by which the separate world of Paradise was framed and filled with "all food that is eaten."

(*dcxlii*) In the words of Christ, then, on the cross to the dying thief "To-day shalt thou be with Me in Paradise" we hear

the implied declaration of the dawning of a new day for the whole time creation; the great day in which the revelation of the life of sonship with God is being made known in natural terms, by the appearance in their own environment, after physical death, of those who have been accounted, while in the physical body, worthy of regeneration. "One day is with the Lord as a thousand years; and a thousand years as one day," and it is clear testimony to the Divinity of Christ if He spoke then on the cross as God alone can speak of Time. Moreover, by this interpretation, the whole difficulty of His simultaneous descent to Hades is explained.

He went there first to take out with Him into His new creation the souls of all the righteous who were already elect by promise (although not yet naturally united) to participation in His life and being. But the great new day had then dawned, and those who believed in God were being shown what great things He has in store for those who love Him.

(*dcxliii*) The Jewish view of the end of physical life as a descent into darkness and inactivity was therefore partially true, but it did not exhaust the truth. There was no Heaven for them only because the way into it had not yet been opened up. They were living under the 4 sphere constitution of the Cosmos, but, although they were unable to realize it, every activity of life by which they were surrounded was witnessing silently to the approach of that mighty work of God—the coming, with the death of Christ, of a new universe for being.

(*dcxliv*) The development of this philosophy of life and time ends momentarily with the close of the genealogy of Shem, after which the analysis of life is made by the appearance of type after type, beginning with Abraham, each of which epitomises some duty, trial, or function, of the life of sonship with God. The symbolic scheme of domestic relationship is carried out with absolute thoroughness, since every character that appears can be traced back to one of the patriarchs. In this manner we are informed of the particular spiritual states and processes which the Bible is considering, since every necessary

guidance is given by the geographical symbols that surround the particular figure and its ancestry.

But the problem as to the point or degree at which symbolism ends and history begins has still to be solved. If it be admitted that no Biblical figures are historical even as far as Moses, it still remains to be explained how the Children of Israel appeared in Palestine, and how they came to be in possession of the Mosaic ritual. It would seem very probable that at a very much later time than that of Moses much of the action recorded in the Bible will have to be regarded as purely symbolic. If so what we lose in miracle we shall gain unquestionably in the broadening of the application of Scripture, and in higher analyses of the laws of life.

Leaving on one side this question, then, it only remains for us to recapitulate the analyses already made under which the co-ordination between individual state and the work of Christ upon it obtains as regards the different universes of the Time Life. It will be easiest to do so by giving in sequence the advancing states of man, as the symbolist does in his genealogy of Shem.

## CHAPTER XXIX.

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### THE THREE SPIRITUAL STATES ON EARTH.

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(d cxliii)

#### *The Life in Time of the Redeemed.*

1. Every man is born in the state of alienation from God.

This is because in his pre-existent being he deliberately chose the form of life that is reflected by the worldly, sensual life here.

2. Passing into the physical world he passes into the sphere of the rule of Christ in Time.

3. All good influences to which he is subject are controlled by Christ, and these good influences are found in all the religions and philosophies of the world.

4. But life itself is a more skilled instructor than any analysis that can be made of it, and all such analyses, even the Bible, are only subsidiary.

5. The knowledge of God, which man everywhere obtains through the work of Christ, can only be acquired spiritually. An intellectual knowledge of, and acceptance of the life of Christ, may exist side by side with a real rejection of him in the conduct of life.

6. Conversely an intellectual ignorance of the life of Christ may exist side by side with a spiritual apprehension of Him, through the Holy Spirit, Whose ability to teach man of Christ is not restricted to an environment in which the highest statement of the laws of God—the Bible—is current.

7. It is not, therefore, only in the Christian environment that men actually become sons of God.

8. Christ possesses actual cosmical power to make any man eternal, and the exercise of this power is no more restricted through man's knowledge or ignorance of its existence than the natural forces of life and their operation; as in human birth, are restricted to exert themselves only upon those having a knowledge of the laws of physiology.

9. What does restrict His power to make man eternal is solely the inflexibility of His own judgment on the individual life.

10. His judgment requires the manifestation in man's life of worthiness of sonship with God.

11. Faith is that power which conforms the alienated life to the life of sonship with God.

12. It consists in the recognition of the imperative of being obedient to the highest statement of Law.

13. But the recognition of such a statement is not the recognition of a literal statement made by precepts, for such a recognition leads only to a negative morality.

14. It is rather learning to recognise and interpret law in the spirit of love and obedience, and the standard of such an interpretation exists in the human life recorded of Christ.

15. An interpretation of law in a similar spirit is possible to all men, independently of their religious views, because the work of the Holy Spirit is constant in prompting to such an interpretation.

16. The adoption of this attitude with regard to the conduct of life is the moment of conversion.

17. The maintenance of such an attitude involves many trials, but the continued maintenance of this spirit in life must at length secure victory in a trial which the Son of God holds to be a test of worthiness — that is of a real desire — for the life of sonship with God.

18. At that very moment He exercises the power which He won in the Cosmos as a result of His own victory over trial



in the flesh, in carrying an unspotted humanity into the Being of God, thus naturally transmuting the Being of God for the work of redemption. At such a moment the Son of God exercises this real natural power, and invests the being of man with eternal life.

19. The gift of Eternal Life is thus derived from a sphere external to man altogether. It lies in the power of another—the Son of God—and cannot therefore be secured in any way by man's own actions.

20. But while it is thus not within the power of man to give himself eternal life, it is equally wrong to suppose that the possession of faith is the *reason* for the gift of eternal life. It is not the reason, but the means, by which the gift becomes possible, since it is through adopting the spirit of faith in the interpretation of life that man is at length enabled to ask God in an audible voice for the life that is His.

21. "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." For every man there is appointed a way of asking that is different in degree though not in kind. The spiritual reality of the asking consists in conforming the individual life to the highest individual knowledge of God that is available. It is only thus that a true desire for the things of God can be witnessed to. So long as man serves Mammon he is content with Mammon, for he is continually being given opportunities, and rejecting them, of escaping from the service of Mammon.

22. What may be an asking from him to whom little has been given, is no asking from him who is placed in a higher Christian environment. It is the extension of this principle that necessitates the belief that the sons of God are born to Him in all intellectual and religious environments.

23. In every case the birth of man to sonship with God takes place through a definite act of the Son of God, and from that moment onwards man, whether nominally Christian or heathen, has been united to an eternal and indestructible correspondence with life in the Being of the Son of God.

24. The Atonement is the experience by the Son of God of the suffering caused to Him by the existence in His own body of the vitiation of will in those to whom He has united Himself. This suffering is freely undergone that man may be saved from the horrors of eternal death.

25. But while the final incidence of death is then averted from the consciousness of man for ever, the sinner must still suffer the penalties of the infraction of Law for every sin he commits both before and after regeneration, nor does the suffering end until the being of man passes into the life of the Third Heaven, although it is continually decreasing subsequent to the moment of regeneration.

26. The moment at which the gift of eternal life is made to man is no more realised by his consciousness than is the fact that he has entered into a physical world at the moment of his human birth. The natural confirmation of the fact of his spiritual birth is delayed until he enters into the sphere of Paradise.

27. The Church of God on earth is primarily constituted on earth by the grouping together of all His sons, who are to be found in all the religions and nations of the world. They are His sons not because they belong to a particular religious body, or have received its sacraments, but because the Son of God has been pleased to unite them to Himself.

28. Nevertheless, it is in Christianity alone that the final expression of truth is to be found. But the Christian philosophy of life cannot be individually interpreted aright except after regeneration, and even then it is never fully interpreted until man passes into the life of the Third Heaven.

29. All judgment takes place in the physical life and not after it is over. It is only the work of God that forces the being of man on to judgment, whether it be the judgment of worthiness for the life eternal or the judgment of condemnation. Judgment takes three forms : election to sonship, the suspense of judgment, and judgment to condemnation ; and of these forms only the former and the latter are critical. The judgment of

the Son of God having passed on man, his destiny has become certain ; for his being must then either become restored to the full beauty and innocence that characterized it in his primal life in Eden ; or it must become wholly corrupt and exposed to annihilation by the power of eternal hate.

30. The regenerate, after the event of physical death, rise to the higher and more perfect life in Paradise, wherein they have the assurance of their eternity, but are still subject to the purifying work of Christ. \*

31. When this has at length been completed, they rise once more, wholly purified, to the life of the Third Heaven, which opens only to sinlessness, and there, in helping on the work of the redemption of the race, they await the advent of the eternal mode of life, and the sound of the last trump, heralding the handing over of His Kingdom by Christ to the Father.

(*dcxliv*).

*The Life of Instability or Uncondemned Alienation.*

32. This phase of life has already been depicted in paras. 1 to 16. It continues so long as the judgment of the Son of God has not been convinced of man's worthiness for the life eternal.

33. If physical death occurs while the being of man is still in this phase, the disembodied spirit passes into the sphere of Hades and there awaits re-incarnation in a human body.

34. The life of Hades was once common to all the spirits of men, for the stability of the universal life was not secured until the moment at which Christ rose from the grave. This view is given in Genesis VIII 4, and in the rending of the Vail of the Temple.

35. Many earth lives may be possible as regards any particular individuality, but it cannot be said that they are necessary.

36. The function of the Hades life is given symbolically in Ezekiel XXXIX 11 to 16. It is one of God's great means of cleansing, through environments, the being of man. Being is

restored here to a full perception of its own standing, and to the menace of the sword of death hanging over it.

37. If it be objected that belief in re-incarnation induces to carelessness of living, the objection is due to want of appreciation of the fact that the opportunity given to the soul of passing once again into the sphere of the work of God through another appearance in a human body is always subject to the continued menace of the full incidence of spiritual death, and that life in the physical body is always primarily analysable as the witness given by Nature to the non-attainment by man of the end designed for him by God—regeneration.

38. Change of spiritual state cannot take place in Hades, since it is the inactive sphere of disembodiment, where the work of God is not operative. It was for this reason that the Saviour always described physical death as a state of sleep. Until His own physical life was at an end, it was not possible even for the elect to be subject after death to the further operation of the work of God.

(*deceit*).

### *Spiritual Death.*

39. The state preceding spiritual death is always that of the instability of alienation.

40. The soul may have had faith—of a degree—but it has been ineffective and has not endured.

42. Possessed by the spirit of alienation the being of man has become more and more corrupted until the struggle between tendency and what is left of the knowledge of God in being ceases, and the Holy Spirit passes out of man.

43. The absence of any desire to serve God, and the dedication of the life to self, are therefore the sure signs of spiritual death.

44. Spiritually dead men may continue to live in the physical life until the moment of physical death intervenes. They then pass into the irredeemable eternal state of being as it manifests itself in Hell.

45. Spiritual death must always occur in the bodily life, for it is only there that the will can be exercised and is yet unstable.

46. The Holy Spirit having withdrawn from man can never return to him again, since there is no variableness nor shadow of turning with God.

47. Sin, or acting against the knowledge of God, continues to extinguish what perception of God the soul has, until all its light is extinguished.

48. The personal judgment of the Son of God with regard to individual and abominable acts must be recognized. Death does not always take place through a gradual ebbing out of light. For certain actions men are judged for ever unworthy of eternal life; the Holy Spirit is suddenly withdrawn from them; and in the poisoned atmosphere in which they are then left the remaining beauties of the individuality must wither and fade away.

49. Since Hell is the active sphere of hate, being is there manifested in an appropriate envelope—the body of Hell. It is probable, therefore, that the being of the spiritually dead man also passes into a body, since disembodiment is simply the natural sign of insensibility to change of state from outside influence. But since the beings of hate in hell are self-eternal in evil, and man's eternity has all along been conditional upon his acceptance by God, and his union in the unseen natural truths of life to the Being of God, it may be concluded that the nature of Hate will not be restrained in Hell from destroying life which is of an inferior order to its own cosmically, and is not self-eternal. The annihilation of being and consciousness is therefore the probable natural sequel to a life of disobedience to God.

50. All the expressions in the Old and New Testaments regarding "age-long torture" are probably to be referred to the manifestation of these tortures to the eyes of God, and not to the duration of the suffering of the individually tortured. The final suffering of the spiritually dead consciousness may therefore conceivably be short and sharp. Hell is primarily to be defined as the sphere in which the protective and ameliora-

tive laws of God cannot operate, and all the torments to which being is exposed there are therefore self-inflicted, since only that life is able to gain entry to Hell which has deliberately put itself beyond the pale of God's power to help. The laws of God never punish, since the suffering that occurs wherever they operate is due to the intrusion of evil to the extent that they have been broken. Physical suffering itself, of whatever kind, could never have been experienced had not the precedent concurrence in sin necessitated the determination by God of an environment in which the inclusion of the sinful would weaken the safeguards which are elsewhere perfect.

(*dcxlv*).

*The end of Time.*

The work of Christ will end when all created beings have become eternal in nature either for good or evil.

All life in time is the process of Creation freeing itself from spiritual instability.

But before the eternal mode of life is disclosed to redeemed creation a short time epoch is disclosed in the Revelation during which there will be a final direct collision between the forces of good and evil. The forces of Hell, now enclosed in their own environment, and only working indirectly in other environments, must then be released; possibly in order that the true nature of evil may be perceived in the highest cosmical application of its powers.

(*dcxlvii*).

*Eternity.*

The eternal conceptions of life will then be disclosed, and in its ability to receive them for entry into the kingdom of God and the Marriage Supper of the Lamb a barrier of eternal impenetrability will be erected behind the redeemed creation, so that thereafter even the possibility of conceiving of evil will be lost. It will have become even more impossible that the eternally self-centred mode of life of the evil angels should obtrude in any way as a visible or realizable fact.

## CHAPTER XXX.

### THE TRUE BASES OF CHRISTIANITY.

(dcxlviii).

#### *Symbolism in the Gospels.*

In these concluding chapters we shall only attempt to bring out the significance of the most important instances of symbolism in the discourses, miracles, and events of the life of our Lord in Judæa.

It will be convenient first to note the great bases on which the fact of the Divinity of Jesus Christ is supported. They are :—

- (1) His adoption of the symbolical method of presenting cosmical truths. It has been explained that a Divine and universal authority is obliged to use symbols when considering even spiritual truth if, as is most often the case, its discussion brings in any cosmical process or state.
- (2) His sealing with His approval the cosmology of the Bible, in that He constantly uses, without disputing them, the traditional narratives of the Old Testament, which were all symbolic.
- (3) The logical and rational conceptions of the philosophy of life so sealed with His approval. The teaching of this philosophy is (i) that spiritual condition is always indexed by the nature of the environment in which it is found ; (ii) that spiritual growth is an answer to the external influences of the work of God ; (iii) that all consciousness is tending towards complete freedom from evil will, or complete subjection to it ; (iv) that evil will is an independent reality in Time ; (v) that all the miseries of life are due to the conflict between

this independent will and the will of God, Who alone selflessly studies the harmony of Creation ; (vi) that man's security from evil is to be found only in obedience to law ; (vii) that law, wherever and to whatever extent recognised in the physical life, owes its recognition to the presence and will of the Son of God in Time ; (viii) that disobedience to His laws brings on man the evils summarised symbolically by the plagues of Egypt, and of the Revelation ; (ix) that obedience to His laws ends in sonship with God ; (x) that the spirit of man pre-existed in a super-physical sphere ; (xi) that man was incarnated through the active creative power of the Son of God ; (xii) that to raise his being from this physical plane a cosmical process was necessitated whereby a human body should be fulfilled with the Being of God, that the Son of God in this body should be exposed to every trial that the malignity of evil could devise, and that complete spiritual victory in these attacks would make possible the natural transformations in life whereby the conscious being of man could be grafted into a higher order of life, that was in itself eternal—the Being of God ; (xiii) that when the last attack of evil, intensified to the limit of human endurance, should fail in corrupting the one man of the human race, Christ should become invested with power to unite man to His own Being and on the basis of that new nexus should bring into existence a whole new sphere of life—that of Paradise—into which the Redeemed alone should pass ; (xiv) that evil has great independent power not over God but over the corrupted creatures of God, and that its lust is first to torture, then to destroy ; (xv) that to be satisfied to live in the spirit of alienation is to remain under this menace of evil, which threat is eventually made good if the life of alienation is continued long enough ; (xvi) that



the whole of Time with its processes and its lives, whether in earth or heaven, is but a prelude to the life of eternity ; (xvii) that consciousness in Time is found in five distinct states now that Paradise has been opened, and formerly was found in four only ; (xviii) that God's view of Time is entirely distinct from man's, and that He measures it, not by the revolution of astronomical bodies, but by the developments in man of different spiritual states ; and that He does this so absolutely that certainly from the opening chapter of Genesis until the entry of the children of Israel into the Holy Land every apparent date is really a spiritual epitome of state or process, while the numbers of the tribes really define the true status in life of those whom they typically represent ; (xix) that God sees only two ultimately distinct classes in man, which include the whole human race, not Christians and non-Christians, but sons of God and the alienated : (xx) that the sons of God are taken without reference to religion out of all the nations of the world : it is not stated to the same extent out of the heathen nations, as out of the Christian nations, but taken, nevertheless ; (xxi) that God Himself has personality, and is the loving Father of all ; (xxii) that He works in the Time Creation through His Son, and the Holy Spirit ; (xxiii) that the personality of redeemed man is never lost, although a much closer form of communion between man and man will take place in Paradise, the Third Heaven, and Eternity, than is possible in this world ; and lastly (xxiv) that as the whole Time Cosmos was created by the Son of God so is its government confided to Him.

- (4) The unapproachable beauty, and the naturalness and spotlessness of His human life.
- (5) The fact that He always employed His power of miracle to illustrate cosmical truth.

- (6) The fact that He fell a victim to a coalition between hypocritical religious hate and the world-power.
- (7) The historical proof outside of the Gospels of the fact of His life.

(*dcxlix*) We have made the historical mention of His life by contemporary writers the last and least of the reasons for accepting His divinity, or that He lived, for the evidence given by the other 6 bases is of an infinitely higher order. A mere man could not have failed to stumble among some or other of the terms of the first 6 bases we have given, if, as a man, knowing the Biblical system of symbolism, he had set out in life to prove himself God. We may suspect that now and then even the Apostles stumble in taking a narrow view of law, even although they too were acquainted with the symbolic code. But such a charge can never be brought against Christ in any of His words or actions. He always regards the individual as typical of the general, and this is especially seen under those conditions which seem most to afford His enemies a basis of attack. Three instances under this category are, His first answer to the Syrophenician woman in the coasts of Tyre and Sidon; His cursing of the fig-tree; and the miracle of the Gadarene swine.

(*dcl*) It is, therefore, in the perfect harmony of all Christ's works and words with the highest perception of law at an epoch when men generally had the narrowest perception of spiritual law, and but very vague ideas of physical law, that there can be seen the super-human in this life which had to move among so many pitfalls. Above all things it is noticeable that Christ never attempted to explain any part of the mechanism of life; nor, since the 1st chapter of Genesis is wholly symbolic, did He stamp with His approval any explanation of the organic processes or evolution of physical life. For such analysis man has been given an intelligent mind, and to the extent that it was used intelligently and without pride, He who built up the worlds knew that every application of it would strengthen, not weaken, the symbolical analysis of life given in the Bible. In fact, He was well aware that, for man, an analysis of life

carried out along both planes of thought simultaneously would be essential, since experimental physical analysis gives the necessary breadth of outlook under which the local or individual application of truth may be advanced to and expressed under its proper cosmical generalization. Truth, when cosmical, must always be spiritual also, but the individual application of spiritual truth can be made, and in fact must generally be made, without a perception of its true locus in the cosmical plane.

(*dcli*) Christ, unlike Buddha for instance, never infringed Law in His statements (for Buddha wholly failed to perceive the Personality of God, and the presence of evil will, and denied the continuance of personality of man). But this non-infringement of Law in speech or thought is not what differentiates Him most from other spiritual leaders. They were spiritual leaders only: He was primarily carrying out a cosmical natural process through His human life, and His spiritual leadership was wholly subsidiary to the work in Nature that was being carried out by His life. Christ's being, even His human being, was in fact concerned with living processes, while the life of all other men who have given philosophies to the world has been solely concerned with the analysis of those processes. Christ's life was modifying the very processes of Nature; theirs was being upheld by the power which it was the very object of His life to extend.

(*dclii*) It is in this fact—that a cosmical work in the human body is hypothesized of the Son of God, and that the life of Christ satisfies all the conditions to be fulfilled by Him Who should do that work—that belief in the truth of the miracles of Christ becomes a logical necessity. In the case of other men it is clear that their work can in no sense be regarded as universal. But in the case of Christ a universal work affecting life as a whole had to be done. The doer of it must, therefore, on the hypothesis, be on the cosmical plane of life, and in touch with all the ultimate forms of energy from which life issues. It is, as if during those few years in Judæa all the rays of life were being focussed through a point—the life of God—

and that from this point the heat were being converted into new forms of energy. The Being of Christ was necessarily in that high plane from which the consciousness of every unit of the human race is being supported in the physical environment. In the numerical symbolic code of the Bible this support is expressed by the number 40. Now, what we say here, is that the life in the human body of Christ did not belong to the suspended 40 plane of man, but to that plane from which the support was given. As, then, there can be no opposition of Will in God, the intention to act on Nature that arose in the mind of Christ must have communicated itself instantaneously to the whole body of power that was already keeping man from the perception of naked evil in his own physical environment. In other words, the human will of Christ had power to affect and bring into operation the whole of the Will that was fulfilling the physical universe. Is it then to be marvelled at, that the motion of the human will of Christ should have had a leverage on Nature sufficient to calm the waters of one small lake, or to still the winds of one small tract in Galilee?

(*decliii*) Before leaving this subject of miracles it may be desirable to point out again that when life in one environment is no longer wholly subject to the laws of that environment, as takes place when an alienated man is made a son of God in attachment to the Being of Christ, it has necessarily become endued with higher forms of cosmical power than the lower environment itself can manifest. The miracles of the Apostles are therefore wholly credible. But, as human life did not become the recipient of the higher powers to which we refer until the moment of the death of Christ, the same credibility cannot be conceded to those miracles that preceded His coming. It is therefore highly probable that all the miracles recorded in the Bible before the coming of our Lord are miracles only because the different events are recorded in symbols, and are really epitomes or analyses of cosmical law. The symbolic expression of truth always results in this appearance of the superficially miraculous, owing to the juxtaposition of unusual or incongruous figures.

(*decliv*) Our last remark on the subject of miracle will be to the effect that Hume's criticism of their subjective credibility is wholly illogical. Scientifically, it is in the last degree erroneous to take one part of a whole experience and to contrast it with another part to the disfavour of the latter. This is clear, because otherwise after recording the first experience of a complicated phenomenon, we should never thereafter be able to record another, since it would be in conflict with the first. Yet this is Hume's method, for he contrasts the usual working of law with the working that takes place under a so-called miracle, and rejects the latter. But, unless the evidence as to the miracle can be proved to be false, it is as good evidence of an unusual disturbance having taken place, as all the other evidence is good as to what is the normal working. The whole experience is normal working + miracle, and not normal working alone or miracle alone. Moreover, the disturbance of a normal working is very far from being an infraction of law. Generally it is precisely such abnormal disturbances in scientific experiments that lead the experimenter on to a higher integration of law.

(*declv*) We will now proceed to consider some instances of symbolism in the Gospels, generally following the sequence of events recorded by St. Luke—since he deals with the life of Christ from the aspect of the *work of God*\*—but interpolating from the other Gospels where necessary. We shall work upon an assumption—which will be proved in the course of our investigation—that Christ Himself was well acquainted with the whole scheme of symbolic thought in the Bible from His earliest days; that He made His miracles conform to this scheme, in some cases even arranging beforehand for the staging for the miracle; and that in all His parables he adopted the original symbolic forms of the Pentateuch. We shall recognise, too, that there is an impact of the universal mind upon the mind of man; that the latter appears in a body and environment all

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\* If we may credit the Early Church with the Symbolic knowledge under which the gospel of St. Luke would have been put into the 3rd serial position.

the ideas of which have already been derived from the same universal mind ;\* and that, consequently, certain local habits and customs of life could have been prepared in advance as symbolic forms for the illustration of truth. In fact, if we admit the universal truth, we must also admit its individual application. That the spiritual state of life is always reflected by its environment is the major premiss ; and a corollary of this is, that the environment and its furniture are symbols of life. \*Therefore, if God takes care to symbolize the facts of life in the furniture of the environment, the individual application of this general law must be admitted,—that He had power to arrange the typical setting of the life of Christ in Judæa for the illustration of the truths of the cosmical work which He had come to perform.

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\* *Note.*—We refer, of course, to the natural not to the artificial surroundings of man.

## CHAPTER XXXI.

### FROM THE NATIVITY TO THE CHOOSING OF THE TWELVE.

(*dcxvi*). )

#### *The Nativity of Christ.*

The Virgin Birth of Christ is the natural expression of the fact that His being was sinless. If the broadest of the laws of time is that spiritual state must be reflected by its environment, then a deduction from this law is that in any particular environment there can be but one form of envelope for conscious life. Now the environment of the being of Christ was not only that of the physical life for, as was explained in the last chapter, He must have been throughout in correspondence with the whole Will and Power of God on a higher plane of life altogether. Hence the envelope of His being during His earth life must have differed *ab initio* from the normal envelope of conscious being in the earth life, and must therefore have been differently begotten. It was as frail and as subject to pain as the body of man, but was wholly unvitiated by the animal in man.

(*dcxvii*) There are three great symbolic incidents connected with the Nativity :

The first, that Mary's first-born son was wrapped in swaddling clothes, and laid in a manger. (Luke II. 7.)

The second, the adoration of the Magi.

The third, the announcement of the tidings of great joy to shepherds by the angel.

All of them are to be regarded as actual facts which expressed cosmical truth in their setting.

For the laying of Christ in a manger, the place of feeding of cattle, symbolises the whole duration of His presence in the

Time Creation, which is the place for the feeding of the natural man; or "cattle" in the symbolism of Genesis I.

The Adoration of the Magi was made at the end of their long journey from the East and the 3 wise men were guided by a star which went before them, till it came and stood over where the young child was. (Matt. II. 10.) They then presented their gifts of gold, frankincense, and myrrh, and departed into their own country without giving Herod the news he sought. Here the figure is clear. The 3 wise men from the East—the quarter of life in the knowledge of God—typify all wise men under the work of God (3) who are led to seek for Christ. It is by following a star that they find him, and a star represents one of the virtues that together constitute all Heavenly Law. Their gifts to him are their recognition of (i) Gold—His love, (ii) Frank-incense—His work of purification, for this spice was used for sacrificial fumigation, and (iii) Myrrh—the necessity for His death; Myrrh being used for embalming.

These are the 3 great truths that all the sons of God are led to recognise.

The refusal of the Magi to inform Herod where they have found Christ was an incident epitomising the impossibility of instructing the world-power into the secrets of the life in Christ.

The third incident, the announcement of the birth of Christ to the Shepherds, harmonises with the figure of "shepherding God's flocks" as used of the sons of God, from Abel and Reu throughout the Bible. It is above all to the sons of God that the fact of the birth of Christ will be "good tidings of great joy" and it is fitting, therefore, that the Heavenly message should be delivered to the shepherds, who typically form the living and active Church of God.

(*deixviii*).

#### *The Circumcision.*

It is seen all through the life of Jesus that He recognises the inner truths of the Mosaic ritual. The circumcision on the 8th day signifies the end or accomplishment of (8) the



process of (day) mortifying worldly lusts.\* Therefore, as regards His work on man it is fitting that He Himself should be circumcised, for it was His appearance in the body that ensured the death of the fleshly lusts in man.

(*dclix*).

*The Passover at 12 years of age.* (Luke II, 42 to 51.)

The boy Jesus here proves His exact appreciation of the old Testament symbolism. For it was when He had attained the age of 12 years—the spiritual measure of the attainment of *obediencce*—that He stayed for 3 days in the Temple, in spite of His knowledge that His mother must have been anxious and sorrowing. She grieves, it is true, but He has meanwhile been enabled to teach the great lesson that it is obedience (12 years) that brings Him to the Temple of God (the Time Creation) and keeps Him there during all the processes of the work of God (3 days). So God often makes men sorrow in order that by their sorrow they may be given a share in His own great work, for only such sorrow in helping on His work can crown the individuality with the abiding joy of having served God.

(*dclx*).

*The preaching of John the Baptist.* (Luke III. 1 to 21.)

The teaching of the Baptist is that in every case there must be a repentance for some form of sin before sonship with God is attainable. It would perhaps be better to say, that the habit of the out-look hitherto adopted as regards life must be repented of. Life must be interpreted for the future in the spirit of love and obedience.

He says: "Begin not to say within yourselves, We have Abraham to our father [the modern form of which is, We are Christians]: for I say unto you that God is able of these stones to raise up children unto Abraham."

The Jews claimed eternal life in virtue of a lineal descent from Abraham; and were unable to perceive that, since all men are necessarily alienated from God at birth, a lineal descent

\* The full meaning is that on the 8th day, or on the day of *Re-creation*, which has been preceded by 7 days, i.e., by a whole process-period, man's animal nature dies.

from Abraham meant nothing. Such sons of the physical life could be raised up by God even out of stones. With Him the whole difficulty is the spiritual creation of man—the raising up of sons, not to Abraham, but to Himself.

“And now also the axe is laid unto the root of the trees.”

Trees always symbolise *alienated men* in the Bible. The axe is laid to their root because alienation is not to abide for ever.

(dclxi).

### *The Baptism of Christ.*

Baptism takes place here, as elsewhere, in a river, and therefore has reference more to cleansing in the waters of the Holy Spirit than to the suffering of the water of tribulation and evil.

Christ was baptised unquestionably in token of the purification of His body, the Church, that would be required in Time.

After baptism “the Holy Ghost descended in a bodily shape, like a dove upon Him,” to assert the absolute purity of Christ Himself. In the third statement of the Flood, which has reference to spiritual states in Time, and is given in verses 6 to 12 of the 8th chapter of Genesis, the dove cannot alight till all the waters have subsided, that is the Holy Spirit has no rest until Creation is wholly purified from evil. The dove is thus equated with sinlessness.

(dclxii).

### *The Temptation in the Wilderness.*

The 40 days of the temptation are the spiritual measurement of the *whole duration of Time during which the Will of Christ upholds the natural environments of life* (40). This is the value of 40 as applied to a universal agency. As applied to an individual fallen creature, it stands for the period of the natural unspiritual life, before sonship with God is attained to. Christ in His work during Time is thus assailed by 3 forms of temptation:—

(1) Command this stone that it be made bread.

Christ's *correspondence with life* \* is in the Father.

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\* Food, of course, is the symbol for “correspondence with life.”

In His work in Time He is in the Wilderness separated from His proper mode of life. The temptation here then would appear to be that He should exercise some compulsive and immediate power on man (the stone, as in Luke III. 8) so that He may return at once to the Father's House instead of suffering the alienation of the race in infinite patience through long ages.

He escapes from this temptation through the law of obedience to God. It is better to do His Will, even if suffering is involved, than to return to the fulness of the joys of life with Him. It is even a truer correspondence with the Father. So the answer is "Man shall not live by bread alone, but by every word of God."

This is the statement of the law of obedience.

- (2) "All this power will I give Thee, and the glory of them ; for that is delivered unto me, and to whomsoever I will I give it.

If Thou wilt therefore worship me, all shall be Thine."

Here the taking of Christ up into a high mountain is the usual figure for a temptation springing from a very high sphere of knowledge. It indicates the suggestion of a fair and specious philosophy of life, the error in which could only be detected near the limits of knowledge. And Christ is enabled to reject it because its adoption would involve the sacrifice of His love, and service of God. Concession to Satan in this point might apparently have enabled Christ to achieve the redemption of the race through the acquisition of world power.

"Get thee behind Me, Satan." Thy power may assault Me from behind, it shall not stand between Me and My God, to Whom I am always looking. For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

This is the statement of the law of worship and of service.

- (3) "And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If thou be the Son of God cast Thyself down from hence :

For it is written, He shall give His Angels charge over Thee, to keep Thee :

And in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone."

The opening words of this third temptation picture in miniature the whole history of evil. It was the rebellion of Satan against God that brought the Son of God to the Temple of the Time Creation and there set Him up "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Since "angels" is a symbolic word for "powers of God," the Devil here declares that whatever Christ may do He is safe Himself, nor can His own stability in life (His foot) be injured through falling to the sphere of the alienated (the stone, a word that has the same significance here as in the first temptation). This temptation is the third in order, and may therefore be taken as referring to the way in which *the work of God* should be carried out. And the whole of the symbolism seems to suggest that the idea presented by the Tempter was the facility by which man could be saved if Christ, instead of abiding in His own spiritual height of life, and bringing man up to Himself, were to lower the laws of life to man's level.

The answer of the Saviour is, "It is said, Thou shalt not tempt the Lord thy God." The reference is to Deut. VI. 16, where tempting God is shown lie in disobedience, and dissatisfaction. It is hard to be obedient, and to maintain law; yet what is obvious duty must be the rule of life, rather than attempting easier methods that involve the rejection of obvious duty. Interpreted in this way, Christ's reply becomes the

statement of the law that the means provided by God are in all cases to be utilised ; to reject these and to hope for His support in other ways, is to tempt Him.

(*dclxiii*) It can be seen that the whole presentation of the Temptation is made in forms that apply to the entire duration of Life in Time. The introductory words " And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the Wilderness " would apply to the general work of Christ in Time equally as truly as to the local episode in Judæa. St. Mathew inverts the order of the 2nd and 3rd temptations and St. Mark adds that He " was with the wild beasts ; and the angels ministered unto Him." The inversion of the order adds, of course, to the difficulty of interpretation, but otherwise the two accounts are identical. St. Mark's addition may refer to a cosmical fact, since " wild beasts " and " birds of prey " are scriptural forms for evil angels, and we are thus shown that throughout the whole period of His support of the natural environments the attack of the powers of evil upon the work of Christ never ceases.

The general conclusion to be drawn is that here, as elsewhere, in the actions of His life Christ wrought truth into history by the actual events of His life. He did go into the Wilderness, as after His Resurrection He appeared to His disciples, for 40 days, not because the temptation itself lasted 40 days before He received strength to overcome it, but because by His absence for that period He could fix historically in the minds of His contemporaries its exact duration. The fact with all its symbolical truth was thus assured of record in history, even although at the moment its application could not be perceived by the disciples.

(*dclxiv*) But it may readily be believed that at this crisis of all time the temptations came upon Him with redoubled force. It was not yet too late to draw back, since the change in His Being had not yet been cosmically effected. He knew that until He allowed Himself to suffer up to the limit of human endurance, and until physical death overtook him in the full

stress of that endurance, the natural change in His Being could not take place in virtue of which He would become possessed of power to unite the being of man to His own Being. He was not therefore yet naturally committed to undergo all that suffering due to the intrusion of the vitiation of the will of the redeemed in His own Body which He had nevertheless spiritually accepted. It was for this reason, therefore, that the power of evil made its final attack upon Him in the sphere of thought. The controlling power of evil and his spirits still believed it to be possible to avert the consummation which they so much dreaded:—the acquisition by Christ of the natural cosmical power to give man eternal life. It seems scarcely necessary to re-emphasise the truth here, that in all phases of life natural processes precede the spiritual, since they constitute the mechanism through which the work of God operates. Just as a man must appear in a physical body before he can be subject to the work of God that leads to spiritual growth, so a new, yet none the less true form of birth, is required before his growth can be eternally confirmed. And since the second birth is an attachment to the Being of Christ, a power had to be wrought in Nature and the Cosmos whereby the act of attachment could be accomplished. The fashioning of this new power required that the consciousness of Christ should die in the physical body; not that it should be translated without pain, but that it should die without yielding under resistance. Hence the new resurrecting power of the Son of God was not obtained until the moment of Christ's death upon the cross.

(*dclxv*)

*The first reference to Elias.*

It is from the words of Christ we learn that "the heaven was shut up for 3 years and six months." The cosmical application of the life of Elijah is thus made possible.\* Elias is first sent to those who are returning to God out of the heaviest bondage of evil (the widow of a man of Sidon). Elisha similarly first cleanses the leprosy of him who is not living in the highest

\* For  $3\frac{1}{2} = \frac{7}{2}$  = Time in contradistinction to Eternity. (7).

sphere of spiritual knowledge. The teaching is that it is easier to restore the heathen to God than those who have made a hypocritical use of the highest statements of religion.

(dclxvi)

*The man with the unclean devil in the Synagogue.*

This miracle, like all the miracles of cleaning, is performed to show the nature of Christ's work,—that it is to overthrow the power of evil to which must be eventually attributed all moral, mental, and physical disease. We shall not therefore notice these individual miracles particularly, because in all of them the confirmation of the truth of Christ being the Son of God is equally apparent.

(dclxvii)

*The first draught of fishes.* (Luke V, 1 to 11.)

The sea symbolism here first appears in St. Luke's Gospel. We have shown it to exist throughout the whole Bible from cover to cover: from the first mention of "the face of the waters" in Genesis I. 2, through the story of the Deluge, the passage of the Red Sea, the Leviathan of Job, the great water floods of the Psalms, and the whale of Jonah. Everywhere, and in all cases, when the salt waters of the sea, or great boundless floods are referred to, it is known at once that the power of evil is being depicted.

Fishes are beings having life in the midst of the evil element; hence 'fish' is an exact symbol for *the natural man*.

As yet the sea is his element, for he has not yet become a son of God, in which state he is known as *man*.

Consequently, in all these miracles connected with the lake of Galilee the picture drawn is that of the work of the Saviour and His followers in saving man from the power of evil. For this reason also Christ drew the Apostles St. Peter, St. James, and St. John from the ranks of the fishermen. They are the 3 who were most intimately associated with the deeper truths of His life; and the first selection of these 3 Apostles is unquestionably symbolic, having been made to indicate that

Christ's work on man first results in making men do His work (3), and afterwards they become Sons of God. The 3 Apostles were first chosen ; afterwards the 9 ; and 9 is the symbol for sonship with God.

It is then that Christ sub-divides the symbolic number 12 of His disciples, first into a 3-group, then into a 9-group.

In the miracle of the draught of fishes recorded in the 5th chapter of St. Luke, the immediate effect of the presence of Christ with men who are figuratively doing the work of God (the 3 fishermen) is the withdrawal of a multitude of souls from the power of evil ; 'and their net brake' ; for the only limit is the human agency, not the power of God.

(dclxviii)

*The Bridegroom and Bridechamber.* (Luke V, 33 to 35.)

The symbolism here is identical with that in the 19th Psalm (19 = *the creation of sonship with God*, the only possible resolution) in which the Sun, the natural symbol of love, appears out of his chamber in the East.

(dclxix)

*The Old Wine and the New.* (Luke V, 37 to 39.)

Here the study of a religious appreciation of life, which is preparatory to a higher perception of law, is compared to the taste of old wine. Former habits of thought are not easily changed to new ones (although the new ones are truer), because the whole intellectual habit is so accustomed to them.

(dclxx)

*The Withered Hand.* (Luke VI, 6 to 11.)

The moral of the miraculous restoration of the withered right hand is greatly fortified through a knowledge of the symbolic meaning of the phrase "withered right hand", which is "*the atrophied activity of sonship with God*". Hand is the symbol for activity, and right in contrast to left signifies the proper direction in which activity should be applied.



(dclxxi)

*The Choosing of the Twelve.* (Luke VI, 12 to 17.)

It is noticeable that the disciples are first called up to the *mountain* on which Jesus has been praying all night ; that the number of the Apostles is the number of the created Multitudes\* and that immediately after the election, Jesus, with His Apostles and Disciples, goes down to the multitude *in the plain*, there to heal them of their diseases.

The figurative application of these incidents are obvious, and once again we are given a proof of the Saviour's adoption of naturalistic and numerical symbolism.

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\* This general grouping of 1, 2 is afterwards sub-divided into the 11-group and the 1-group of JUDAS ISCARIOT.

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## CHAPTER XXXII.

### FROM THE SERMON ON THE MOUNT TO THE RESTORATION OF THE GADARENE DEMONIAC.

(*dc lxxii*)--

#### *The Sermon on the Mount.*

The discourse that Jesus delivered after choosing the Apostles is usually called 'The Sermon on the Mount' from St. Matthew's account of it. But St. Luke's version is fuller at the opening, and it may be concluded that St. Matthew, although he records the ascent into the mount, does not mention the descent into the plain, because to him the symbolic ascent into the mount was the origin of the sermon. These words of Christ come from the mount, but are delivered in the plain.

St. Matthew gives 9 blessings; St. Luke 4; while St. Matthew's version includes none of the 4 woes of St. Luke.

Both versions, however, are recollections of the words of Christ put into symbolic form. For the 9 blessings of St. Matthew define the spiritual state of sonship with God (9); while the balanced blessings and woes of St. Luke refer clearly to the natural life (4) of man. The poor, the hungry, the mourners, the excommunicated (4) are blessed; the rich, the full, the laughers, the world-approved (4) are warned.

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."

"For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes."

Here Christ uses the naturalistic symbolism of trees, which express by their fruit and growth the nature of the life within.

“And why call ye Me, Lord, Lord and do not the things which I say?”

The real confession of Christ is made in action, and in the life, not by the acceptance of doctrine. Therefore “he that heareth, and doeth not [the things which Christ commands throughout the Bible] is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently; and immediately it fell; and the ruin of that house was great.”

The Law, first analysed on Sinai, was integrated in the Sermon on the Mount.

We have seen that the 10 commandments are marked with Christ's seal in their total of 10. They might have been grouped differently without difficulty, and some of them appended as clauses to the others. But the total was fixed at 10 to prove that all law is of Christ, just as in plagues of Egypt every form of disobedience to law is shown to involve suffering.

Disobedience to law, then, results in the collapse of the foundation of the alienated life in man [the natural life] and with it the ruin of the whole soul. The life of the flesh is not to last for ever; it has no foundation in eternity. But there is a foundation that is immovable—the Being and life of Christ—and upon this rock man builds through obedience.

The power of evil is here compared to a stream beating vehemently. Usually streams and rivers are symbols for the refreshing power of the Holy Spirit—the still waters of the 23rd Psalm—but here the note of violence indicates evil.

(*dclxxiii*).

*The son of the widow of Nain.* (Luke VII, 11 to 18.)

This is the first miracle recorded by St. Luke illustrating the power of Christ over the human spirit, which power it affirms and proves. The other two miracles of raising from the dead are those of Jairus' daughter and Lazarus. It would seem as if Christ had deliberately restricted His power to raise from the dead to 3 instances, in order to express the truth that all

raising from the dead is the work of God. Like the 7 good works done by Him on the Sabbath Day this reservation of power is made in order to make His work in Judæa typical of His work in Time. Neither the raisings nor the physical healings in any way finally bettered the souls of those upon whom these mercies were shown ; otherwise all the sick and suffering would have had a claim on Christ's healing powers. But our Lord's aim was to declare that His whole work in Time is a healing of men and a raising of them from spiritual death ; hence He again makes use of a numerical symbolism in the 7 and the 3 in His whole work of either kind in Judæa.

It is to be noted in this incident that His simple touch stops the whole march of death ; and that His word alone is required to bring back the spirit from the grave. Physical death is thus wholly subordinated to His command, but spiritual death requires more than a word to avert ; it needs the whole mechanism and suffering of life in Time.

(*dclxxiv*)

*The Embassy from John the Baptist.* (Luke VII, 19 to 23.)

The 2 messengers sent by the Baptist enquire of Jesus "Art thou he that should come? Or look we for another."

Jesus in His reply mentions the 6 forms of work He has been and is doing in God's service, *viz.* —

Making the blind see.

Cau-ing the lame to walk.

Cleansing the lepers.

Giving the deaf hearing.

Raising the dead.

Preaching the Gospel to the poor.

The 6 grouping, as applied to a heavenly work or being, resolves as  $3 \times 2$ —the many forms of the work of God—while there cannot be the least doubt that each of the 6 terms can be given a far wider spiritual significance.

Our Lord then asks the people regarding the Baptist "What went ye out in the wilderness to see? A reed shaken with the wind?"

These last words are figurative, and mean "Did you go out to see the influence of the Holy Spirit (the wind) upon a natural man (the reed) yielding himself to it?"

(dclxxv)

*The Two Debtors.* (Luke VII, 41, 42.)

One owes his Master 500 pence, the other 50. The 5 form is here to be noted 500 being the symbol for "the alienated condition," and 50 for "man's alienated state." Every man's debt to Christ is that he is in part responsible for the whole appearance of alienation in Time (the 500 pence), and altogether responsible for his own alienated state (the 50 pence). But the numbers are so chosen that the 500 at the same time expresses the greater literal debt.

(dclxxvi)

*Mary Magdalene.*

There were 3 women specially mentioned as being with Christ—Mary Magdalene, Joanna, Susanna. These were specially selected for companionship to express the truth that service is rendered to Christ by women who are doing the work of God (3) as well as by men. When it is said that 7 devils went out of Mary Magdalene it can be seen at once that the statement means that she had been freed from all (7) evil influence.

(dclxxvii)

*The Sower and the Seed.* (Luke VIII, 4 to 15. Matt. XIII, 3 to 23.)

In this parable the symbolism is that of the fruit tree bearing fruit of the 1st of Genesis. But the application is so made as to bring out the various degrees of fruit which are yielded and these are only fully stated in Matthew XIII, 8. There are 3 degrees there given and they are all symbolic numerals.

For example 30 fold =  $3 \cdot 10$ . = Life discharging the work of God in Christ.

„ 60 „ =  $2 \cdot 3 \cdot 10$ . = Life discharging the many works of God in Christ.

„ 100 „ = The fulfilment of service for God.

Of all the parables of Christ this is the most noteworthy from a point of view of His use of numerical symbols. Here without any shadow of doubt He adopts a 3 grouping to denote '*Life that is discharging the work of God*' for the life under consideration is *spiritually fruitful* and is therefore defined by the symbols for process which characterize its activity.

From this stand-point of interpretation, which is quite unshakeable, the first formula 30, under the first serial of the 3 group, which presents the theme of Re-creation, has a significance of '*Life which is discharging the work of God in Christ.*' The symbol 30 when employed to assess spiritual fruitfulness in man, cannot but be regarded as a product of 3 and 10, since the only other resolution, 5·6, of 30 is wholly inappropriate, being a primal definition of a spiritual state inferior even to that of CAIN 60—6,10.

Next, against the second serial, we have the formula  $60 = 2.3.10$  (as applied to human life), '*Life which is discharging the many works of God in Christ.*' Here the echo of the serial 2, which suggests *common condition*, is very clear, for the whole body of all re-created and innocent life is more accurately indexed by the mean value 2.3.10 than by either of the extreme values, 3.10 or 100; and it is only redeemed or wholly innocent life in Time which is held under the Biblical philosophy to be an agency for the discharge of the work of God in Christ; the reason, of course, being that in the pre-regenerate state the consciousness is still dominated by the tendency of alienation, so that on the whole it absorbs rather than emits the activity of Christ.

Finally, against the third serial we find the formula 100, which has here the sense of '*fulfilment*,' an idea derived directly from its first meaning of 'the created (1) abode (oo)', replenished with every form of life. But, since in this example the whole grouping refers to re-created life, the fulfilment referred to must be that of every spiritual activity in the service of God, and hence the definition that results is that of *perfected life* which is wholly and absolutely devoted to the service of God.

Christ, in His adoption of these 3 simple formulæ, thus puts before us 3 advancing degrees of the engagement of re-created life in the work of God's Kingdom. The first,  $30 = 3.10$ , gives the characteristic of all life from the moment of its new birth or re-creation; this characteristic quality being a necessary discharge of the work of God in Christ, which results directly from the new predominance in the redeemed soul of the tendency of sonship over the old tendency to alienation. In the second, or common degree, of progress the 30 as  $3.10$  becomes re-inforced by the symbol 2 for multitudinous activity, so that in the resolution  $2.3.10$  of 60 we obtain the significance of 'Life in the discharge of the *many* works of God in Christ.' And, finally, this many-sided exercise by the soul of the works of the new life leads up to that state of perfection which in a classification of redeemed life, is expressed numerically by '100 = ' *Life wholly fulfilled (by the spirit of service, understood).*

The immense importance of this parable in its inclusion of the numerical symbols for spiritual state will thus be readily understood. Expressed as they are at the close of an analysis which in its preceding terms has dealt only with states of life that are spiritually unfruitful, these 3 formulæ can be interpreted in one way only. They define a climax of the natural life, and this climax must be in all its serials the re-created life. Christ has thus set the seal of His authority to the employment of the symbols 30 and 60 as definitions for human life which through a predominant external power—His own Will—is impelled to be active in His service. To how great an extent these two formulæ are elsewhere utilized in the Bible to represent the work of the redeemed, the reader will learn when he comes to study the evaluations of Hebrew names in the Pentateuchal symbolism. Often with the addition of the +1 terminal, which adds the idea of 'the attainment' of life to the condition specified, symbol after symbol occurs having 30 or 60 with the sense of life actively working for God, as one of its parts. Of these examples the most conspicuous is perhaps the  $318 = 30 + 1$  and  $8 = 2.4$ , of ABRAM's trained servants. But many other instances could be given, of which here we need only notice the 260 of ANER in the same chapter

(the 14th) of GENESIS, the 608 of TERAH, the 616 of JETHRO, and the 61 of ELIZAPHAN in Numbers XXXIV., 25. As a definition of re-created life the 30 occurs in the 307 of *brkh*, the 'car-buncle' which is the 3rd stone in the first row of the High Priest's ephod. (Ex. XXVIII., 17).

In Greek literature a very noticeable example is the 318 of HELIOS; and in ÆSCULAPIUS = 610, the most probable interpretation is obtained by regarding the 61 as a  $2.3.10 + 1$  definition of life, so that the word would mean 'The sons of God (or sonship with God) in their attainment to (or in the attainment of life to) the discharge of the many works of God in Christ'. These 'works of the sons of God constitute the healing influence which is felt throughout the whole world.

Taken in conjunction, the miracles of the feeding of the 4000 and the 5000 and this parable, really contain a complete formulation of the leading symbols of the numerical code; the former giving the direct symbols, and the latter the forms 30 and 60 in their higher application as classifications of redeemed life only. There are, of course, many other symbols for redeemed life, such as  $21 = 4.5 + 1$ ; 41; 51; 81; 91; 80; 90; 9; and composites with process symbols in juxtaposition. But there are no others which like 30 and 60 are obtained through the utilization of pure process symbols, 310 and 2310, as indices for human life, because that life is itself assisting in the operation of the process upon the human race generally. It is in this distinction that the peculiarity of the two definitions of 30 and 60 for re-created life consists; and it is in this fact that the employment of these two symbols to express spiritual fruitfulness becomes so appropriate.

We shall see later that, at least as regards 60, there is little risk of a confusion between these 2 forms and the forms  $30 = 5.6$  and  $60 = 6.10$  (CAIN), because when 60 is used in the CAIN sense it is very generally found in juxtaposition with the process symbol 3, and 3 and  $60 = 2.3.10$ , are seldom if ever combined. In fact, composites of 6 as 'lawlessness' are normally pointed out by their association with 3 or 30, since, as being process-symbols themselves, the latter mark the former



composites as being definitions of state. We must also remember that there is such a wide abyss spiritually between the 30. life and the 5. 6 life = 30, and between the 60=2.3 10 life and the 610 life = 60, that the most superficial examination of the text will usually show whether the state under consideration is a primal one or a much later development of life in its recreated status.

(dclxxviii)

*The Net of the Kingdom of Heaven.* (Matt. XIII, 47 to 50.)

The net gathers in all fishes, but the bad are rejected from the service of God.

(dclxxix)

*My Mother and My Brethren.* (Luke VIII, 19 to 21.)

"My mother and My brethren are these which hear the word of God and do it."

The symbolism here is allied to that of the Pentateuchal scheme of domestic relationship. Christ's origin in coming into Time (figuratively His mother, for as Son of God He was in Time æons before His birth in Judæa) was to do the work of God; and when in Time those who are like Him in nature (the environment in which He works, His brethren) are also those who are doing the work of God in obedience.

(dclxxx)

*The Calming of the Tempest.* (Luke VIII, 22 to 25.)

"Then He arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm."

We have here an instance of the exercise of cosmical power by Christ in order to illustrate cosmical truth. The tempest is the fierceness of the indignation of the Holy Spirit; and whenever the power of the Spirit is greatly put forth in the world of men the inevitable result is the re-action of the manifestation of the raging hate of evil (the waves of the sea). Purification is not accomplished save through suffering; and suffering on a large scale in the world, although it leads to purification, is

nevertheless the revelation of the evil and the power of evil that is causing it.

In rebuking the wind, then, Christ declares figuratively that it is for Him and within His power, to determine how and at what seasons these fiercer conflicts between good and evil shall take place.

(dclxxxv)

*The Walking on the Sea.* (Matthew XIV, 22 to 33.)

In the miracle of walking on the sea Christ again makes use of superphysical power in order to illustrate a fundamental cosmical law. It is after the 9th hour of the night (after the beginning of the fourth watch) that He goes out upon the waves to meet His disciples in their ship. Hence the whole motif of the miracle is based on the symbolism of the earlier chapters of Genesis; for the ship is a parallel figure to the Ark; the sea is the flood; and the darkness of the night is beginning to break after the attainment of sonship to God in the night of persecution and suffering (after the 9th hour).

The great fact symbolically revealed is, however, that Christ Himself needs no safe-guarding environment, no Ark or ship, to secure Him from being drowned in the great water floods of evil. Evil is beneath His feet, and He is wholly supported in His fulfilment by the Holy Spirit. So effectual is His power over evil, moreover, that proximity to Him enables it to be communicated to the being of man, who looking to Christ, and keeping faith in Him, can also walk upon the waves. But it is because faith is not always perfect that man must be placed in a safeguarding environment until he has become wholly purified, when doubt and fear will no longer find an entry within his being. These latter truths are all illustrated in St. Peter's advance towards Jesus over the sea, and his subsequent sinking.

(dclxxxviii)

*The Miracle of the Gadarene Demoniac.* (Luke VIII, 26 to 36; Matt. VIII, 28 to 34; Mark V, 1 to 20.)

Having calmed the raging of the sea, Jesus is met by a demoniac, in the country of the Gadarenes, who was possessed by devils, and dwelt without clothes in the tombs, and was exceedingly fierce, so that no man might pass that way. Our Lord's first act is to command the devils to come out of him, whereupon the man falls down at His feet, and, speaking as if by the devils, says "What have we to do with Thee, Jesus, 'Thou Son of God? Art Thou come hither to torment us before the time?" To His ensuing query, What is Thy name? the man replies, "Legion, because many devils were entered into him."

"And they besought Him that He would not command them to go out into the deep."

So Jesus suffers them to enter into a herd of many swine (St. Mark says there were about 2,000) which were feeding on a mountain, and they entered into the swine; "and the herd ran violently down a steep place into the lake, and were choked."

It is quite clear that in this miracle our Lord is making use of the lake, mountain, and swine, as natural symbols for the illustration of truth. He and His Disciples have just crossed the sea to its eastern shore; therefore it may be held that this fact also is a figurative introduction to what follows.

Hitherto His miracles have been confined to the physical plane; now He manifests His power over moral affliction.

As regards evil, we are taught that evil being, unlike good being, continually loses life until the whole consciousness is exercised through one depraved lust. Even man has a many-sided being; but the evil spirits have a being so restricted that many of them obtain their whole correspondence with life in a parasitic communion with the being of one man. But limited as such a correspondence is, it is tolerable in comparison to the immensity of isolation that they experience when they are driven forth upon themselves into the Deep—which is here, perhaps like Hades, the state of reflection without activity.

Now, in permitting the escape of the evil spirits into the herd of swine, our Lord wished to consolidate this fact of the

continued loss of life in the ultimate state of evil, as well as to bring about a striking historical scene that would epitomise the main laws of spiritual death.

For the latter purpose all the naturalistic symbols were to hand. The swine numbered about 2,000—that is, they were representative of *a race of many*—and they were feeding on a mountain above a lake. Now, in the story of the Flood, as in the 1st of Genesis, ‘unclean beasts’ is the expression that symbolises ‘the natural man in a corrupt spiritual condition’; the waters represent the power of Hell, and the mountain is a figure for some foothold afforded by the laws of God whereon being is placed out of the reach of destruction. Consequently, when the permission to go forth into the swine is given to the evil beings in possession of the demoniac’s will, the fact is clearly brought out that what passes out of the demoniac passes into the swine: it is a case of causation, not of mere sequence; for the violent agitation of the herd immediately follows.

That point established, the whole teaching conveyed by the incident becomes plain.

The animalism in man is the link between the power of Hell and the being of man. Men unclean in their lives are obtaining their correspondence with life [the swine being fed] at all times near a precipice, and it needs but the smallest extra influence of evil to hurl them all headlong into the sea of death. God suffers them in patience for a while, but their danger is nevertheless imminent and terrible.

But what as to the owners of the swine?

In no episode more than in this miracle does Jesus Christ affirm His nature as Son of God. For it is God’s alone to give and to take away. He alone may try man as He tried His mother Mary, for in giving man a share in His work of analysing truth and law, He is at the same time giving him a share in the happiness of eternity; through the abiding knowledge each individuality will then possess of having helped on the coming of the kingdom of God through service or

sacrifice. It is therefore because the Son of God controls every expression and formulation of truth in its emergence into the world, and can remain in no man's debt, and has in all cases power to recompense man eternally for any sacrifice he may make, that He alone may demand a sacrifice of man willing or unwilling. Hence in this destruction of the swine, which He foresaw, Christ authoritatively declares Himself to be Son of God.

In all these miracles of cleansing, whether it be physical, mental, or spiritual, glimpses are given us of the power of the Undivided over the Divided will. By hypothesis, man enters the world in a state of alienation from God, and so long as he remains in that state he is working symbolically with his left hand, for the only form of activity that has eternal effect work with the right hand— is the activity under the dominating tendency of sonship with God. In such an activity man is constantly being hampered by the alienated will that is in him, and we are given a picture of this in Zechariah III, 1, in the words: —“ And he shewed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing *at his right hand* to resist him.” To what a height, then, would the power of will rise if, as in the case of Jesus Christ, it had never been weakened by this conflict between two tendencies! It is noticeable how often our Lord gives His cleansing word of command in the form “ I will : be thou clean.” Indubitably, then, He was in possession of the strongest will power that any man of the race has ever had ; and as even among men we see instances of the calming effect of a strong will upon a weak one, so in all the miracles of healing by Jesus we are being given pictures of what an intensely powerful individual will can effect in the natural and physical plane of life, when each one of its impulses sets in motion the whole restorative power of God in creation. For, as we have remarked before, Christ's Being and Will had their movements in the plane of life from which proceeds the support of the whole conscious life of humanity ; hence as His Will moved in the physical body so it moved and exercised the whole Universal Will with which it was in contact.

It is not to be supposed, however, that, save in cases where man's own will co-operated, any change of spiritual state occurred in those whom Christ cleansed and healed in the body; for to suppose so would reject the axiom that man determines his own spiritual state by the free exercise of the will God has given him. Even in the case of this demoniac, the possession was more a form of physical manifestation of the hold that evil has over the being of man than an index of absolute spiritual state; since, although sin often leads to madness, the worst forms of wickedness are those in which without madness there is a deliberate choice of evil rather than of good. All disabilities occurring through sin are in a way protective, and in the case of the demoniac what may be called a state of spiritual impasse had been arrived at, in which, if the functions of being were precluded from working for God, they had equally become precluded from occasioning a further spiritual fall, since the man's correspondence with the environment of God's work had been reduced to a minimum. If subjection to the influence of God's work be required to bring about spiritual growth, it is obvious that the danger of sudden spiritual death is most imminent in the spheres in which the influences of that work are most active; for it is in the midst of such influences that the rejection of the counsels of God must have an effect corresponding to the growth that results if they are acceded to. It follows, therefore, that it is in Christian spheres of life, where the statement of universal law is at its highest, that spiritual death must claim most victims, who would be of two kinds,—those who contemptuously reject Christian standards, and those who hypocritically accept them. In the early ages of the world, Hate had to defer its mortal blows as it has now to defer them among the spiritually ignorant of the heathen, until the time came for the full declaration of Law; and its unmistakable and unforgivable rejection. For all Time, individual or general, only works to bring about the perception of two alternatives, and life is never a question with God as to how long a man has lived, or is to live, but of leading him to the summit of the ridge from whence he can see clearly the way of life and the way of death.

## CHAPTER XXXIII.

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### THE FEEDING OF THE MULTITUDES, LAZARUS AND DIVES, THE PRODIGAL SON.

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(dclxxxiv)

*Jairus's Daughter.* (Luke VIII. 41 to 56.)

In the raising of Jairus's daughter, the words of Christ "Weep not; she is not dead, but sleepeth" are to be noted particularly. Physical death is to Him but a sleep, and this view is brought out even more clearly in the raising of Lazarus, since in John XI. 11 our Lord first says "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep," and then afterwards in verse 14 "Said Jesus unto them plainly, Lazarus is dead."

In both cases the departure of the spirit to Hades is implied.

(dclxxxv)

*The Feeding of the 5000.* (Luke IX. 10 to 17.)

5000 of the people follow Jesus into the desert of Bethsaida, and after arranging them in groups of 50, He feeds them with 5 loaves and 2 fishes. Twelve baskets full of fragments are taken up.

Here a knowledge of numerical symbolism makes the whole teaching of the miracle clear. The symbol 5000 = *the whole race of the alienated*; the arrangement in groups of 50 represents the placing of man in *an environment* (the time environment) *in which alienated man is subject to the work of Christ.* (This is the significance of the 50 symbol); the food that is available in this environment is 5 loaves, the bread of *alienation*, and 2 fishes, the word for which is equivalent to any relish eaten with bread, so that 2 fishes would symbolise "*many* worldly delights." The people are seated upon "green

grass" according to both St. Mark and St. John, and this is one of the Genesis naturalistic figures for enthronement upon lowly spiritual virtues"—the idea being, of course, that the stability of their life in the state of alienation is so founded. But by Christ's blessing and handling of the bread, and His distribution of it, the scantiness of the bread of alienation in the desert, is converted into the abundance (basketsful) of the bread of *obedience* (12) and all are satisfied.

In other words, Christ, by His blessing and His work upon life in Time, changes the poor correspondence of the alienated life into the abundant correspondence of the obedient life.

It can hardly be doubted that the Evangelists have here described the crowds spiritually; that is, although no doubt they were very numerous we are given no literal enumeration of the people; for they have simply been written down as typical of "the race of the alienated" (5000). The miracle is none the less a miracle, for it is not upon small differences in actual numbers that its significance depends.

Here once more Christ has used super-physical power in order to bring out the cosmical law that the nourishment of all life, whether alienated or obedient, is given by Him alone.

No doubt He had previously arranged that the boy with the 5 loaves and the 2 fishes should be in attendance. Having seen to this He could perform the miracle on any of the numerous occasions on which He preached to the multitude in the desert, and it may be supposed, if it is thought to add to the credibility of the incident, that He was naturally aware of how many people would be likely to come out to hear Him speak. The whole *mise-en-scène* of the miracle was thus easy to provide for.

(dclxxxvi)

*The Feeding of the 4000.* (Matt. XV, 32 to 39;

Mark VIII, 1 to 9.)

The ease with which, as was noted in the last paragraph, such a miracle of feeding could be arranged for and carried



out by our Lord, is a strong reason for supposing that the miracles of the 5000 and 4000 are not identical. The teaching of the two, moreover, is distinct.

Here the facts are that the people, 4000 in number, had been with Jesus for 3 days, were made to sit on the ground, and were fed by Jesus with 7 loaves and a few little fishes after He had blessed the food, and given thanks for it, and 7 basketsful of the broken pieces were taken up.

The interpretation is that the *whole correspondence* [7 loaves and a few fishes] of the *human race in the natural life* (4000) which, though it has its pleasures [the few fishes], is still a life in the wilderness of little vitality [the fewness of the loaves] becomes converted through the work of the Son of God [Christ's handling of the loaves] and His blessing into the far more intense correspondence of life [baskets full = abundance] with the environment of *restoration or eternity* [7].

It is to be noted also that the people are seated on the ground—a figure for the support of life on a natural basis.

The first miracle, then, considers the overcoming of the spirit of alienation to God; the second that of the facilities given to Christ's work of redemption by the existence of natural states and environments, in which man's being has been prepared to receive the influences that are to mould him.

Taken together, the two miracles prove that Christ has accepted, authorised, and adopted the analysis of life made by numerical symbols in the Pentateuch—and as in these two miracles the following numerals occur:—2, 3, 4, 5, 7, 10, 12, 100, and the compound forms 50, 100 (for St. Mark says in his account of the feeding of the 5000 “by hundreds and by fifties”), and 4000 and 5000, the *whole symbolic numerical alphabet* here appears, with indications as to the ways in which it is compounded, in the symbols 50, 100, and 4000 and 5000. The presence of 10 is, of course, proved because 50 resolves only as 5 and 10; while 6 is derivable from 12; 8 from 7; and the value of 9 can then be arrived at through elimination.

It follows, then, that Christ's authorisation of the whole Pentateuchal symbolic system of analysing truth and His

acceptance of the philosophy of life so analysed, are attested by the records of these 2 miracles alone.

The primary reason for the performance of these miracles is thus seen to emerge : by the use of cosmical power on two occasions Jesus Christ has welded together the analysis of truth both in the Old and New Testaments, and has at the same time set His seal upon the truth of that analysis.

(dclxxxvii)

*The Jews' Recognition of Re-incarnation.* (Luke VIII, 27 to 29.)

"And Jesus went out, and His disciples into the towns of Caesarea Philippi; and by the way He asked His disciples, saying unto them, Whom do men say that I am?

"And they answered, John the Baptist; but some say Elias; and others, One of the prophets.

"And he saith unto them, But whom say ye that I am? And Peter answered and said unto Him, thou art the Christ."

It is clear from these verses that the Apostles were aware of the common belief amongst the Jews of the possibility of the return of a living soul to another body after death. It is also remarkable that Christ neither here nor elsewhere attempts to show that the belief is erroneous or impossible, as he does with regard to the belief in marriage in Heaven, and other heresies.

(dclxxxviii)

*Taking up the Cross.* (Luke VIII, 34, 35.)

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

For whosoever will save his life shall lose it, but whosoever shall lose his life for My sake, and the gospels, the same shall save it."

Note the anticipation of His own cross by Christ in these words.

The life that man loses for His sake is the worldly alienated life, continuance in which brings on eternal death.

(dclxxxix)

*The Transfiguration.* (Mark IX, 1 to 10; Matt. XVII, 1 to 8; Luke IX, 27 to 36.)

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We have already analysed the transfiguration when considering the history of Elijah. But our view is still maintained that Moses and Elijah are here typical figures representing *many*. For just as a crowd of unknown numbers may be described spiritually as 4000 or 5000, so is it justifiable to use a pair group of Old Testament types to express the many sons of God of whom they are typical.

It is to be noted that St. Matthew and St. Mark both open their account by saying "after 6 days," while St. Luke says "About an 8 days after these sayings." The probability is that this lapse of time is symbolical in all 3 cases; 6 days having the Genesis sense of "after the lapse of processes resulting in sonship with God through the sayings of Christ," and 8 days meaning "the accomplishment of the processes leading to sonship with God."

The reference would be to the 3 Apostles, and would signify that disciples and Apostles though they were, it was not until the work of God upon them had advanced to this stage that they were finally accepted as worthy of sonship with God. Judas, it will be remembered, although both a disciple and Apostle, never was accepted.

(dcxc)

"*He that is not against us.*" (Luke IX, 50.)

"*Forbid him not; for he that is not against Us is for Us.*"

This is an injunction of universal application and one much forgotten by the Christian Churches. He that is doing good is doing it through the presence of God with him; of whatever religious faith he may be.

(dcvxi)

"*Foxes have Holes.*" (St. Luke LX, 58)

"*Foxes have holes, and birds of the air have nests: but the Son of Man hath not where to lay His head.*"

Thus there is rest in the natural environment for "the creeping beast," like Herod, and for those beginning to fly in the firmament of law, but none for the Saviour Himself.

(*dxxcii*)

*The Mission of the Seventy. (Luke X. 1.)*

"After these things the Lord appointed other 70 also, and sent them 2 and 2 before His face, into every city and place, whither He Himself would come."

The number 70 can only resolve according to the code rules as 7 and 10, and then signifies "the restorative work of Christ." This incident then is Christ's declaration of His that all purpose men shall go out into the world doing His work.

The 70 are sent out 2 and 2, and, as in the entry into the Ark, this grouping represents the *many* workers sent out by Him into every nation of the world, and sphere of thought, during Time.

In the following address to the workers Christ shows, by using the symbolic figures Tyre and Sidon—cities near the sea, and, therefore, typically, subject, because of spiritual ignorance, to evil and its oppressions—that it is better to suffer evil through spiritual ignorance, than to be set in the midst of light, like Chorazin and Bethsaida, and turn away from the light.

Note the destructive and injurious forms "wolves, serpents, and scorpions" in verses 3 and 19.

(*dxxciii*)

*The good Samaritan.*

The going down from Jerusalem to Jericho symbolises man's fall from primal innocence and his subsequent life in the flesh. The thieves who stripped the traveller of his clothing, and wounded him, leaving him half dead, are evident figures for the power of evil which first seduces man, and then exposes his fall to the cruelty of the world. The Priest and Levite represent the failure of official and worldly religion to bind up the wounded spirit. But the Samaritan—intentionally selected to denote non-adherence to the highest form of

truth—is typical of those who are Godlike in nature, without being formally religious; who thus escape hypocrisy; and whose natural power of loving is not withered in a poisoned atmosphere of false religion. The “two pence” in the 35th verse is to be noted, for it has the meaning of “things of great value” from the symbolic meaning of the numeral 2.

(dcxciv)

*The Lord's Prayer.* (Luke XI. 1 to 4.)

The word ‘bread’ in the clause “give us this day our daily bread” has, of course, the significance of “all needful things of life”—since ‘eating’ is to have correspondence with the environment.

(dcxcv)

“*Friend, lend me 3 loaves*”. (Luke XI. 5 to 8.)

“For a friend of mine in his journey is come to me, and I have nothing to set before him.”

It is probable that the friend here is Christ in the person of those who need help.

It will be noted how curious it would be literally to ask for 3 loaves for a friend's refreshment. But symbolically 3 loaves is equivalent to “refreshment for the work of God”—whether it be physical or spiritual.

(dcxcvi)

*The Unclean Spirit.* (Luke XI. 24 to 26.)

“Then goeth he and taketh to him 7 other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.”

Here we get the  $7 + 1 = 8$  symbol denoting the accomplishment of spiritual death.

(dcxcvii)

*The Sign of Jonas the Prophet.* (Luke XI. 29 to 32.)

We have explained what is meant by the sign of Jonas the Prophet: it is the oppression those must suffer who are doing God's work in the world.

"The queen of the south...shall condemn them".

Symbolically regarded "the queen of the south" expresses "the power reverting towards God [the queen] out of the alienation which is placed in an environment of the clear statement of law [south]". The Queen of Sheba summarizes all those who in the Christian environment, although still alienated from God, are yet seeking for true wisdom.

It is clear that this form of analysis opens up the whole symbolism of the reigns of David and Solomon, the building of the temple, and the personality of Hiram, King of Tyre. Hiram felled the trees of the Forest of Lebanon, which were then floated down by sea to Joppa. Is he not then the figure of Lucifer, or Satan, son of the morning, whose original rebellion led to the up-rooting of man from his state of primal innocence, and his voyage in Time upon the sea of death to be taken thence and shaped for service in God's temple?

(dxcviii)

*The Pharisees, Scribes and Lawyers.* (Luke XI. 37 to 54.)

The three-fold denunciations of both Pharisees and Lawyers are to be noted as testifying to Christ's claim to be Divine, for elsewhere the symbol 3 is always used of the work of God. Here, then, it is God Who is denouncing.

Verse 50.

"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation :

"From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple".

Abel is known to be a type. Since, then, Abel is linked with Zacharias, is the latter also a type?

(dxcix)

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(dcc)

*The Tower in Siloam.* (Luke XIII. 4 and 5.)

"Or those 18, upon the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem.

I tell you, Nay : but except ye repent, ye shall all likewise perish".

The only reference in the Old Testament that may help to an interpretation of this passage is in Isaiah VIII. 6 :—

"Forasmuch as this people refuseth the waters of Shiloah that go softly . . . behold the Lord bringeth upon them . . . the King of Assyria and all his glory".

This verse gives the idea of Shiloah being "a place for patient cleansing".

Now the building of a tower appears in the 11th chapter of Genesis with reference to the Tower of Babel as a figure for the proud actions of men in defiance of God. Also 18 in its general resolution = 1, 2, 4, 'the Created Multitudes in the Natural Life'.

The allusion of our Lord would therefore seem to be that although certain lawless men have been suddenly removed by God from the physical life for acting in proud defiance to His laws in a sphere that is intended by Him for patient cleansing, yet this judgment does not show that there are not other sinners who may deserve a like fate.

(dcci)

*The Fig Tree in the Vineyard.* (Luke XIII. 6 to 9.)

Note "Behold, these 3 years I come seeking fruit on this fig tree." Throughout the whole period of His work upon the natural man God has been waiting for the signs of spiritual fruitfulness.

(dcccii)

*The Woman with the Spirit of Infirmary.* (Luke XIII. 11 to 17.)

"Behold there was a woman which had a spirit of infirmity 18 years."

In this instance also the 18 may be a spiritual measurement, showing that her physical disability was due to the disabilities of the physical life of the multitudes (1, 2, 4).

In the 16th verse Christ takes the view that all evil, physical, mental, or moral, having resulted from the rebellion of Satan against God is really a binding of his even now "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these 18 years, be loosed from this bond on the Sabbath Day."

(dccciii)

*The Grain of Mustard Seed.* (Luke XIII. 19 ;  
Matt. XIII. 31, 32.)

"It is like a grain of mustard seed, which a man took, and cast into his garden and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it."

In the early days of the world the Kingdom of Heaven was hardly visible on earth. But God's care of the seed in His garden of the physical environment has led to a great growth ; so that it now supports all those learning to obey His laws [fowls of the air, from the Genesis scale of life].

(dccciv)

*The Leaven in the 3 Measures of Meal.*

\*The appearance of the 3 units in this parable is very striking.

(dcccv)

*It cannot be that a Prophet perish out of Jerusalem.* (Luke XIII. 33.)

"Nevertheless I must walk to-day, and to-morrow and the day following, for &c." Christ will walk on earth for 3 days ; i.e., so long as He has *His Father's work* to do ; and will then meet His death at the hands of those to whom the highest statement of Law has been given, but who are misapplying and perverting it—for hypocrisy and religious hate find their home and power most in perversions of the very words and laws His Will has caused to be promulgated.



(dcccvi)

*The King's Great Supper.* (Luke XIV. 16 to 24.)

Note "I have bought 5 yoke of oxen," *i.e.* I am as yet ploughing with the multitude of the alienated (2.5 oxen) and "I have married a wife," *i.e.*, I am wedded to the alienated tendency."

(dcccvii)

*The King going to War.* (Luke XIV. 31.)

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with 10,000 to meet him that cometh against him with 20,000."

Christ with the whole race of men under His work (10,000) is fighting against Satan with the whole race of those in natural alienation (4.5,000).

Our Lord is here summarising the power of the evil spirit of alienation, at the moments when it claims men for its own.

(dcccviii)

*The Salt that has lost its Savour.* (Luke XIV. 34, 35.)

"It is neither fit for the land, nor for the dunghill, but men cast it out." Salt without savour represents the state of the spiritually dead.

Three possible conditions are here recognised:—

The land—or eternal life.

The dung-hill—the hell-life.

Cast out—annihilation.

(dcccix)

*The One Lost Sheep.* (Luke XV. 3 to 7.)

Note that Christ has 100 sheep, *i.e.*, a *world-full* of sheep. He loses one and leaves the 99 to go in search of it. Now 99=9.11 or "the sons of God approaching obedience." He does not, of course, leave them absolutely, but His thought is always most concentrated on the salvation of the alienated. The others are all secure.

(dccc)

*The Woman with 10 pieces of Silver.* (Luke XV. 8 to 10.)

The woman represents the fallen race of man, whose work is to be devoted to the search for the lost piece of silver, that is apparently, till it comes to the measure of the stature of Christ (10). The 9 pieces—the sons of God—are not lost.

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(dcccxi)

*The Prodigal Son.* (Luke XV. 11 to 32.)

In this parable we are first given a glimpse of life before the Fall in the presence of the elder and younger sons with their Father. The younger is so called, because it was not the original tendency of the sons of God to rebel against Him. The younger son then calls for a division of the property:—and the key to the Fall lies in this word ‘division’—life became divided against itself. He journeys into a far country, a journey that pictures the immense fall of the race from God into a new and earthy environment. There debauchery leads to a spiritual famine, and the younger son, who had joined himself to a citizen of his new country, is sent by the latter into his fields to feed swine. The symbolism is here perfectly executed by a few strokes. For the younger son’s journey is taken not to earth at first, but to the sphere in which fallen man and the eternally evil angels were for some time associated together. This is the far country. The citizen of that country (for the younger son is citizen of another and a heavenly country) is one of all the eternally evil by whom man was then surrounded. The words “he joined himself to” mean ‘he became the apprentice of.’ At this point then the story is being told from a point of view of the action of *evil* upon man. This is the reason why the next words are “and he [that is the power of *evil*] sent him into *his* fields to feed swine.” For our Lord here recognises that Satan has his own dominion and lands in the physical universe, and that it is the spirit of evil that leads man on earth to feed swine: that is, to sacrifice correspondence with his proper and eternal environment in satisfying the lusts of devils. The idea

suggested here is that man is actually losing life by remaining under the influence of evil ; he is curtailing his eternal powers and losing scope of being. At the same time we may, if we prefer, regard the phrase "feeding swine" as equivalent to "living amongst the unclean", although "eating swine" would be a more correct symbolic equivalent.

At this point, then, the younger son appears in the physical life, still corrupting himself under his bondage to those evil powers which tempted him to his fall. In feeding swine his life is one of wretchedness ; he hungers, and no man gives to him. It is this spiritual hunger that brings him to himself ; he sees that his Father's hirelings (probably here evil agents performing God's work in spite of themselves) have bread enough and to spare ; and bethinks him that his Father's son will not therefore be left in want if he asks for bread. His resolution to confess his sin being thus made "he arose, and came to his Father. But when he was yet a great way off his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him." It is to be noted here that the prodigal arose, and came : it was not an arising merely, but a coming through obedience as well. The parable then closes by showing that God will make no difference in the future between those who fell (the younger son), and those who resisted evil in the great original rebellion (the elder son). The elder son is shown to be in the field—that is, he is helping to cultivate the garden of God, and the fatted calf, probably the figure for a great feast a long time reserved, which idea would be met by 'the revelation of the conceptions of the eternal mode of life,' is not to be killed until the younger son has come in.

The parable, it is clear, has therefore at once a universal and individual application. But in its opening and its close it affords a strong confirmation of the view of Time as a whole that has here been arrived at through the interpretation of the symbolic writings of the Pentateuch ; since its opening has references to 3 states of life : primal innocence, a fall into the deep, and the alienated life in the world ; and its close

indicates that even the unfallen spirits of our order are now doing God's work in Time, and are not to pass into the eternal mode of life until the fallen human race has been brought back again.

Another remarkable point in the parable is the extreme accuracy with which the symbolic forms are used. Such a use is, in fact, characteristic of all scriptural symbolism: every form is always assigned its own characteristic shade of meaning, and unless it is given this proper value the resulting interpretation may go widely astray.

For instance, the impulse on man to feed swine, figuratively, cannot come from God: therefore the citizen of the far country must be typical of some evil agency. And since he sends the Prodigal out into the fields where work is done, and spiritual work or evil change only takes place in the physical universe, the fields are the symbol for the earthly life. Consequently, the citizen himself is in another sphere, an evil sphere where no work is done, but from which impulses proceed, and only Hell as an environment will cover these conditions.

It may be deduced from this parable, as well as from philosophical co-ordination, that when the Redemptive work began through the institution of the conception of Time and the constitution of the Time environments, the unfallen sons of God passed in with Christ into the sphere of the Third Heaven, from whence they have always been ministering to Him and to His Church on earth by heavenly agencies.

(*dccxii*)

*The Unjust Steward.* (Luke XVI. 1 to 8.)

The unjust steward, called to account, finds that one of his lord's debtors owes him 100 measures of oil, and another 100 measures of wheat. In order to gain favour with the debtors he writes down the debt of the one as 50 measures and of the other as 80 measures.

\* The 100 measures of oil is clearly "fulfilment by the Holy Spirit; the 100 measures of wheat 'full participation in the life of Christ,' since eating wheat, in contrast with eating barley

and other inferior grains, is always used to express the highest form of correspondence with life. In the substituted values the unjust steward asserts that what the one really owes his lord is 'the work of Christ upon alienation (50)', and that what the other owes is "the recreated state ( $8 \times 10$ )."

His statement of the debt is thus correct, although he gives the debtors the impression that the debt has been reduced.

(*dccxiii*)

*One Tittle of the Law.* (Luke XVI. 17.)

"And it is easier for heaven and earth to pass, than one tittle of the law to fail."

He who gave man a knowledge of law in the Old Testament here declares that not one of its provisions is otherwise than eternal. There is no evasion of law in the Christian philosophy, as many seem to think, but rather its complete fulfilment; for Christ's whole teaching in the flesh was to the effect that the law could not be adequately observed unless it were interpreted in the spirit of sonship and of obedience. Directly man attains to that spirit it ceases to be necessary for him to study particular injunctions and prohibitions, since the whole conception of law is then engraved on his heart.

The perception of the eternal insistence of law more than anything else differentiates the teaching of Jesus Christ from that of other religious leaders. As Son of God He has declared in the 1st chapter of Genesis that love itself is but a particular analysis of law, for it is out of the Firmament of Heaven that the Sun, the Moon, and the Stars are made to appear, but not until after there has been that lowly spiritual growth in man which is symbolised by grass, herb, and tree. Upon these as a basis he becomes enabled to analyse all law as a composite of different heavenly virtues, such as love (the sun), faith (the moon), and minor virtues (the stars).

The whole fabric of the philosophy of the Bible is thus built up on the necessity of obedience to Law. The fall is shown as occasioned by disobedience; Noah, who stands for all the redeemed, attains salvation through obedience; the

Egyptians are plagued because they have disregarded the laws for spiritual health and abundance of life; the children of Israel receive from Sinai the 10 commandments of Christ for observance in the alienated life: and finally there comes the Law-giver Himself, Who shows how that while all the laws of the Old Testament are absolutely essential for safeguarding life, the whole body of them can only be complied with through the adoption by man of the loving spirit of a son towards his Father.

(*dccxiv*)

*Lazarus and Dives.* (Luke XVII. 19 to 31.)

The sin of Dives was that of Cain "Am I my brother's keeper?" The whole narrative suggests the absolute neglect of Lazarus:—the thoughts of Dives never even included him in his scheme of life. We have in this story this usual pair grouping of 2 contrasted types:—the one wholly comforted, the other wholly neglected, by the world. The charge against Dives is that such an absolute distinction of mode of life should be possible.

Reared in this hot bed of corruption the soul of Dives proceeds continually to further putrefaction until he "died and was buried and in hell he lift up his eyes." His colloquy with Abraham is designed to bring out the following truths:—

- (1) Hell is a final and irredeemable state; eternity is there reached in finality.
- (2) Exclusion from the lusts of the world leads to restoration.
- (3) Alienation from God is the environment in the earth life which is allied to the hell life.

This fact is brought out in the words of Dives "I pray thee, therefore, father, that thou wouldst send him to my father's home.

For I have 5 brethren; that he may testify unto them, lest they also come into this place of torment."

We may first note the selection of the number 5 to represent the alienated.

Next that the environment in which a man is placed, which he does not develop, is always connoted by the words "brethren" or "sisters"—the former also having the sense of 'adherence to,' the latter of 'reversion from' status.

The life of Dives on earth was therefore that of alienation from God, and he never moved from it.

Abraham's answer is to the effect that God has given His laws [Moses and the prophets] for the guidance of the alienated man, and that obedience to law must be manifested before the higher truths lying in the resurrection of Christ can have any influence upon him.

(*dccxv*)

*The Millstone.* (Luke XVII. 2.)

"It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones."

The nether millstone is a synonym for hardness. The simile here is, therefore, that it is better to be weighted down and subject to the oppression of the power of evil (in the sea) through intense hardness of heart (*i.e.*, intractability to God's influence) than to use life for the purpose of corrupting others.

(*dccxvi*)

*Seven Times a Day.* (Luke XVII. 4.)

"7 times a day" = continually, the whole day.

(*dccxvii*)

*Be Thou planted in the Sea.* (Luke XVII. 6.)

"If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you."

"Sycamine tree" is here used because it is a fruit tree, the mulberry.

The symbolism is that with even a little real faith man (the tree) could dispense with an earthly basis for his life: a safeguarding environment would no longer be necessary for him,

and he could stand firm above the whole power of evil [planted in the sea], as Christ Himself does, and as He declared of Himself, figuratively, when He walked in the sea.

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(*dccxviii*)

*The Ten Lepers.* (Luke XVII. 11 to 19.)

As our Lord passes through Samaria He meets and cleanses 10 lepers, of whom but one turns back to praise Him.

And Jesus answering said, Were there not 10 cleansed? but where are the 9?

This verse must be interpreted "Were not all these men cleansed by My Work [10 cleansed]. But where are the sons of God (9)?"

The reference is to Psalm L. 23 "Whoso offereth the sacrifice of thanksgiving glorifieth Me, and to him that ordereth his conversation aright will I shew the Salvation of God."

Gratitude and thanksgiving to God are always shown by His sons.

This is one of those cases in which a spiritual and not a literal statement of number has probably been made.

All men are 10 men, since all men are under the work of Christ. It is possible, of course, that the literal number coincided with the spiritual enumeration, but it is quite unnecessary to insist upon it. If the numbering is wholly spiritual, we are simply told that a certain number of lepers met with Christ, all of whom were cleansed, but that only one turned back to give thanks.

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## CHAPTER XXXIV.

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### THE COMING OF CHRIST, ST. JOHN'S MESSAGE, THE CRUCIFIXION, THE RESURRECTION, SUMMARY.

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(*cccix*)

*Christ's Coming.* (Luke XVII. 20 to 37.)

These verses are a prelude to verses 8 to 38 of Chapter XXI.

It will be best to comment on each in succession.

Verse 22. And He said unto the disciples. The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.

Verse 23. And they shall say to you, See here, or see here ; go not after them, nor follow them.

Here the literal significance is "Ye shall desire to have proofs of the world being under My rule, and ye shall not see it."

Day is a time of process ; "One of My days" may therefore mean, either proofs of the re-creation [creation] of man ; or, more generally, visible proofs of My work.

Christ here refers to the miseries in the world due to the presence of evil.

"Go not after them, nor follow them." That is, "Do not believe those who are saying that the end of evil is yet."

(*cccxx*)

Verse 24.

"For as the lightning, that lighteneth out of the one part under heaven, shineth into the other part under heaven ; so shall also the Son of Man be in His day."

That is, during Time the effect of the work of the Son of God is to reveal surrounding evil as by a lightning flash. The imagery pre-supposes that it is night ; otherwise this general illumination would not be possible.

(*dccxxi*)

Verse 25.

"But first must He suffer many things and be rejected of this generation."

Rejected, that is, not only by the Jews, who are simply typical of the false religions of the world, but by the whole body of the alienated throughout Time.

(*dccxxii*)

Verse 26.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man."

Verse 27.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

That is, as it was in the period that ensued after the Fall, before fallen man passed into the physical life, so shall it be throughout the ages of the physical environment.

God's fallen sons corresponded with their environment [they did eat, they drank], they allied themselves in spirit to many debasements [they married wives], they allowed themselves to be debased [they were given in marriage] until that great day of God's work dawned when the natural environments were prepared for the work of Redemption [until the day that Noe entered into the Ark] and the flood of God's wrath was poured out upon the abominations of the fallen mode of life, which it destroyed [and the flood came, and destroyed them all].

(*dccxxiii*) It is to be noted that in the story of the Deluge it is water from Heaven, not an irruption of the sea, that causes the flood. The reason for this apparent change in symbolism is that 'the earth' upon which the flood burst was the fallen sphere of life before Time was imposed upon creation, and that it was the judgment of Heaven, not the action of evil, that brought this mode of life to an end. Nevertheless, by a natural

transition of idea, the waters that fell from Heaven, since they testified to the abundance of evil, became a measure of that evil, and afterwards the symbol for the power of evil itself. Hence the sea or power of evil sums up and contains all the evil that falls from Heaven. But for man the evil is gently precipitated in the form of rain; this alleviation of the incidence of evil is secured through placing him in a physical safeguarding environment. Upon the corrupt and debased, punishment falls from Heaven in a fiercer form; since instead of rain there falls hail and fire.

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(*dccxxiv*)

Verse 28.

“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

Verse 29.

“But the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven, and destroyed them all.”

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Lot is\* the Biblical figure for man ensnared yet not wholly debased in being by the primal alienation, as the evil angels were, with whom he first associated.

The story of the Tower of Babel gives a picture of the immense cosmical power then being wielded by the fallen spirits, who were attempting to scale Heaven itself. There was no unreality about their mode of life, but its basis stood in sacrificing knowledge of God to power and keen sensual delight. This they obtained in further corrupting fallen man.

“They bought, they sold, they planted, they builded” are all broad epitomes of the unholy traffic in souls then taking place. When the two additional terms “They did eat, they drank” are included there are in all 6 such terms—the symbol for evil in its most intense form. So in the 27th verse there

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\* Lot=45=‘Natural Alienation.’ But in the description of Sodom in the 19th chapter of Genesis the analysis is probably a primary one which is giving a more detailed account of the conditions in the 6th Chapter of Genesis.

are 4 such terms, which form a group designed to signify that life was then in a real environment (4) in which action could take place and work be done.

Lot, of course, went out of Sodom—the figurative capital where the commerce of this life was concentrated—at the same time as Noah went into the Ark ; that is at the moment that the impulse of the Will of Christ in Time in passing upon all the creatures of God, separated them off into those new environments which exactly indexed their spiritual states.

(*dccxxv*)

Verse 30.

“ Even then shall it be in the day when the Son of man is revealed.

This verse is one of those having both an individual and general application. When Christ becomes really revealed to the individual man the latter is moved at once into a new spiritual environment, and sees the destruction by evil going on around him. And, in the general application, the full revelation of the Son of man must mean the opening up of new conceptions to life to which all other forms of life not attaining must cease to exist.

(*dccxxvi*)

Verse 31.

“ In that day he which shall be upon the house-top and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.”

Like the Ark of the Deluge, the house is used in the 19th chapter of Genesis, as a figure for the safeguarding environment in which man is placed.

The words “ He which shall be upon the house-top ” therefore give the idea of a spiritual emergence from that life which the mechanism of the environment expresses. It is in fact a casting away of the loads of the natural life ; and infers a spiritual state prepared for eternal conceptions. A similar idea is given by Noah's opening of the window of the Ark.

"To be in the field" is the symbolic expression of man's performance of service for God. The sense of the 31st verse is, therefore, that those who can read the signs of the times must be prepared to sacrifice the lower life and "its stuff" if they would remain in the service of God.

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(*dccxxvii*)

Verse 32.

Remember Lot's Wife.

That is, bear in mind the fact that the tendency to natural alienation in man which is ever looking back to the things of the flesh is doomed to die.

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Verse 33.

(*dccxxviii*)

"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

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He who can only be contented with the self-life must die; he who sacrifices that life shall live in the life eternal.

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Verse 34.

(*dccxxix*)

"I tell you in\* that night there shall be two men in one bed; the one shall be taken and the other shall be left."

Verse 35.

"Two women shall be grinding together; the one shall be taken, and the other left."

Verse 36.

"Two men shall be in the field; the one shall be taken, and the other left."

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Notice first in these 3 verses the three-fold pronouncement of truth affirming the speech to be of God.

Next, the male and female forms, 'men' and 'women': the latter being reminiscent of the fact of the Fall; the other being a general term equivalent to 'the Adam.' Lastly, that the 2 in each case means "many" living together in this life; of which one kind will be taken and the other kind left; and that 'night' in verse 34 signifies the whole duration of the suffering of the human race.

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Upon reviewing the interpretations of all the verses it can be clearly seen that the day of the Lord here depicted is a day that comes to each man and woman individually; for "the Kingdom of God cometh not with observation"—it is not a universal phenomenon, since "the Kingdom of God is within you."

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(*dccxxx*)

*The Parable of the 10 Pounds.* (Luke XIX. 12 to 27.)

The 10 pounds given to the 10 servants are clearly those Christian graces which all natures possess in ever varying combinations. The use of such gifts wins the gifts of others to the service of the Kingdom of God; hence "came the first, saying, Lord, Thy pound hath gained 10 pounds," *i.e.*, "the proper use of Thy gifts hath won to Thy service Thy (10) gifts in others." So also "the second came, saying, Lord, Thy pound hath gained 5 pounds," *i.e.*, "the proper use of Thy gifts hath won to Thy service the gifts of the alienated (5)."

(*dccxxxi*)

*The Entry into Jerusalem.* (Luke XIX. 28 to 40.)

The event here described is typical of the whole progress of Christ's work in bringing mankind into the holy city of eternity. He rides upon a colt, the foal of an ass, because riding is the Scriptural symbol for the passage of individual life through time, and humility is expressed in being carried by an ass. Throughout time, Christ's work and presence will be manifested in processes that are the opposite of the proud actions of the world.

(dccxxxii)

*Parable of the Vineyard.* (Luke XX. 9 to 16.)

The point to be noted in this parable is the successive despatch of 3 messengers, who are all ill treated by the world. The number 3 in its total and the succession of its parts symbolises the *continuous* performance of the work of God by his sons.

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(dccxxxiii.)

*On the Resurrection.* (Luke XX, 34 to 38.)

“ The children of this world marry, and are given in marriage.

But they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry nor are given in marriage.

Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

For He is not a God of the dead, but of the living, for all live unto Him.”

In speaking of marriage our Lord's thought is upon the figurative use of it in Scripture, which, when applied to the marriages of natural men and women, expresses the dedication of being to some predominant lust of the earth life. A true, that is a heavenly, marriage is not effected until the tendency of being has been reversed to the spirit of sonship with God. But when once that marriage has taken place, there is no more marriage ; man's being is wedded eternally to the love of God.

Hence, while the children of this world marry, for they are continually lusting after false spiritual conditions, those who are accounted worthy of that world, *i.e.*, the kingdom of God, neither marry nor are given in marriage, for they are already married to God in Christ. It is in this sense that the Church is called *the bride of Christ*.

In the later verses the force of our Lord's argument is strengthened, not weakened, by looking on Abraham, Isaac, and Jacob as types instead of individual men. For their traditional development marks them all as representatives of the redeemed, and links the 3 names together as being specially men of God. Here then our Lord, while adapting his illustration to the conventional interpretation under which the Jews, not skilled in symbolism, regarded Abraham, Isaac, and Jacob as individuals, yet brings out the greater truth, that it is only the redeemed who really live, and that through regeneration they have passed out of death into life.

(*cccxxxiv*)

“*Beware of the Scribes!*” (Luke XX. 45 to 47.)

In his denunciation of the Scribes our Lord uses 6 simultaneous terms which mark His determination of their state as a state of hypocritical *lawlessness* :—

- |   |   |                                      |
|---|---|--------------------------------------|
| 6 | { | They desire to walk in long robes.   |
|   |   | They love greetings in the markets.  |
|   |   | The highest seats in the synagogues. |
|   |   | The chief rooms at feasts.           |
|   |   | They devour widows' houses.          |
|   |   | And for a show make long prayers.    |

All these terms can be written up to their full meaning by substituting literal values for symbols. For instance “which devour widows' houses” has a wider meaning than that they oppress the destitute. For ‘widow’ is the symbol for all men whose new tendency in life (sonship with God) is no longer allied to the earthly life. They are thus widows figuratively, for they are living isolated from the world. Thus a widow of ‘Sidon’ equals ‘he or she who in the midst of the Sidon life has turned to sonship with God.’ So the symbols ‘widow of Egypt,’ ‘widow of Babylon,’ &c., can be interpreted. The scribes who devour widows' houses are therefore the hypocritically religious whose chief animus is to attack the happiness of those in their midst who are really sons of God.



(dcccxxv)

*Christ's coming.* (Luke XXI. 8.to 38.)

Throughout these verses an analysis is being made of the surroundings in Time in which the sons of God are re-created. They appear to depict a period of great calamity yet to come, which will suddenly overtake the whole world, but in reality, as in the case of verses 20 to 37 of the 17th chapter, this appearance is due to the breadth of thought of the Son of God, and the breadth of His statement of truth.

As before, we will notice the inner meaning of each verse in succession.

Verse 10. "Then said He unto them, Nation shall rise against nation, and kingdom against kingdom."

Verse 11. "And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven."

In the 10th verse 'kingdom' is simply 'power.' 'Nation against nation' and 'power against power' suggest the oft-repeated (twice expressed) conflicts between Christ and alienation.

In the 11th verse there is a 5 grouping of earthquakes, famines, pestilences, fearful sights, great signs, in which the key to these trials is given. They are all due to the presence of the spirit of *alienation*.

(dcccxxvi)

Compare with this the grouping in Colossians III, verses 5 and 8; in verse 5.

"Mortify therefore your members which are upon the earth :—

5	{	Fornication.
		Uncleanness.
		Inordinate affection.
		Evil concupiscence.
		Covetousness or idolatry.

and in verse 8 :—

5	{	Anger.
		Wrath.
		Malice.
		Blasphemy.
		Filthy communication.

Note also the following co-incidences :—

In verse 11, “ Where there is neither :

5	{	Greek nor Jew,
		Circumcision nor Uncircumcision,
		Barbarian,
		Scythian,
		Bond nor free,

but Christ is all, and in all.”

That is, there is *no alienation* but only Christ.

And in verses 12 to 17 the successive symbolic congruences in :—

Put on therefore\*as the elect of God, holy and beloved : —

Bowels of mercies.	}	7 = restoration. The qualities of restoration.
Kindness.		
Humbleness of mind.		
Meekness.		
Long-suffering.		
Forbearing one another.		
Forgiving one another.		

(after which comes a comment).

And above all these things put on Charity which is the bond of perfectness.	{	8 = a sum- ming up.
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And let the peace of God rule in your hearts, to the which also ye are called in one body : and be ye thankful.	{	9 = sons of God.
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3	{	Let the word of Christ dwell in you richly in all	{	3	10 = the work of Christ.
		wisdom,			
		teaching and admonish-			
		ing one another in			
			{ Psalms		
			{ Hymns		
			{ Spiritual Songs		
		singing with grace.			

And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.	{	11 = the approach to obedi- ence.

(*cccxxvii*) Now, is it a mere coincidence that we should here be given the complete second half of the fundamental scale, beginning with 7 and stopping short at 11—the signature for the life in Time that is as yet short of full obedience?

Note that without a pause we are first given a statement of 7 virtues; that there is then a comment forming a natural mark of punctuation; that then Love appears against 8—the summing up number—and that love is described as “the bond of” perfectness; that against 9, the numeral of the sons of God, the words ‘to which ye are called, in one body’ should appear; that against 10 ‘the word of Christ’ appears and that beneath it are included two subsidiary 3 group classifications; and that against 11—the general index—we find “whatsoever ye do.”

Unquestionably this is another symbolic series of double form very similar to that which the Foundations of the Holy City give us.

It affords us, moreover, the proof of the system that the sacred writers had of indicating, by the number of the terms descriptive of allied states which appear together, the broader analysis of the spirit including them all. Thus 4 cities—Babel, Erech, Accad, and Calneh—would describe the actions of the natural life—and the 5 kings of, Sodom, Gomorrah, Admah, Zeboiim, and Zoar—the power of the spirit of alienation.

We shall consider that this law of allied grouping is now conclusively proved.

(*dccxxxviii*) Returning, then, to the 11th verse of the 20th chapter of St. Luke we can see that the 5 grouping it shows is designed to express the woes due to the spirit of alienation from God, just as in the 12th verse there is a 4 grouping as follows:—

“ But before all these

4 { they shall lay their hands on you,  
and persecute you,  
delivering you up to the synagogues and into  
prisons,  
you being brought before kings and rulers,

for My name's sake.”

Here the structure shows that these trials will take place in the natural or physical life, that the delivering up will assume many (2) forms and will be to false religious powers (synagogues), and to ostracism of all kinds (prisons), and that the sons of God will be brought before many kinds of world power to give their witness (kings and rulers).

The earthquakes of the 11th verse are disturbances of conventional belief; the famines, a want of spiritual nourishment; the pestilences, outbursts of moral corruption; the fearful sights and great signs from Heaven, the visible miseries of the infraction of the laws of God.

(*dccxxxix*)

Verse 13. “ And it shall turn to you for a testimony.”

From the immediately preceding 4 grouping it may be concluded that it is the world that will turn to the sons of God for a testimony.

Verse 14. “ Settle it therefore in your hearts not to meditate before what ye shall answer.”

Verse 15. “ For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist.”

Verse 16. "And ye shall be betrayed both by parents, and brethren, and kinsfolks and friends: and some of you shall they cause to be put to death."

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Note the 4 grouping again. All this is to take place through the power of the world.

(*dccxi*)

Verse 17. "And ye shall be hated of all men for My name's sake."

Verse 18. "But there shall not a hair of your head perish."

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The 'head' here is not the bodily head, but rather the intelligent Christian conception of life, which none of these persecutions can disprove.

(*dccxli*)

Verse 19. "In your patience possess ye your souls."

The injunction to endurance, that appears in each of the addresses to the 7 churches.

(*dccxlii*)

Verse 20. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

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The application of the words 'Jerusalem' and 'Judæa' is dependent upon their contrast with other cities and countries of the world. If it is desired to express the highest active work of man in the service of God, then it is obvious that Jerusalem must be the word selected, for it is the typically Holy City of God. If, again, it is desired to express the highest philosophical statement of cosmical law, then Judæa must be the word to adopt, since that is the typically holy land, and in the time of Christ it was there alone that a true statement of universal law had been made, albeit in symbols.

\* The Christian conception of life has now become, and will remain, the truest philosophy of the world. It is certain that our Lord foresaw this fact, if He was indeed God, for He knew that truth in spite of all opposition would be made to advance its limits continuously under the impulse of His Will towards finality of statement. It follows, therefore, that throughout the whole scheme of the Bible symbolism, *which is designed for all time*, the words 'Jerusalem' and 'Judæa' must be taken, when applied to our own times, as equivalent to Christian activity, and Christian philosophy.

Consequently, the encompassing of Jerusalem by armies is a phrase that figuratively expresses a dying away of truly Christian work in the Christian Churches. It indicates that religion will be becoming more and more a personal comfort, and less and less a centre of control and organised help for the agencies that are really lifting the multitudes out of the mire of sensualism, cruelty, and godlessness.

It is under conditions such as these that men may "know that the desolation thereof is nigh."

Not the desolation of the Heavenly Jerusalem—the activities that are of Christ and will always be found in the world—but of the earthly Jerusalem—the interpretations of the fundamental laws of God which men are erroneously ascribing to the doctrines of Christ.

(dcccxlvi)

Verse 21. "Then let them which are in Judæa flee to the mountains\*, and let them which are in the midst of it depart out; and let not them that are in the countries enter therein."

The sense of this passage, in the light of our preceding remarks, is obviously:—'Let all who are Christians in formal religion get back to the fundamental principles of Christ and of His real laws, and let those who are ensnared by the conventional interpretations of Christian philosophy free them-

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\* Observe the use here of the symbol 'mountains' and compare with Gen. XIX. 30.

selves from them, and let not the sons of God who are in other religions adopt them.'

Verse 22. "For these be the days of vengeance, that all things which are written may be fulfilled."

The reference is to Isaiah LXI. 2. "The Lord hath anointed Me . . . to proclaim the acceptable year of the Lord and the day of vengeance of our God." The year is the year of all the days of eternity; the day of vengeance is the process period during which the laws of God will reveal all forms of untruth and hypocrisy.

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(*cccxliv*)

Verse 23. "But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people."

The phrase "them that are with child" has reference to the symbolism under which the heirs of promise are not brought forth until the fallen sons of God have made their true marriage. It means, therefore, 'woe to them who are near regeneration.' Similarly 'them that give suck' are the people of God who are nourishing His flock. The woe is upon them, necessarily, since the policy of evil is to persecute the people of God, and to deter men from obedience through persecution. The words 'this people' refer to the whole body of the alienated, of whom the Jews that resisted Christ were merely typical.

(*cccxlv*)

Verse 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The scriptural figure for judgment to condemnation—spiritual death—is ‘falling by the edge of the sword,’ the sword of God. ‘To be led away captive into all nations’ signifies the dispersion throughout time of the sons of God in all the world, and their captivity during alienation to the many different forms of the earth life.

The word ‘Gentiles’ is the symbol for the fallen who are not yet sons of God. It is used in exactly the same sense in Revelation XI, 22. When Jerusalem is spoken of as *being* trodden down it is, of course, the figure for the Holy City, the kingdom of God, just as when it treads down it becomes typical of false Christianity.

The latter half of the verse is therefore equivalent to: ‘The kingdom of God shall be trodden down through the presence of the alienated, until the time of alienation is overpast.’

(*dccxlv*)

Verse 25. “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and waves roaring.

Verse 26.

“Men’s hearts failing them for fear; and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.”

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The signs in the sun, moon, and stars are, of course, the revelation on earth of the victories of evil over love, faith, and the heavenly virtues.

‘The sea and waves roaring’ is a phrase based on the sea symbolism, expressive of the violent agitation and hate of evil. When men’s hearts begin to fail for fear, and for looking after those things which are coming on the earth, they are beginning to interpret aright the enormities of evil which hitherto have in no way troubled them. This new perception of the destruction of the souls of men by evil is the first sign of the awakening of the individual soul to the spirit of sonship with God. Thus, in



Ezekiel IX. 4, those alone are delivered from death who are marked as sons of God upon the receipt of the following command of God : "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men *that sigh and that cry* for all the abominations that be done in the midst thereof."

(*dccxlvii*) For this reason Christ's message proceeds :—

Verse 27.

\* "And then shall they see the Son of man coming in a cloud with power and great glory."

Verse 28.

"And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.

Verse 29.

"And He spake to them a parable ; Behold the fig-tree, and all the trees ;"

Verse 30.

"When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

Verse 31.

\* "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

These 5 verses form one section ; the parable with which they close being a commentary on the ability of the sons of God to see the destructiveness of spiritual evil, and on their having a heart to cry and to sigh for it.

In the 27th verse it is to be noted that they behold the Son of man *coming in a cloud*. This is the usual figure for the veiling of the approach of the kingdom of God behind the manifest declarations of law in Time. The power and glory of the Son of God can be seen by those acknowledging His Sovereignty ; for all the energies of the universe given them witness to it. His coming may be slow, but it is infinitely sure, and His winnowing

out of the evil is being accomplished with every moment of Time. The armies of Christ are marching to certain victory : all that is undetermined is the extent of the suffering of those who oppose Him and of those who are with Him.

It is the spirit of God that gives man perception of the enormity of evil. When, then, he begins to see "these things come to pass" he may lift up his head, for he knows that the Spirit is with him, as with all others who hate evil and oppression, and being with them, their redemption is nigh.

Thus to learn to hate evil, and, of course, to withstand it, for that is implied, otherwise hatred will soon turn to indifference, is the shooting forth of the trees referred to in the appended parable. Here again trees are being used as figures for the lives of men. The symbolism of Genesis discloses itself in almost every other word our Lord speaks.

It is to be noted with reference to the signs and the shaking of the powers of heaven in verses 25 and 26 that these portents never occurred at the time of the storming of the city of Jerusalem by the Romans. Another argument is given us here for the support of the view that this whole discourse is figurative, as it must be believed to be, if He Who delivered it was a universal authority. For His thoughts, although, they might include the local, could never then be restricted to the local, save where the local may be utilised to illustrate the universal.

(*dccclviii*)

Verse 32.

"Verily I say unto you, This generation shall not pass away, till all be fulfilled."

Verse 33.

"Heaven and earth shall pass away; but My words shall not pass away."

Verse 31 here equals "Alienation must continue until My work comes to an end."

Verse 32 needs no comment other than that Christ here declares Himself to be a cosmical power, and the fount of all law—not only spiritual law.

(*cccxliv*)

Verse 34.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.”

Verse 35.

“For as a snare shall it come on all them that dwell upon the face of the whole earth.”

Note the 3 group in verse 34, which would be an apparent exception to the rule of epitomising state through the symbolic meaning of the members of allied terms, were it not a well-known fact that the works of Satan are sometimes stamped with the numbering of the works of God, as in the case of the 3 frogs of Revelation XVI. 13. The explanation is that 3 and 13 both include the idea of the duration of a certain work, and throughout that duration these processes of God are faced by opposing powers of a similar duration. Hence they are stamped not as powers of God but as powers lasting throughout the period of his work.

Here then the 3 general enemies of the work of God that will oppose him throughout all Time are—

Surfeiting.

Drunkenness.

Cares of this life.

Now surfeiting infers the abuse of the good gifts that Christ has given man in the way of enjoyment; drunkenness is the well-known Noah symbol for intoxication with the spirit of alienation; and cares of this life infer over-concentration of thought on the troubles of this life, and a consequent want of faith, and lack of the mental poise that a son of God should possess. These 3 great dangers are common to life wherever it may be found.

*(dccl)*

Verse 36.

“Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”

Note the pair-group “Watch and Pray”—which include every form of wakefulness and communion with God on the part of His sons.

“That ye may be accounted worthy to escape.”

Here Christ at once affirms His Sovereignty over every man's life and His judgment on it, and points to the fact, that it is only through His act of election and regeneration that man can escape from these evils. There is, in fact, no escape from alienation from God and its attendant evils, except through the exercise of the external power of the Son of God, and that He may exercise that power in our particular case we must prove ourselves worthy of sonship with God through regulating the conduct of life in a spirit of sonship and obedience.

That the judgment on man as being now worthy, so far no worthy, or eternally unworthy, of eternal life is entrusted to the Son of God, and to Him alone:—this is clearly affirmed by Christ in John V. 22, “For the Father judgeth no man, but hath committed all judgment unto the Son.”

Also, “Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed.

And Jesus said, I am” (Mark XIV. 61, 62.)

Moreover, that Christ's judgment of man as being worthy of eternal life involves “quickenig,” or the access to his being of life, is seen from the words that immediately precede the declaration of Christ as to His prerogative of judgment:—

“For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will.”

*(dccli)*

All these and similar verses establish the proposition that the gift of Eternal Life to man is dependent upon an act of the

Son of God in the case of each individual soul; that in that act He wills; and that the action itself is the cosmical witness of the satisfaction of His judgment. From that moment judgment is passed. The action, moreover, involves the exercise of a cosmical power, contained within the present being of the Son of God, but not contained within His Being before He rose from the dead.

In this view of the Redemptive work of the Son of God the natural is never dissociated from the spiritual; but becomes the witness in environment to the new spiritual state. Christ's work throughout is regarded as primarily concerned with living processes; and spiritual state is never regarded as an ideal abstraction having no correlation with the great forces of life, which, though acknowledged to be operative in the physical universe, are regarded by many people as vanishing in other spheres to which they assume life passes.

(*dclii*)

Verse 37.

"And in the day time He was teaching in the Temple; and at night He went out and abode in the mount that is called the mount of Olives."

There is probably a deliberate symbolic contrast drawn between Christ's mode of life in the day and night. Throughout the day, the period of activity when love is fully visible, He works in God's creation (the Temple); and at night, when the abominations of evil and persecution darken all things, He is found upon a mount of faith and trust in God from which none of the powers of evil can make Him descend.

(*dccliii*)

The reader will probably admit that the symbolic forms of thought found in this discourse of our Lord in St. Luke XXI, 5 to 38, of themselves establish the harmony of the thought of Christ with the whole philosophical conception of life which is disclosed if the writings of the Pentateuch are regarded as symbolic. The modifications of these symbolic forms which He

Himself makes here reveal, moreover, a breadth of treatment far surpassing that of all the prophets before His Time. But it is not from this view that His Divinity so clearly appears, but in His re-modelling of the laws of denunciation so that, in His hands, they build up a new structure revealing throughout not wrath but the love of a Heavenly Father. It is here that the super-human genius of the thought of Christ is His treatment of the symbolic philosophy of the Old Testament is most apparent. For although many holy men of old must have known of the symbolic system of interpretation, none of them ever exhibited that breadth of illuminative power by which the Saviour was enabled to bring out always the love of God for the sinner rather than the vision of His thunderbolts crashing into the midst of the sin.

(*declin*)

Our analysis of the symbolic forms in the Gospels, far from exhaustive though it has been, must now be closed save for a notice of one or two other points corroborative of the contention that the life of Christ fulfilled all the conditions that can be laid down for the appearance of God in the flesh.

Luke XXII. 29, 30.

"And I appoint unto you a kingdom, as my Father hath appointed unto Me.

That ye may eat and drink at My table in My kingdom, and sit on thrones judging the 12 tribes of Israel."

The kingdom to which Christ has been appointed by the Father is the control of the 5 universes of the Time creation.

The kingdom to which He appoints His servants is that of the service of sonship with God. As we have seen in the analysis of the numbering of the tribes of Israel, they are all typical of the *approach* of the nations of the world to sonship with God. They are not typical sons because the translation of their numbers shows them to be marked as alienated, though under all the providential instruction of God.

Now in the very fact of sonship with God men acquire spiritual dominion over the world. Hence it is that they who are made sons of God by the act of Christ sit on thrones—the figure for spiritual rule—and judge the 12 tribes,\* for in them and by them God judges the rest of the world. It is through them that the highest knowledge of God penetrates into the spheres of alienation.

(*dcclv*)

*The Marriage in Cana of Galilee.*

St. John alone records this miracle. He is the Apostle of the New Nature (4), and in that capacity the first illustration he gives us of the miraculous power of Christ is fittingly that of the conversion of the water of the natural state of life into the wine of the fulfilment of man's being by the Holy Spirit. There were 6 water-pots, containing 2 or 3 measures apiece, in which words we are given the statement of the compound form 2, 6 or 3, 6; the former meaning "many lawless"; the latter "the lawless as subject to the work of God." It seems hardly necessary that we should be obliged to contend in favour of the intentional adoption by our Lord of the opportunity presented by this numerical conjunction. His miraculous power might have been exerted to change water into wine under other circumstances, and in other vessels; the fact remains that it was exerted on this occasion only, and we are therefore justified in supposing that the whole *mise-en-scène* had been found symbolically appropriate.

The reading of the miracle is, therefore, that He has power to change the nature of life in the beings of the lawless, into the richness of the life of fulfilment by the Holy Spirit; and that the change, whenever it occurs, occurs through His act.†

\* 12 tribes=The one, two tribes *i. e.*, 'The races of the created multitudes.'

† The vessels, as containing 3 firkins apiece, yield the numerical symbol 6.3; so that the 6 is clearly to be interpreted as signifying, "lawlessness," and not as a 2.3 process-symbol applied to describe the life of man. The unit of measure employed in John II. 7 is "metretes"; which is almost the exact equivalent of the "firkin".

It is not without intention that the miracle is performed during a wedding feast. For, as in the story of the Prodigal Son, the opening of eternity is always regarded as 'a feast,' and the moment at which the final conceptions of the eternal mode of life are to be disclosed by God to a wondering redeemed creation is always described in the Gospels as 'the beginning of the wedding supper' or banquet of the Lamb. The wedding of all life to the ways and thought of God has then taken place; in every living soul the tendency towards sonship has been eternally established; the life of prostitution has ended; therefore nothing hinders that the feast of love should now begin.

Hence, as in this earthly marriage, the joy of the feast and its harmony have been secured through the action of Christ, so will the joy of the feast be seen to be His work and His work alone, when the sons of God pass at length out of the vestibule of the Third Heaven into the banqueting hall of eternity; out of Time into Timelessness; out of hope deferred into hope realised.

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(*dcclvi*)—

*The Living Bread.*

Following upon the miraculous feeding of the 5000, Christ addresses the multitude, using the miracle as the text of His discourse that He is the bread of life. But it is St. John alone who in the 6th chapter, emphasizes these great truths of the correspondence of the life of man with the new environment of the life in Christ, which is symbolically expressed by "eating Christ." This figure of speech appears first, of course, in the 1st Chapter of Genesis, with reference to the spheres of life of the re-created man, who eats of the fruit tree, and of the natural man who eats the green herb, and from thence its use is frequent with regard to all spiritual correspondence with life throughout the Bible.

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(*dcclvii*)—

*The Crucifixion.*

The chosen expositors of His own laws—the Jews—are those who deliver Christ over to death at the hands of the world-power—the Romans.



This betrayal of Christ thenceforth becomes characteristic of all the oppressions to which the sons of God are subject in the world, un-Christlike Christians having always since the death of their Lord done more to further the persecution of evil than any of the followers of heathen religions.

We come now to the symbolism of the Cross itself. Does it not represent the dead tree of the nature of alienation, to which in the case of every regenerated soul the living Christ is nailed, so that He in man, instead of man himself, becomes exposed to every blow which hate can rain upon Him through the sins of the redeemed? If there is a real intimacy of life between Christ and the sons of God, then it assuredly follows that every indulgence in evil by redeemed man is immediately translated into torture in the consciousness of Christ. His is the Will which now truly operates in the being of the twice-born; man is no longer then an isolated unit, but is one of the members of Christ: therefore if there is a sore in the member the whole body suffers with it.

Behold, then, how in saving man, the whole activity of Christ becomes fettered. His hands and feet are nailed to the dead body of man, so that He can neither work nor move save through His impulses by which He quickens the rigidity of this soul of clay.

Is it a co-incidence that the last drama of this great life should have embodied the naturalistic symbolism of the tree for the being of the natural man? the tree which must be uprooted, floated on the sea of death, and shaped to service before it can be set up in the Holy Temple of God. We think it can be no co-incidence, but that through the death of Crucifixion Christ showed, as He could show through no other death, the mystery of the union of His own consciousness to a consciousness that in itself possesses only the guarantee of certain eventual decay.

(*dcclviii*)—

It can be conceived that the idea of this form of death arose among the Romans, not because it was left to them to

originate it as a means of torturing punishment, but because it had already been fore-ordained in the Universal Mind as the death by which the Son of God in the flesh could most certainly depict the final phase of the life of the creature on earth before he can pass onwards toward God ; and that it was through this pre-existing conception in the mind of the Eternal that the intelligent consciousness of the human race, always in touch with the Eternal Mind, first pictured and applied such a means of death. In other words, that it was the impulse of the mind of God on the mind of man that gradually prepared for the time of Christ's coming not only this but also every circumstance essential for the proper movement of the human life of Jesus. The symbolic idea had been in existence 2000 years before. Is it strange, then, that the continuance of this idea for 2000 years in the mind of God should at length have led to its reproduction on earth in the mind of man ?

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(*dcclix*)—

*The Darkness over the Land.*

The three Synoptists, St. Mathew, St. Mark, and St. Luke, all record the fact that there was darkness over all the land from the 6th until the 9th hour, *i.e.*, from 12 noon till 3 p. m. (Mat. XXVII, 45 ; Mark XIV, 33 ; Luke XXIII, 44).

Once again it must be concluded that Christ exercised His cosmical power to show, figuratively, that the land, or creation, would lie in darkness, from the first beginning of lawlessness (the 6th hour) until the time of the coming of the sons of God (the 9th hour). Symbolically this period will cover all time from the Fall to Eternity. Until His work has been completed life as a whole is enshrouded in darkness.

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(*dcclx*)—

*The 3 days in the Grave.*

Christ did not reveal the fact of His Resurrection to His Apostles until the 3rd day, counting the day of His burial. But it is no necessity of belief to suppose that it therefore required of God a 3 days' work to raise Him. The inference is rather that His Resurrection powers were given Him at the

moment of physical death, but that, then, as always, His whole thought lay in doing God's work, and in declaring truth, so that for these ends He passed first into Hades, there to give all the elect the surety of His victory, and then, still working for God here, and in the new sphere of His Paradise creation, on the 3rd day He revealed Himself on earth in order to establish in history the symbolical truth that it was through *the work of God* (3) that He had been raised.

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(*dcclxi*)--

*The Interval Between the Resurrection and Ascension.*

We learn from Acts I. 3 that Christ continued to manifest Himself on earth for 40 days after His death and burial.

There can be little doubt that He did so in order to establish through the symbolical value of this period the fact that as before His death, so now, He continued to support the whole fabric of the Time Creation through the pressure of His Will. For 40 is the great symbol for *the support of environments*, and in again bringing it forward after His death our Lord must have intended to confirm its continued truth, and to declare that His acquisition of the new cosmical power whereby, through death, He had become enabled to unite man to Himself, did not in any way deprive Him of those former powers and attributes which as Viceregent of God He had hitherto wielded over all life. In the new power of His Being He could introduce the redeemed to their own new sphere of life in Paradise, but still He had to support the being of the alienated man in the physical environment, and still He had to impose on all creation that active energy of Will through which life distinct in state must be kept distinct also in abode until Time shall come to an end.

(*dcclxii*) We shall now leave the reader to draw his own conclusions as to whether there is any other book in the whole world in any way approaching the Bible as a masterpiece alike of literature and of the analysis of law. Its symbolic scheme of thought reveals an exquisiteness of workmanship unrivalled by any of the mythologies of other nations, for it shows a

sustained and continuous development, and is wholly devoid of fanciful accretions which cannot be resolved into necessary or logical parts of the whole statement. Moreover, the philosophy precipitated by a solution of its symbolic forms is rationally perfect, and satisfies the mind in every problem of life and time. Whether the proof of Christ's Divinity is not self-evident from the harmony of His work on earth with this the highest conceivable statement of cosmical law we shall also leave the reader to judge. If it is difficult to conceive of the appearance of God in the being of man, it seems to us to be far more difficult to imagine that any ordinary human being should have so perfectly fulfilled all the *a priori* conditions to be satisfied by One Who could claim to look on life with the eyes of God.

(*declxiii*) Philosophically it can be seen that external action is required if the vitiation of will in man is to be ended ; since so long as he remains in his present environment he must concur to some extent in the evil will-action which is revealed within it. The changes in his spiritual state denote that there are limits on either side of him of changeless good or changeless evil ; his nature must always be in motion towards one or other of them ; and since a state of changeless good is unattainable by his own action, he would progress continuously towards changeless evil were it not for the external influence of God. But that this influence may be so grafted into his nature that his nature may wholly absorb it, no hope can be found save in his attachment to a form of life that is itself impervious to evil. Hence, from root principles, cause can be shown for transformations in life by which the consciousness of man can be translated into the consciousness of God. Now these transformations would naturally require some natural contact between the being of man and the Being of God—a contact, that is, which shall take place on a common plane of life in which the environment is, in a measure, the same for both, for spiritual states can never be independent of natural environments. On *a priori* grounds, then, the rationality of the Christian conception of the necessity for the appearance of God in the flesh can be seen.

Since, then, we have here, on this side, the logical demand for the incarnation of God, and, on the other side, we find in history a personality that has perfectly fulfilled every condition demanded of the life of God both as regards transcendent spiritual beauty and breadth of thought, it is inevitable that we should be forced to link the two facts together and say without further hesitation, Jesus Christ is the Son of God.

(*declxiv*)—

*Work yet to be done.*

The reader will see at once what a vast amount of work yet remains to be done in the analysis of Scripture on the lines suggested in this work. It has not been possible here to do more than analyse certain well-defined epochs of Biblical history, leaving large gaps for subsequent treatment, such as the times between Abraham and the Exodus, and again the history of the children of Israel between the entry into the Holy Land and the coming of Elijah. It yet remains to be explained how the Israelites came to be in possession of the Pentateuch and the observances of the Mosaic ritual if the view is adopted that Moses is a typical and not a historical figure. Indications certainly exist that even in the times of David and Solomon symbolism to a large extent takes the place of history.

(*declxv*) Illustrations of the immense help afforded us by the evaluations of personal and place names in deciphering the meaning of symbolic analyses have been put before the reader in our investigations into the teaching of the life of Elijah ; of the 39th chapter of Ezekiel, verses 11 to 16, where a symbolic description of the function of the HADES life is given ; of the book of Daniel, and of the Revelation of St. John the Divine. Sufficient cause has thus been shown for the preparation of an annotated glossary of evaluations for every chapter of the Old Testament. The result may or may not be to prove that the events recorded are typical instead of being historical ; but it is at any rate clear that the test should be applied. If its effect is to reveal a proper co-ordination and sequence between the numerical definitions, then we may

certainly conclude that the whole narrative under examination is figurative, since the chances are immensely great against a fortuitous association of harmonious numerical definitions.

Adopting this principle as a general law, we shall therefore devote the following Appendices to a consideration of—

(A), The manner in which the earliest, and, therefore, the broadest analyses of spiritual state in the first 11 chapters of Genesis are linked together so as to form what on the surface appear to be a traditional history.

In order to effect this investigation, we shall be obliged to make a verse by verse collateral translation of all these chapters, as only in this manner will the method of the junction of analysis with analysis be brought home to the reader. He will then be led to see for himself that there is no kind of reality in the conventional chronology under which a time period of 4004 B.C. to 2247 B.C. is assessed as the interval between the Creation and the birth of ABRAM. For, in the first place, the Creation of the Bible is not an account of organic creation at all, but a series of dissociated analyses of the spiritual evolution of man, which are written to the themes of successive serial numbers; and, in the next place, it would be as reasonable to add together the evaluations of the names of the different patriarchs as their ages in years, to arrive at the lapse of time between the Creation and the birth of ABRAM, if the ages of the patriarchs in the Bible are merely symbolic numerical assessments of their typical spiritual state at certain stages of the general analysis.

(B), Another point that we shall bring out in this investigation is that the position of the patriarchs before and after the Flood is wholly due to a delay in the analysis of the ameliorative work of God through the instrumentality of the Time Creation until the 7th distinct analysis of the 11 analyses of Genesis, Chapters I to XI, is reached. Action in the 6th, 7th, 8th, and 9th analyses is in a measure continuative, but in all the others it is independent, inasmuch as each analysis constitutes its own complete picture of life as written from the point of

view of its serial number. Only in the case of the epic of the Flood does it so happen that a proper symbolic progression obtains between the general conditions of fallen life as represented by the numbers 6, 7, 8, and 9. Of these 4 numbers, 7 is the determinant, because it strikes the note of *Restoration*, and Restoration in Time began with the entry of the fallen souls of the human order into the environment of the physical universes.

(C). Having completed our interpretation of the text of the first eleven chapters of Genesis in such a way that the original symbolism becomes converted into ordinary language, we shall next evaluate all the tribal and place names of the 10th chapter of Genesis in order to see if there is any kind of inter-relation between the numbers so obtained. If these are actually numerical definitions of spiritual states, each successive group of allied names will be assuredly found to have some common characteristic of spiritual instability, of lawlessness, or of sonship with God, in the symbols of their evaluations.

(D). After we have completed this part of our critical analysis, we shall proceed to examine the history of the Exodus and of the Wandering in the Wilderness from the same point of view, concentrating our attention chiefly upon the possible significances of the personal and place names that appear in the 4 last books of the Pentateuch.

(E). We shall also consider the problem of the 14th chapter of Genesis, which seems to bear on its surface all the signs of symbolic compilation. (F). Our investigation into HEBREW evaluations will then close with a survey of the names of God, and with a general glossary in which many of the more prominent names of HEBREW history will be evaluated, and their possible significances suggested.

The problem of the Hebrew Bible, however, is only one part, although a most important one, of the whole great subject of religious symbolism. Our cursory study of the proper names in the Book of Revelation has shown to a high degree of probability that the same system of building up names so as to evaluate into numbers which are capable of defining the typifi-

cation of the name was current in Greek as well as in Hebrew literature. Accordingly (G) we shall first examine in this light the names of the precious stones in the Foundations of the Holy City ; we shall then (H) evaluate the names of the most important gods, goddesses, heroes, and localities of the Greek mythology, and (I) shall finally attempt a resolution of some of the myths themselves by substituting into them the numerical definitions so obtained in place of the names from which they are derived.

Other great branches of our subject still remain untouched, however. We refer (i) to the myths of the VEDAS and PURANAS of the HINDU mythology ; (ii) to the Babylonian epics ; (iii) to the ZEND-AVESTA of the Zoroastrians ; (iv) to the religious system of ancient EGYPT ; (v) to the KORAN of MAHOMET. Out of these we hope to find space for a brief investigation into the symbolism of (i) and (ii), but must leave (iii), (iv) and (v) as subjects for future study. Branches (iii) and (v), the ZEND-AVESTA and KORAN should be approached through the evaluations of names given by the use of Arabic letters which Mahomedan architects so often applied when dating their buildings by means of a cryptographic inscription over the portal. The system is exactly similar to the Hebrew system, but the point is that the particular numerical values so assigned to the letters of the alphabet may be reasonably supposed to be those which might have been used for a higher purpose in the formulation of a cosmology in the guise of a traditional history. As regards the HINDU and BABYLONIAN myths, the author has not yet succeeded in discovering if, or how, the letters of the alphabet or ideographs were equated with numbers. If such a system did exist, its discovery would immensely facilitate the interpretation of the myths, since the numerical definitions of state is nearly always far more precise and illuminating than that which otherwise has to be drawn from a correlation of the figures of speech used in the text. This fact will become immediately apparent to the reader when he sees how the words GOSHEN, RAMESES, SINAI, MOSES, AARON, and JOSHUA evaluate in Hebrew. It is safe to say that but for the existence of the system



of Gematria; no study of the text of the Pentateuch however prolonged would ever have revealed the real significance of GOSHEN, SINAI and JOSHUA. The want of such a help to guidance will be especially observable in our analysis of the Hindu myths, more particularly in connection with the typification of the different wives of SIVA.

As a result of our work in evaluating HEBREW and GREEK proper nouns, we shall be finally placed in possession of such a large number of numerical definitions for the spiritual activity of life that a review of the theory of numerical symbolism can be made towards the end of book with some prospect of a finality of statement. So far we have been advancing towards that end through some degree of doubt as to the precise meaning of certain of the numerical compounds, and the reader will have noted how we have already practically discarded the existence of the triple fusions 3, 4, 5 and 3, 5, 6; the free employment in literature of a compounding of any two symbols of the fundamental scale; and the products  $14 = 2, 7$ ;  $15 = 3, 5$ ; and  $18 = 3, 6$ . We have already concluded that the single symbols 12 and 13 are employed only when standing alone, or as group totals; that there are but 3 fusions  $20 = 4, 5$ ,  $21 = 3, 7$ , and  $30 = 5, 6$  which do not belong to the fusions which have 10 or 11 as one of their factors; and that composites otherwise ending in zero may have the terminal 1 added to them even when the 1 appears between the initial and terminal figures of the whole value, as in the case of 318. Other important deductions which have been made are that 6 as a 2, 3 compound process symbol is very frequently utilised; and that 8 has almost as frequently the sense of *Re-creation* as that of its two other significances of 'a summing up of' and of 'the multitudes in the natural life'; in the latter case when regarded as a 2, 4 product.

All these conclusions we are now about to see established through a comparison of the numerical definitions obtained by evaluation in Appendix K.

We shall close the Appendices with a formulation of what appears to us to be the true conception of the Christian position

as regards the activity of will in Time, and the nature of our LORD in His human life and His life as God. There are sufficient reasons for re-examining these questions, now that a discovery has been made of the scientific employment of numerical definitions for the spiritual conditions obtaining in the Time Cosmos. For, obviously, it is now for the first time that any satisfactory co-ordination of all the Biblical figures of speech veiling the deep truths of life has become possible.

(*dcclxvi*)—

*Extension of the System to Heathen Mythologies.*

As regards the extension of this system of solution to the Heathen mythologies, it is sufficiently obvious that the symbolism both numerical and naturalistic of the Bible and that of the sacred books of non-Christian races has a common basis, nor is it necessary to suppose that either has been copied from the other, since the symbolic statement and analysis of truth by means of the processes and states of Nature springs from eternal principles, is authorized by the Son of God, and must therefore have always been in the conceptions of the Universal Mind, from the impulses of which it has found its way into the intelligent consciousness of all races of mankind. God is not a God of the Jews alone, but a God of all men, and although for concentration of effect His analyses of truth have been delivered chiefly through the Shemitic race, it would be the height of bigotry to suppose that He has not worked among other races along the same lines to the extent that the spiritual development of those races required a subordinate analysis of spiritual law.

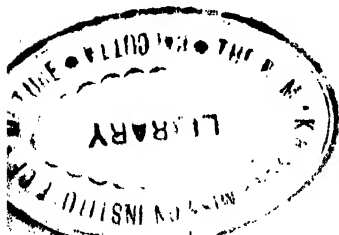
(*dcclxvii*)—

When we attempt to express facts literally we are attempting to exhaust the meaning of the ideas we are putting forward. For the use of the moment this method of statement may be serviceable, but, paradoxical as it may seem, it is nevertheless unscientific, since even the simplest truths, in their co-ordination with the other facts of life, and in their as yet not understood parts, are inexhaustible.

For this reason the symbolic statement of truth is the only expression of it that can be permanently defensible, and the only method possible of adoption by a Divine Authority. It does not seek to exhaust any specific analysis, but boldly selects certain figures already containing part of the inexhaustible truth, and applies them in the exemplification of life processes which themselves contain these processes and much more than these processes. For instance, under certain analyses the Bible compares the life of a man to the life of a tree. But it does not pause to investigate for men the full truths of the life of a tree; knowing that to the extent that scientific knowledge increases to corresponding extent the aptness of the illustration will be extended. Under other analyses it compares the life of a man to the life of a fish; under a third set of analyses to the life of a bird; making in each case the same reservation, yet always using the same figure for the same particular analysis.

It is therefore obvious that it has adopted a method that can never fall through the attack of advancing experimental knowledge, since it has throughout left to the advance of experimental knowledge precisely those domains of thought which, when occupied, will serve to establish its own positions. God does not compete with man in the exhaustive statement of truth, for He would then either be forced to make use of unintelligible terms, far beyond the reasoning power of the day, or would have to employ a literal terminology current at the moment that the analysis is issued, which in a few years would be derided as being wholly inadequate. Consequently, the employment of naturalistic symbolism is the only perfectly adequate system of expression left open to Him when He desires to suggest to man those more transcendental truths which deal with so-called spiritual processes.

THE END.















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